

HEXAPLA:

THAT IS,

A SIX-FOLD COMMENTARIE
vpon the most Diuine Epistle of the holy Apostle S.

PAVL to the ROMANES: wherein according to the Authors former method fixe things are obserued in euery Chapter. 1. the Text with the diuers readings. 2. Argument and method. 3. the Questions discussed. 4. Doctrines noted. 5. Controuersies handled. 6. Morall vses obserued.

Wherein are handled the greatest points of Christian Religion: concerning iustification by faith, c. 3, 4. the fall of man, c. 5. the combat betwene the flesh and the spirit, c. 7. Election, c. 9. the vocation of the Iewes, c. 11. with many other Questions and Controuersies summed in the end of the Table.

Diuided into two Bookes: the first vnto the 12. Chapter, containing matter of Doctrine: the second belonging to Exhortation, in the five last Chapters.

THE FIRST BOOKE.

ACT. 10. 15.

Hee is a chosen vessell vnto me, to beare my Name before the Gentiles, &c.

AMBROS. de Ioseph. c. 10.

Bina stola data Benjamin, sic praeclit Paulus, & eius exuberit portio.
Double garments was giuen to Benjamin, so Paul (of Benjamin) excelled, and his portion did exceede.



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1620.

HEXAPLA:

THAT IS

SIX FOLD COMMENTARY

UPON THE MOST EXCELLENT OF THE OLD TESTAMENT

BY THE GREAT AND FAMOUS

SYRIAC TRANSLATION

OF THE BIBLE

BY THE GREAT AND FAMOUS

SYRIAC TRANSLATION

OF THE BIBLE

Divided into two books: the first volume

containing the first book of the Bible

THE FIRST BOOK

Act. 10. 12.

And he said unto them, I have seen a vision

And he said unto them, I have seen a vision

And he said unto them, I have seen a vision

And he said unto them, I have seen a vision

And he said unto them, I have seen a vision

And he said unto them, I have seen a vision

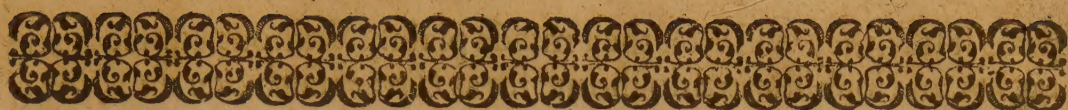
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12



TO THE MOST CHRISTIAN, RIGHT NOBLE, MOST EXCELLENT AND MIGHTIE PRINCE,
JAMES by the grace of God, KING of Great BRITTAINE,
France, and Ireland, Defender of the true Christian
Faith,&c.



Racious Soueraigne: As I haue heretofore (by Gods speciall grace assisting me) trauailed in some bookes of the old Testament, so now I haue assayed to doe the like in the new: *For like as one cannot saile in the Sea without feare, that hath not first tried the riuers; so the deepe Sea of mysteries in the new Lawe cannot well bee founded, vnlesse we haue first coasted by the old: and* between them both, *as the wheat betweene the two milstones*, so the truth is tried out: *Origen* well obserueth, that this was S. Peters error, when he would haue had three tabernacles, for Christ, Moses, and Elias: for I haue read (saith he) *that for the Prophets and the Gospel, there are not three but one tabernacle*: There is the same substance of both, and one truth: both the Prophets and Apostles were ministers of the same house, wherein are diuers mansions: the one shewing vs onely (as it were) the neather roomes, the other bring vs vp into the vpper chamber, where Christ eate his passeeouer with his disciples: *Bernard* well noteth that the diuine Scriptures haue a threefold grace; *they are pleasant to the tast, solide for nourishment, and efficacious for medicine*: the first of these is scene specially in the old Scriptures, which is adorned with propheticall types and figures, as meate curiously addressed to the tast: but the soundnes of nourishment, and efficacie to heale, is most found in the new.

Non potest
 quisquam
 mare nauiga-
 re inreperi-
 dus, nisi qui
 ante in flu-
 minibus na-
 uigauit, Amb.
 de Abraham.
 lib. 4.
 Sicut frum-
 tum gemino
 molarum o-
 pere curari
 nitescit, Hie-
 rome.
 Legi Prophe-
 tis & Euan-
 gelio, non
 tria, sed vnu
 tabernacu-
 lum. hom. 5.
 in Leuit.
 Mark. 14 15.
 Diuina
 Scriptura
 triplicem ha-
 bent gratia,
 deliciosa ad
 saporem, so-
 lida ad nu-
 trimentum,
 efficaces ad
 medicinam:
 in Cantic.
 serm. 67.

And thus hauing made an entrance into the Apostolicall writings, I haue made choice of S. Pauls eistles, and among them of this to the Romanes, which is as a key vnto the rest: which as *Augustine* saith of the Gospel of S. Iohn, *est contra omnes hereticos*, is against all heretikes: this one epistle beateth downe all both old and new heresies: and that which *Cyprian* affirmeth of the Scriptures in generall, *that God speaketh there as verily, as if he spake vnto vs face to face*: so in this diuine epistle such heavenly oracles are vttered, as if they were deliuered with Gods owne mouth.

There are few either old hereticall positions, or new popish errors, which if they be propounded plainly, may not be confuted by this e-

In Scripturis
 tibi loquitur
 Deus, non
 minore fide,
 quam si tibi
 ore ad os lo-
 queretur, de
 duplic. Mart.

pistle; If I say, they will vtter their minde plainly without equiuocating trickes, and sophisticated doubting: for as Hierome saith, *it is the victory of the Church for you to speake plainely that you thinke, and to bewray your opinions is all one as to conuince them.*

We blesse God, who hath raised vp your Maiestie as a notable instrument both of discouering and disswading Popish error and superstition: to these your gracious proceedings in the building of Gods spirituall house, all your faithfull subiects and true harted Christians vse those ioyfull acclamations, which the people did to Zorobabel, when he brought forth the head stone, saying, *grace, grace vnto it: of Zorobabel it is said, his hands haue laid the foundation of this house, his hands shall also finish it.* And we all hartely pray, that by your Princely hands, this worke by you happely begunne, vtterly to extirpate Popish superstition, may in good time be perfectly accomplished: We craue not reuenge vpon our aduersaries for

their malice, for as Cyprian saith, *Christ is not yet reuenged, who shall take reuenge, and he who is worshipped in heauen, is not yet reuenged in earth:* But our desire is, that such wholesome lawes as are already enacted, may effectually be executed, to bridle Popish recusancie, to cause those to returne, which are already seduced, and to keep them from infection, which are not yet peruered: for as Hierome well saith, *he killeth an heretike that suffreth him no longer to be a heretike: as for our correction, it is their quickning.* God hath made your Highnes as the Pilote and steeresman to guide this little ship of the English Church, that it dash not vpon the rockes of false religion: the ministers of God are as the oaremen: they which are lusty and strong to work, would be set to their tackling: of such we may complaine with

Hierome, I mourned to see such negligence among vs, that some cannot defend the truth, whereas they are forward to thrust vpon vs lies for truth, &c. others would labour at the oares, but they are feeble and want strength: such would be encouraged, as Ambrose saith, *such ought to be the reward of him that preacheth the glad tidings of the kingdome, that he neither thereby be discouraged, nor lifted vp, &c.*

Thus while both the sturdy marriners doe fall to their busines, and the weake saylers are hartened to play their parts, your sacred authoritie guiding the helme, we may at the length bring the ship by Gods grace safely to the shoare, fearing nothing while we follow our load starre Christ Iesus, and as Ambrose saith, *observe that starre which brought the wise men vnto Christ: who in his good time, we trust, shall conduct this our ship, with our Soueraigne Pilote, the noble officers, the painfull marriners, and the patient passengers, vnto the hauen of euerlasting life: Amen.*

Your Maiesties most humble
subiect,

ANDREW WILLET.

Ecclesiæ vi.
Gloria est, vos
aperte dice-
re, quod sen-
titis, & sen-
tentias ve-
stras produ-
cite superas.
se est. Hier.
ad Ctesiph.

Zach. 4. 7. 9.

Nondum vin-
dicatus est,
qui vindicat,
qui in cælis
adoratur,
nondum vin-
dicatur in
terris. de
bon. patient

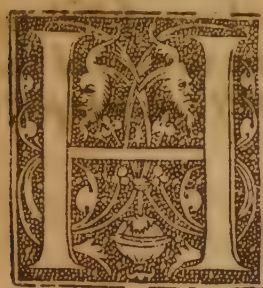
Ille hæreti-
cum interfi-
cit, qui hære-
ticum non
patitur: no-
stra autem
correctio vi-
uificatio est.
lib. 3. contr.
Pelag.

Ingenitum tā-
tam nobis in-
esse negligē-
tiam, vt nec
veritatem
possemus a-
struere, cum
alij valeant
pro veritate
inculcare
mendacium.
de vir. per-
fect.

Tanta debet
esse merces
euangelizan-
tis regnum,
qua neq; co-
trahitur, ne-
que extolla-
tur, ita 1.
Tim. 3.
Illam stellam
seruantes,
quæ Magos
perduxit ad
Christum.

The Preface to the Christian

Reader.



Here I offer vnto thy iudgement and charitable view (Christian brother) a Commentarie vpon the most diuine Epistle of S. Paul to the Romanes: wherein are handled the cheife points of Christian religion, concerning iustification by faith, the combat betweene the flesh and the spirit, election, vocation of the Gentiles, the reiection, and finall conuerſion of the Iewes: whereof I may say as Ambrose, of Beniamins ſacke: sacco soluto reluxit argentum, the ſacke beeing loosed, the ſiluer appeared: ſo this epistle beeing vnſoulded, the treasure hid therein will ſhew it ſelfe.


Blessed Paul is by the Lords owne mouth called electum vas, a choſen veſſel: and this epistle of his is as a pretious veſſell, that containeth in it moſt heauenly liquor: S. Peter giueth this teſtimonie of S. Pauls epistles, that he writ according to the wiſedome giuen vnto him: his writings are both diuine and wiſe: Augustine well calleth him, nutritorem Eccleſiæ, the nourisher of the Church: as he ſaith to the Corinthians, that he gaue them milke to drinke: quæ Pauli epistola non melle dulcior, non lacte condidior? what epistle of Paul (ſaith Augustine) is not more ſweet then hony, and whiter then milke?

But of all other writers Chryſoſtome is moſt ample in ſetting forth the commendation of this our Apoſtle: comparing the cleerenesse of his doctrine, with the brightnes of the heauens, yea preferring it: The heauens (ſaith he) all this while haue been ſeene, yet mooue not much: but Paul preaching but a ſhort time, totum orbem attraxit, hath drawne the whole world after him: the heauens doe keep their courſe and goe no further: mentis Paulum ſublimitas omnes cœlos transcendit, but the ſublimity of Pauls minde went beyond the heauens: astra cum fierent, &c. the Angels wondred at the ſtarres when they were made, hunc vero Deus admiratus eſt, &c. but God himſelfe wondred at Paul: ſaying, this is a choſen veſſell vnto me: the heauens are oft caſt ouer with clouds, Pauli mentem nulla abnubilauit tentatio, but no tentation did ouercaſt the mind of Paul: Thus excellently Chryſoſtome.

In the reading of this Commentary, let the Reader obſerue: that in the diuerſe readings, V. ſtandeth for Vatablus, L. for the vulgar Latine, Be. for Beza, S. for

S. for the Syriake, T. for Tremellius translation, B. for the great Bible, Ge. for the Geneuatranslation, Gr. for the Greeke, and sometime, Or. for the Originall.

2 Theſ. 3. 1. These my trauels I commend vnto the Church of God, praying for the prosperi-
rity thereof, and craaing againe their mutuall prayers: that as S. Paul saith, the
word of God may haue a free passage, and be glorified, &c. As for my
selfe, I trust I shall be more and more resolved to say with S. Paul, I passe not
at all, neither is my life deare vnto my selfe, so that I may fulfill my
course with ioy, and the ministracion which I haue receiued of the
Lord Iesus, to testifie the Gospel of the grace of God: To whom be praise
for euer, Amen.



THE MOST DIVINE

EPISTLE OF THE MOST

holy Apostle S. PAUL to the

Romanes explained.

Certaine obseruations premised of the New Testament in Generall.

1. *The Argument and matter of the
Newe Testament.*

THe Newe Testament though it had the same author with the Olde, namely CHRIST IESVS, and the same ende and scope to bring vs vnto Christ, for the Law was a schoolemaster to the same ende, Gal. 3.19. yet it differeth from the Old: 1. in the substance and doctrine, 2. in the ratification, and confirmation, 3. in the rites and manner, 4. in the persons, to whome it was deliuered and committed. 1. Whereas the old Testament promised eternall life vnder the condition of perfect obedience of the Law, the Gospel only requireth the obedience of faith, Rom. 10. 5, 6. 2. The Old Testament was confirmed by the sprinkling of the blood of beasts, Exod. 24. 8. but the New was sealed and ratified by the blood and death of Christ, Heb. 9. 14. 17. 3. There were other rites and ceremonies of the olde Law, as the sacrifices and oblations, circumcision, the paschal lambe, and such like: Christ hath instituted new Sacraments of the Gospel, Baptisme, and the Eucharist. 4. The old Testament was made onely with the Hebrewes: but the new is commended vnto the Church of God dispersed ouer the world, and therefore it is called Catholike.

The bookes of the New Testament, are 1. Historically, as of the acts, the sayings, and doings of our Blessed Sauour, in the foure Euangelists: or of the Apostles, in the booke of the Acts. 2. Or doctrinally, which specially concerne doctrine and instruction, without a continued historical narration: such are the Epistles of the holy Apostles. 3. Or Prophetically, as the booke of the Reuelation: yet though the bookes may be thus diuided in generall, there are both heauenly doctrines intermingled in the historical bookes, as the heauenly sermons of our Blessed Sauour in the Gospel, and prophesies also are inserted both in the historical and doctrinal bookes, as that of the destruction of Ierusalem, and the ende of the world, Matth. 24. and of the calling of the Iewes, Rom. 11. of the coming of Antichrist, 2. Thess. 2.

2. *Of the language and tongue wherein the
New Testament was originally
written.*

As the Old Testament was written originally in Hebrew, because it was committed vnto the Hebrewes, Rom. 3. 2. so the New was set forth by the Apostles and Euangelists in

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the Greeke tongue, which was then generall, and vsed of the most famous nations, because it concerned the Church of God, which was dispersed in all countreys.

There are three other languages, wherein the Newe Testament, or some part thereof was written: first the Gospel of S. Matthew, is held to haue beene written in the vulgar Hebrew tongue, which was then the Syriake, *Iren. l. 3. c. 1. Hierom. prafat. in commentar. in Matth.* which *Athanasius* thinketh to haue beene translated into Greeke by S. Iames, some thinke by S. Iohn: likewise the Epistle to the Hebrewes is thought by some to haue beene first written in the Hebrew tongue: But neither of these is certaine: 1. It is rather like that S. Matthew writ his Gospel in Greeke: because he citeth many places of the old Testament according to the Septuagint: as that *Isay. 40. 3.* alleadged, *Matth. 2. 3.* and *Pfal. 22. 18.* cited, *Matth. 27. 35.* and the like is to be seene elsewhere. As also *Matth. 27. 46.* these words, *Eli, Eli, Lamasababthani*, are interpreted by the Euangelist in the Greeke tongue: which interpretation had been superfluous if he had written in the Syriake or vulgar Hebrew tongue. 2. For the same reasons, it is most probable, that the Epistle to the Hebrews was not written in the Hebrew, but in the Greeke tongue originally: because the Apostle followeth the translation of the Septuagint: and c. 7. he interpreteth the word *Melchizedek* in the Greeke tongue, which signifieth *the king of righteousness*.

An other language, wherein the new Testament is written, is the Syriake: into which tongue the Syrians doe thinke that the Newe Testament was translated by S. Marke: But 1. this is not like, that this Syriake translation should be so euident: for then these auncient fathers *Origen, Clemens Alexandrin. Epiphan. Hierome, Theodoret, Damascene*, which were Bishops and Presbyters in Syria, or Egypt, would haue made some mention thereof in their writings, which they doe not. 2. And though the Syriake translation could be prooued, to haue beene of such antiquity, yet it must giue place vnto the authentickall Greeke, where-out it was translated.

A third tongue is the Latine, in the which *Bellarmino* out of *Adrianus Finus, lib. 6. flagell. Iudeor. c. 80.* and *Damasus pontifical.* would prooue that S. Marke writ his Gospel first at Rome, and after ward turned it into Greeke at *Aquilea*: But this is very improbable. 1. Because the Greeke tongue was then more generally vsed then the Latine, and S. Paul writing to the Romanes, spake in the Greeke tongue for that reason, so also would S. Marke haue done. 2. If the Greeke were translated out of the Latine, why then doe not the Romanists vse a Latine translation answerable to the Greeke? whereas their vulgar translation much differeth from the Greeke: some where it addeth, as *Mark. 1. 1.* the name (*Isaia*) the Prophet is inserted: sometime it leaueth out, as *Mark. 6. 11.* all that clause is omitted: *verily, verily, I say vnto you, it shall be easier for Sodome and Gomorrhah in the day of iudgement, then for that citie:* sometime it choppeth and changeth, as c. 5. 1. *Garasenes* for *Gardarens*: It remaineth then that the Newe Testament was originally written in the Greeke tongue for the reasons before alleadged.

3. The questions discussed.

Quest. 1. Of the word Testament, what it signifieth,
and of what things it must be
understood,

1. The Hebrew word *berith*, signifieth both *συνθήκην*, a compact or couenant made betweene parties, as *Aquila* translateth, as *Hierome* witnesseth, in *Malach. 2.* And *διαθήκην*, a testament, or disposition of ones last will, as the word is vsed by the Apostle. *Heb. 9. 17.*

2. Both these acceptions and takings of the word agree vnto the holy Gospel: first it is a couenant betweene God and his people: the Lord offering reconciliation on his part, and requiring conditions to be performed on our part: as in the Law obedience, and perfect keeping of the law, so now the obedience of faith in Christ, our Mediator, and Reconciler: It is also a Testament not with any relation vnto vs, but onely in respect of the Testator, and will-maker Christ Iesus, who ratified and confirmed both the Old and New Testament by his death, in the one prefigured and promised, in the other exhibited and performed: the testamentorie tables are the holy Scriptures both of the Old, and Newe Testament: the witnesses are the Prophets and Apostles, the writers also of this Testament: the scales are the Sacraments both of the one and the other.

3. The Old and new couenant and Testament are one and the same in substance, both in respect of the parties betweene whom the couenant and conuention is made, God, and his Church, and of the ende and scope, which is to bring vs vnto the euerlasting inheritance: but the manner of dispensation is diuerse, according to the condition of the times, and the qualitie of the persons.

4. This couenant made betweene God and man, some distinguish into the couenant of *nature* and *grace*: but euery couenant now indeede is rather of grace: the naturall couenant made betweene the Creator and Man in Paradise, was violated by his transgression and disobedience: the couenant which now remaineth, is wholly to be ascribed vnto grace, and it is either of some *temporall* grace and benefit, and that either *generall*, as was that which the Lord made with Noah, not to destroy the world any more with waters, Gen. 9. or *particular*, as was the promise made to Abraham, to inherite the land of Canaan, Gen. 15. 18. and that made to Phineas concerning the priesthoode, Numb. 25. 12. either of spirituall graces, as of the remission of finnes, and the inheriting of euerlasting life in Christ.

2. *Quest. Of the diuerse significations of the old and newe Testament.*

1. The old Testament is, 1. either taken for the doctrine of the law, which required exact obedience to the commandements, vnder the most greiuous commination of malediction vnto the transgressors: yet couertly was propounded vnto them the doctrine of repentance and faith in Christ, vnder the shadowes and rudiments of the Law, which were imposed vpon that people, partly to humble them, and to bowe downe their stiffe necks, partly to discerne them from other nations, and partly to lead them by the hand as vnto Christ. So in this sense the old Testament, 1. comprehendeth the doctrine of legall obedience, 2. the ceremoniall and ministeriall part of their legall rites and seruice, 3. the externall policie and regiment: in these respects the old Testament is abolished, and the Lord saith, he *will make a new couenant with the house of Israel*, Ierem. 31. 31. 2. The old Testament is taken for the writings and tables of the Scriptures: in which sense it is not abolished: one iotte thereof shall not perish, Matth. 5. 18.

2. The Newe Testament also is taken diuersely. 1. Either for the spirituall doctrine, which requireth obedience of faith in Christ, without any legall obseruations. 2. Or for the Sacraments: as Christ calleth the Eucharist the Newe Testament in his blood in the institution of his last Supper. 3. Or for the writings of the Euangelists, and Apostles. So it is new, 1. because it succeeded the old. 2. because it setteth forth the newe doctrine of faith without legall rites. 3. it hath new Sacraments, a new forme of worship, a new kind of Church. 4. it is confirmed after a newe manner, not by the blood of beasts, but by the most holy blood of the Blessed Mediator.

3. *Quest. Of the bookes of the newe Testament, their number, and authoritie.*

1. Concerning the number, and authoritie of the bookes of the Newe Testament, there is no question among the Christians, though the obstinate Iewes wilfully refuse them all: they are 27. in number, which *Athanasius in Synops.* distinguisheth into these fīue orders. 1. The foure Euangelists. 2. The Acts of the Apostles. 3. The 7. Canonically epistles: one of S. Iames, 2. of S. Peter, 3. of S. Iohn, and one of S. Iude. 4. The 14. Canonically epistles of S. Paul. 5. The prophetically booke of the Reuelation. But all these may be reduced to 3. kinds, the *historically*, *doctrinally*, *prophetically* bookes: as is before shewed in the argument.

2. But these bookes of the New Testament were not alwaies receiued with the same approbation. 1. Some were euer held to be of vndoubted authority, as the 4. Euangelists, the Acts of the Apostles, the 1. of S. Peter, the 1. of S. Iohn: all S. Pauls Epistles, excepting onely that to the Hebrewes. 2. Some were doubted of by a fewe, but of the most receiued, as the 2. of Peter, the 2. and 3. of Iohn, one of Iames, one of Iude, that to the Hebrewes, and the Apocalypse: But at the length these bookes were receiued and acknowledged for Canonically by a generall consent. 3. Other bookes beside these, were priuately receiued by some in the Church, and were called *Ecclesiastically*, as the Acts of Paul, the Epistle of Barnabas, the Reuelation of Peter, the Gospell according to the Hebrewes. 4. Some bookes were foisted in by heretikes, and more generally reiectēd of the Church: as the Gospell of *Andrew*, *Thomas*, *Matthias*: the Acts of Peter, *Thomas*, *Matthias*, and of the

A sixfold Commentarie

the other Apostles: which were iudged to be Apochryphall bookes, and of no authority. 1. Because in the writings of those, which succeeded the Apostles, no mention is made of them. 2. The style is diuerse from the style of the Apostles. 3. And the doctrine contained in those bookes, dissenting from the doctrine of the Apostles.

3. Beside these two latter sorts of bookes, all the rest are vndoubtedly held to be Canonickall, and of equall authority: and therefore that distinction of *Sixtus Senensis* is to be taken heede of: who calleth some bookes of the New Testament *πρωτοκανονικες*, canonickall of the first sort, some *δευτεροκανονικες*, canonickall of the second sort, which were sometime doubted of: for by this meanes should they not be of equall and the like authority: And beside, he saith, that these latter were held by some of the fathers to be Apochryphall bookes, vnderstanding Apochryphall bookes for such, as had an hid and vnkowne author: But indeede the *Apochrypha* are so called, not for that their author was vnkowne, for then diuers of the Canonickall bookes should be *Apochrypha*, but because they were of an hid and obscure authority: in which sense none of the fathers euer held any of the Canonickall bookes of the new Testament to be *Apochrypha*.

4. As the heretikes brought in counterfeit bookes of their owne into the New Testament: so they reiected diuerse parts of the Canonickall bookes. 1. *Faustus* the Manichee held diuerse things to be false in the New Testament: *Augustin. lib. 33. cont. Faust. c. 3.* 2. The Ebionites receiued none but the Gospel according to Saint Matthew, *Iren. l. 1. c. 26.* 3. The Marcionites onely allowed S. Lukes Gospel, *Epiphan. heres. 42.* 4. The Acts of the Apostles, and S. Pauls epistles the *Tatiane* and *Seueriane* heretikes reiected, *Euseb. l. 4. c. 29.* 5. *Marcion* and *Basildes* the epistles to *Timothie*, *Titus*, and to the *Hebrewes*, *Hierom. prefat. ad Titum.*

4. Places of doctrine in generall.

1. Doct. Of the excellencie of the New Testament
above, and beyond the Old.

1. It excelleth in the matter and doctrine, the law promiseth life onely to those that keep it, the Gospel vnto those which beleue in Christ, *Rom. 10. 5, 6.*

2. In the subiect: the law was written in tables of stone: but the Gospel is written by the spirit of God in the fleshie tables of our hearts, *2. Cor. 3. 2.*

3. In the end: the old Testament was the ministration of death, and the killing letter: the other is the ministration of the spirit which giueth life, *2. Cor. 3. 6, 7.*

4. In the condition and qualitie: the Law imposed the hard yoke, and seruitude of ceremonies, which was impossible to be borne, *Act. 15. 10.* but Christs yoke is easie: *Matth. 11.* which of seruants adopteth vs to be the sonnes of God, *Rom. 8. 15.*

5. In the minister: Moses was the typical Mediator of the Olde Testament: but Christ the Lord and builder of the house, is the Mediator of the New, *Heb. 3. 3.*

6. In the fruits and effects: the Olde Testament could not purge the conscience from sinne: but the sprinkling of the blood of Christ purgeth the conscience from dead workes, *Heb. 9. 13, 14.*

7. In the manner: the old Testament was folded vp in types and figures; as Moses veiled the glorie of his face: but now we see the glorie of the Lord in the Gospell with open face, *2. Cor. 3. 18.*

8. In the ratification: the old Testament was confirmed with the blood of beasts: the New by the death of Christ, *quest. 17, 18.*

9. In the seales: the old was attended vpon by bloodie sacrifices, and other such like hard Sacraments, as circumcision, which was painefull to the flesh: the New hath easie and vnbloodie sacraments as the seales, neither so many in number: namely Baptisme, and the Eucharist.

10. Another excellencie is in persons, whom this new Testament concerneth: which is not giuen onely to one people, and nation, as the old was: but vnto the Catholike Church of God dispersed ouer the face of the earth: as the Apostles are commanded to goe and teach all nations, *Matth. 28. 19.*

In these respects, the Apostle thus giueth preheminence to the New Testament before the old: *Heb. 8. 6. He hath obtained a more excellent office, in as much as hee is the Mediator of a better Testament, which is established vpon better promises:* Not that Christ was not Media-

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Mediator also of the old Testament (for without him neither can there be any Church, nor covenant made with the Church) but because Christ, but shadowed forth in the old Testament, is more fully reuealed, and manifested in the New.

5. Places of confutation.

- I. Controv. *Against those which thinke it is against the nature of the New Testament to be committed to writing.*

Of this opinion are certaine of a fantastickall spirit, which to this purpose abuse that place of Ieremie, 32. 33. *I will write my lawe in their hearts:* and that of S. Paul, 2. Cor. 3. 3. *You are our epistle written not with inke, but with the spirit:* whence they would inferre, that the Newe Testament is not to be written, but that it consisteth in reuelation and the instinct of the Spirit.

Contra. 1. If the Newe Testament were not to be extant in writing, then the Apostles had done a superfluous and vnnecessarie worke, in writing the bookes of the Newe Testament, whereunto they were directed by the spirit of God: and S. Iohn is directly commanded to write, Apocal. 14. 13. and S. Paul saith, that all Scripture is given by inspiration: 2. Tim. 3. 6. The spirit of God then moued them to put in writing these holy bookes of the Newe Testament; which are part of the Scripture.

2. It followeth not because the Lord writeth the Gospel in our hearts by his spirit, that therefore it is not to be written: for by the writing thereof which is preached and read, faith is wrought in the heart by the operation of the spirit: as the Apostle saith, Rom. 10. 17. *that faith cometh by hearing, and hearing by the word.* And againe the Prophet there sheweth a difference betweene the lawe and the Gospel: the law gaue Precepts, but could not incline the heart to obedience: but the Gospel doth not onely command faith, but by the operation of the spirit worketh the same thing which it requireth.

3. In the other place of the Apostle, 1. They would make the Apostle contrarie to himselfe, as though he should speake against the writing of Euangelicall precepts, whereas the Apostle did write that very epistle with inke. 2. He speaketh not of the Gospel, but of the Corinthians, whom he calleth his Epistle. 3. And by the letter in that place he vnderstandeth not the writing with inke, or such like, but the externall doctrine without the grace and life of the spirit: such as the doctrine of the Law was.

2. Controv. *Against the Romanists, which hold, that the writing of the Gospel, and other Scriptures, is not simply necessarie to salvation.*

First, we will examine the arguments which are brought by them to confirme this their vnfound opinion. 1. *Bellarmino* thus reasoneth: that the Apostle did teach the Church at the first without Scriptures, therefore they are not simply necessarie, but onely for the greater profit of the Church: like as an horse is necessarie for ones iourney, for his more speedie trauaile, but not simply necessary, because he may go a foot. *Bellar. l. 4. de verb. c. 4.*

Contra. 1. True it is, that the writing of the Scriptures are not simply necessary in respect of God, for he by his absolute power could find a way to teach his Church otherwise, but in respect of Gods ordinance, which hath appointed the Scriptures for edifying of his Church, they are necessary: as bread is necessarie for mans sustentation, though God can nourish and maintaine life without bread. 2. It is not true that the Apostles did teach without Scriptures; for they had the propheticall writings first, and afterward their owne, and while the Apostles themselues were living and present, the writing of the Gospel was not so necessary, as afterward. 3. The writing then of the Gospel was necessarie, 1. Both in respect of that age present, for the preuenting and stay of heresies, which might be more strongly resisted and gaineysayed, by an euident and extant rule of faith. 2. In regard of those Churches, to whom the Apostles preached not by liuely voice, it was necessary that they should haue some perfect direction by writing. 3. And that the ages also to come might haue a rule of their faith.

Arg. 2. The Church may as well now be instructed without the Scriptures, as it was for the space of 2000. yeares before the law was written. *Bellar. ibid.*

Contra. 1. In the first age of the world, the light of nature was not so much obscured, as afterward, when the law was written, and therefore the argument followeth not; the

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Scriptures were not necessarie then, therefore not now. 2. Because the old world wanted the Scriptures to direct them, that was the cause, why they were given ouer generally to all kind of prophaneesse: and therefore to preuent the like mischeife afterward, the Lord thought good to giue his written word to his Church.

Argum. 3. The Apostles did preach much more, then they did write, and many things they deliuered to the Church by tradition: so that not the Scriptures by themselves, are a totall rule and direction of the faith, but *partiall* together with the traditions and ordinances of the Church.

Contra. 1. The Apostles did indeed speake more, then they did or could write, but yet they preached the same things, and deliuered no other precepts concerning faith and manners, but the same, which they committed to writing. 2. Many things concerning orders, and especially in particular Churches, the Apostles left by tradition: but no other precepts and rules of faith, then they had written. 3. The Scriptures are no partiall, but a totall and perfect rule of faith: for *mensura adequata esse debet mensurato*, the measure must be equall vnto that which is measured: it must neither be longer nor shorter: if then the Scripture should come short of faith, it were no perfect rule, nay it were no rule at all: *Pareus*.

Now on the contrarie that the Scriptures are necessarie, thus it is made plaine. 1. From the author: the Apostles and Prophets did write by the instinct of the spirit: but the spirit mooueth not to any vnneccessarie or superfluous worke. 2. From the office of the Apostles, which was to teach all nations, Matth. 28. 19. which seeing they could not doe in their owne persons, it was necessarie that they should preach vnto them by their writings. 3. From the ende and vse of the Scriptures. 1. whether for *instruction* in doctrine: for all Scriptures are written for our learning, Rom. 15. 4. or *direction* vnto vertuous liuing, or *decision* of Questions, and confuting of errors, it was necessary that the Scriptures should be written to these vses; as the Apostle sheweth, 1. Timoth. 3. 16. that the man of God may be perfect. The Scriptures then were necessarie to be extant for the aforesaid purposes: in so much that the Apostle saith, *if any Angel from heauen doe preach any other Gospel, &c. let him bee accursed*: whereupon Chrysostome saith, *Paulus etiam Angelis de caelo descendentibus praeponit Scripturas*, Paul euen preferreth the Scriptures to the Angels descending from heauen: in Galat. 6. 1.

6. Morall obseruations.

1. Observ. *Of the happinesse of these times under the Gospel, in comparison of the former times under the Lawe.*

In that the Lord hath clearely manifested and opened vnto his Church by Iesus Christ, the high mysteries, which lay hid before; therein appeareth the singular loue of God to his Church, and the great preheminance, which the faithfull now haue in comparison of the people of God vnder the Law: as our Sauiour saith vnto his Apostles, *Blessed are your eyes, for they see; and your eares, for they heare: for verily I say vnto you, that many Prophets, and righteous men haue desired to see those things which you see, and could not see them, &c.* Matth. 13. 16, 17. The vse hereof is to stirre vs vp vnto thankfulness vnto God, for this so great mercy shewed vnto his Church.

2. Observ. *The dangerous estate of those, which are found to be contemners of the Gospel and Newe Lawe.*

The greater light is reuealed, and the more knowledge that men haue, the greater obedience doth God looke for at their hand: disobedience then now vnto the Gospel of truth, is so much more greiuous, then was transgression vnder the law, as the times of light and knowledge in brightnesse exceede the dayes of ignorance and blindnesse: thus the Apostle reasoneth, *the night is past, and the day is at hand, let vs therefore cast away the workes of darknes, and put on the armour of light*, Rom. 13. 12. So also Hebr. 2. 2. the Apostle saith, *if the word spoken by Angels was stedfast, and euerie transgression, &c. receiued a iust recompence of reward: how much more if we neglect so great saluation, &c.*

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More speciall obseruations vpon the whole Epistle.

7

1. The Argument and Methode of S. Pauls Epistles in generall, and specially of this Epistle.

1. *Nicephorus lib. 2. c. 34.* maketh the ende and scope of S. Pauls Epistles to consist in these two things. 1. That the Apostle, what he preached beeing present, hee committed to writing, to put them in memorie, when he was absent. 2. And that which hee did more obscurely deliuer by word of mouth, or passed over in silence, he did in his writings handle, and set forth more fully and plainly. But the Apostle had diuerse other occasions offered him in his Epistles, then fell out in his Sermons, and therefore it is to be thought, that although his sermons and writings agreed in the substance of doctrine, yet he, as occasion did mooue him, in his Epistles otherwise handleth matters, then he did in his preaching.

2. His Epistles then may be reduced to these five kinds. 1. Some belong vnto doctrine, wherein he layeth the foundation of faith, and of Apostolicall instruction: as in the Epistles to the *Romanes*, *Ephesians*, *Philippians*, *Colossians*, the first to the *Thessalonians*, to the *Hebrewes*. 2. Some doe confute and refell errors of doctrine, and life, as the 1. to the *Corinthians*, the Epistle to the *Galatians*, to the *Colossians* in part, the 2. to the *Thessalonians*. 3. Some are *apologeticall*, wherein the Apostle maketh Apologie, and vseth defence for himselfe, against the false Apostles, as in the 2. to the *Corinthians*. 4. Some specially concerne Ecclesiastical offices, as the Epistles to Timothy and Titus. 5. Some are written by way of mediation and intercession, as the Epistle to Philemon.

3. The ende and scope of S. Pauls writings, as of the rest of the Scriptures, were these: 1. to set forth the true and sincere doctrine of faith. 2. to confute and conuince errors. 3. to reclaim men from vice and corruption of life. 4. to instruct them in the workes of righteousness: these fowre are touched by the Apostle, 2. Timoth. 3. 16. where hee sheweth a fowrefold vse of the Scripture, *It is profitable to teach, to improoue, to correct, and instruct in righteousness*. 5. the edifying of the weake, is an other ende, that they fall not away from the faith. 6. and the exhorting of those which are slacke, that they may go on in their Christian course. 7. the comforting of the afflicted, that in tribulation they despaire not or faint: these three ends also the Apostle speaketh of, 1. Cor. 14. 3. *He that prophesieth, speaketh vnto men to edifying, to exhortation, and comfort.*

Of the Occasion, Argument, and Methode of this Epistle of S. Paul to the Romanes.

1. The occasion of the writing of this Epistle seemeth almost to haue beene the same that the Apostle took to write vnto the *Galatians*: which was this; the beleeuing Iewes, dispersed among the Gentiles did thinke that the ceremonies and obseruations of Moses law were still to be retained: whereupon did arise great stirres betweene the beleeuing Iewes, and Gentiles: the one despising the Gentiles, thinking themselves to be priuiledged by the promises made to the seed and posteritie of Abraham, and vrging the rites of Moses law, as though they helped vnto iustification: the other insulted against the Iewes, as glorying too much in their Christian libertie, and exemption from Moses law, and taking the Iewes, to be reiectd of God: the Apostle to compound this dissention among them, writeth this Epistle: this was the occasion.

2. And accordingly the Apostle frameth this Epistle: first generally, shewing, that neither the Gentiles by their naturall knowledge, nor the Iewes by the workes of the Lawe, could be iustified: but that both the one and the other were freely iustified by faith in Christ: this generall tractate of iustification by faith, is extended vnto the 9. Chapter. Then particularly he commeth to suppress the insolencie of the Iewes, shewing that the promises were not made vnto all that were of Abrahams carnall seed, but onely to the true Israel, so many as were of the faith of Abraham, c. 9. 10. Then he also turneth him to the Gentiles, that they should not as it were insult in the reiection of the Iewes: for it was not totall, nor finall, God would haue mercie on them if they continued not in vnbeleefe, c. 11. The rest of the Epistle is spent in Christian exhortation, 1. to the mutuall offices of charitie among brethren, c. 12. of dutie toward Magistrates, c. 13. how they should behaue themselves toward the weake brethren, c. 14. 15. And then after diuers salutations, he concludeth.

3. The Methode then and parts of the Epistle are these two, the first is *doctrinall*, vnto the 12. Chapter, the second *exhortatorie*, in the 5. last Chapters, 12, 13, 14, 15, 16.

In the 1. the two cheife points of Christian religion are handled at large, namely of iustification, to c. 9. and of election and reprobation, c. 9, 10, 11.

In the doctrine of iustification, 1. the manner and forme thereof is declared: 2. the fruits: in the first, the false way vnto iustification by works is reiected and refused, c. 1, 2, 3. to v. 21. then the true way, which is by faith, is affirmed and prooued, c. 3. 21. v. c. 4. the effects of iustification follow, as the peace of conscience, c. 5. the newnes of life, c. 6. exemption and freedome from the law, c. 7. constancie and perseuerance in affliction, c. 8.

In the doctrine of predestination and election: 1. he treateth of the reiection of the Iewes, c. 9. 2. of the vocation of the Gentiles, c. 10. 3. of the restoring of the Iewes againe, c. 11.

2. In the exhortatorie part: there are first exhortations generall concerning all Christians, c. 12. then particular, as of duties toward Magistrates, c. 13. toward the weake, c. 14, 15. Secondly, he concludeth with salutations, both of himselfe, wherein hee professeth his loue toward them, and purpose to come vnto them, c. 15. v. 15. to the ende, then of others, c. 16.

2. Of the style and phrase which S. Paul vseth in this Epistle.

1. S. Paul, as he vseth not any affected eloquence, or elegant style, or enticing speech, whereof he giueth this reason, that *your faith should not bee in the wisdom of men, but in the power of God*, 1. Cor. 3. 2. So neither yet is the Apostles style base or barbarous, but *ex viroq; temperatus*, of a mixt kind betwixt both: who by a pithy and sententious kind of writing, full of arguments, and forcible perswasions, in graue but plaine words, deliuereth high mysteries. There is a double kind of eloquence, one which consisteth in the eloquence of speech, and the curious choice of words, such as the Orators among the heathen excelled in: this shall we not finde in Paul: there is an other which is graue, sober, consisting rather in the force of perswasion, then in the number of words: and this kind of eloquence S. Paul vseth: *Martyr*. So that, as *Chrysostome* saith, *Lingua illius supra solem emicuit, doctrinaq; sermone supra reliquos omnes exuberauit*, his tongue or speech was brighter then the Sunne, and in the utterance of doctrine hee excelled all the rest, &c. and they all gaue place vnto him for speech, *unde & Mercurius ab infidelibus putabatur, qui sermoni praeesset*, whereupon he was of the Infidels called Mercurie, because the office of speaking was committed to him, &c. *Chrysost. argum. in epist. ad Roman. Augustine* herein concurrereth with *Chrysostome*, that though he affected not eloquence, *ea tamen sapientiam eius comitata est*, yet it did follow and accompanie his wisdom, *lib. 4. de doct. Christi.*

2. But there are which thinke otherwise of S. Pauls style. 1. *Origen* saith, that Paul hath many *hyperbata*, and *anantopodota*, many imperfect transitions, and clauses of sentences not one answering an other, but breaking off abruptly; and *M. Beza* in his preface to *Oleuianes* Commentarie maketh mention of a famous man, *nostra memoria magnus*, of great name in our memorie, who therein concurred with *Origen*, but he leaueth it in doubt, whether this defect in the style were to be ascribed vnto Paul himselfe, or to *Tertius* his Scribe. 2. *Hierome* although he be variable and diuers in this matter, yet thinketh that S. Paul though hee were eloquent in his owne tongue, yet hath no pure Greeke style, but such as the Cilicians vsed, and was full of Hebraismes. 3. Yea S. Paul himselfe seemeth to acknowledge his want of eloquence, 2. Cor. 11. 6. *Though I be rude in speaking, yet am I not so in knowledge*. 4. And S. Peter saith of S. Pauls Epistles, that many things therein are hard to be vnderstood. Thus it is objected against S. Pauls style.

Contra. 1. The reason why S. Paul seemeth sometime to breake off abruptly, and leaue his sentences imperfect, is, because of the *sublimity* & depth of those great mysteries which he handleth, whereby he is forced often to breake forth into admiration, as Rom. 11. 33. *O the deepenes of the riches both of the wisdom and knowledge of God, how unsearchable are his iudgments, &c.* And this proceedeth also from the earnestnesse of the Apostle, that sometime he seemeth *extra se raptus*, to be rauished beside himselfe: *Mart.* But as for his Scribe *Tertius*, it is not to be thought that he writ otherwise then S. Paul endited: and therefore the style and manner of writing is to be imputed to Paul the Author, not to the writer; which is such, that as *Beza* well inferreth, *Nihil potuisse de tantis rebus, non modo dininitis, sed ornatis, aut ac-*

commodatus dici, nothing could be more diuinely, or elegantly said of so great matters, &c. And this diuine kind of writing, which is frequent with the Apostle, to fall into admiration and other such like affectionate speeches, *Origen* well expresseth with this similitude; that it fareth with the Apostle in treating of such diuine things, as with a man that is brought into a Princes palace, and lead out of one chamber into an other, to behold the glorie and beautie thereof, which while he taketh a diligent view of, he is astonished, and beginneth to wonder, forgetting *unde illuc venerit, aut quâ egressurus sit*, whence he came in thither, or how he should goe out againe. *exprefat. Mari.*

2. And as touching Pauls *Cilician* speech, it was fit and conuenient, seeing S. Paul did write not onely to the learned, but vnlarned also, that he should attempt his speech to the capacitie and vnderstanding of all: and because the Hebrew Scriptures were translated into the Greeke tongue, which the beleeuing Gentiles were conuersant in, it was also meet, that the Apostle should so frame his Greeke style, as that it might haue some relish of the Hebrew tongue, out of the which the Scriptures were translated.

3. Neither doth S. Paul acknowledge any imperfection in his speech or writing, which he was perswaded, he endited by the spirit of God, but he so confesseth by way of confession, because the false Apostles objected against him the weaknes of speech: so he saith thus much in effect, admit it be so, *Num rerum scientiam etiam mihi adimetur?* will ye also deny vnto me the knowledge of things?

4. S. Peter doth not impute the hardnes of S. Pauls Epistles, to the obscuritie of the style, but rather to the *sublimitie* and *profunditie* of the great mysteries, which he treateth of: which must needs be hard vnto our weake vnderstanding: neither were his Epistles hard, but only *some things* in his Epistles: and that not to all, but to the vnstable and vnlarned, who peruered those things to their owne destruction, 2. Pet. 3. 16. *Gryneus*. So that notwithstanding any thing objected against S. Pauls style, it appeareth to be answerable vnto the matter which he writeth of: that as he treateth of high, graue, and diuine matters, so is his speech graue, diuine, peircing; as *Hierome* himselfe confesseth, that when he read S. Paul, *non verba, sed tonitru percipere*, that he perceiued thunder rather then words: And *Origen* likewise, though sometime he extenuateth S. Pauls style, yet thus excellently writeth thereof against *Celsus*, lib. 3. *Sat scio, si se attente illorum lectioni dederit, aut admirabitur mentem viri vulgari ditione egregias complecti sententias, aut nisi admiratus fuerit, ipse ridiculus videbitur*; I know wel if he read the Apostle well, either he will wonder, that such excellent matter is contained in so plaine speech; or if he wonder not at it, he will shew himselfe ridiculous.

3. The questions and doubts discussed.

1. Quest. whether S. Paul were the Author of this Epistle.

Beside the generall consent of the Church of God both in times past, and now, that this Epistle was written by S. Paul, as *Irenæus* lib. 5. *const. Valent. Hierom. Epist. ad Paulin. Euseb. Ecclesiast. histor. lib. 3. c. 3.* with diuers others of the Fathers, doe acknowledge this diuine Apostle to be the author; it thus appeareth by better euidence out of the booke it selfe.

1. By the inscription of the Epistle, where the name of Paul is prefixed as in all other his Epistles, sauing that to the Hebrewes, in the which he concealeth his name, as *Hierom* saith, *propter inuidiam sui apud eos nominis*, because his name was enuied among them: *catalog. scriptor.*

2. But beside the inscription of his name, this Epistle endeth with that vsuall salutation, which S. Paul annexeth in the end of all his Epistles, *The grace of our Lord Iesus Christ be with you all, Amen:* Rom. 16. 24. which forme of salutation written with S. Pauls owne hand, was his signe and marke in every Epistle, 2. Thess. 3. 18. *Pareus*.

3. Beside, the style of the Epistle, and the matter agreeable to other writings of the holy Apostle, do evidently proclaime him to be the author: *Gryneus* in c. 1. v. 1.

4. And it beeing resolued vpon, that S. Paul was the author, it followeth, that this Epistle is of Canonickall authoritie, because it was written by the spirit of God speaking in Paul: for, he saith, *I thinke that I haue the spirit of God*, 1. Cor. 7. 40. and *that Christ spake in him*, 2. Cor. 13. 3. and that hee receiued not his doctrine from man, but by the reuelation of Iesus Christ, Gal. 1. 12.

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2. Quest. Of the birth, the life, acts, and death of S. Paul.

1. For the place of his birth, *Hierome* thinketh, that he was borne in *Giscalis* a towne in the tribe of Benjamin, which beeing taken by the Romanes, he then remooued with his parents to *Tarsus*: but this agreeth not with S. Pauls owne narration, that he was borne in *Tarsus* a citie of *Cilicia*, *Act.* 22. 2. which if it had not been so, his aduersaries would haue intrapped him, and detected him of an vtruth.

2. For his kinred, he himselte testifieth, that he was of Israel, an Ebrew of the Hebrewes, of the tribe of Benjamin, *Philip.* 3. 5.

3. For his education, he was brought vp vnder the seete of Gamaliel, *Act.* 22. 3. who was of great authoritie among the Iewes, as it appeareth *Act.* 5. where the whole Councell followed his sentence: by profession he was a Pharisee, *Phil.* 3. 5. which was the most tolerable sect among the Iewes.

4. Concerning his life and conuersation: euen before his conuersion, he did lead an vnblameable life touching the law: beeing very zealous in defending the rites and ceremonies thereof: but he was withall a most fierce persecutor of the Church of Christ, *Philip.* 3. 6. and after his conuersion, he was as zealous a preacher of the Gospel.

5. Touching his gifts, he was not onely learned in their owne law, but also well studied in humane learning, as appeareth by the alledging of forren testimonies, as of *Aratus*, *Act.* 17. of *Menander*, *1. Cor.* 15. of *Epimenides*, *Tit.* 1. He excelled in the gift of vterrance, and had a singular grace of speach, as is euident by the Apologies and extemporall speeches which he made, *Act.* 22. 23. Beside, he was forceable in perswasion, pithie in argument, and ready in disputation: as appeareth by the conflicts which he had diuers times with the Iewes, and with the Philosophers at Athens, *Act.* 17. His labour and paines was answerable to his gifts: the grace of God was not in vaine in him, for he laboured (both by writing and preaching) more then all the Apostles beside, *1. Cor.* 15. 10. he caused the Gospel to abound from Ierusalem to Illyricum, *Rom.* 15. 19. euen vnto Spaine, *v. 24.* in all *Asia minor*, and in the most famous countries of Europe, he preached the Gospel of Iesus Christ.

6. Now concerning the ende of this holy Apostle, in the 23. yeare of his Apostleship, after his conuersion (which is held to haue beene in the 3. yeare after the ascension of Christ, in the 20. yeare of *Tiberius*) in the 2. yeare of *Nero*, he was carried prisoner to Rome, and there remained in free custodie two yeares: from thence it is thought he was deliuered, and went and preached the Gospel in the West parts: as *Hierome* collecteth out of that place, *2. Tim.* 4. 17. that the Lord deliuered him out of the Lyons mouth, (meaning *Nero*,) that by me the preaching of the Gospel might be fully knowne, and all the Gentiles might heare. Afterward in the 14. yeare of *Nero*, and the 35. of his Apostleship, and 37. after Christs ascension, and from the natiuitie of Christ 70. he was beheaded at Rome: and during his bonds, he writ 7. of his Epistles, but whether in his first or second bonds, it is vncerten: *Par. Aretius* thinketh that he wrote them in the time of his first imprisonment, but that is not so certen.

But there are other particular matters recorded, which fell out in S. Pauls death, which are not of like certaintie: *Hierome* thinketh that S. Paul and S. Peter suffered in one day at Rome: and some adde, that when he was beheaded, in stead of blood there issued forth milk, to shew his innocencie: *Aug. in orat. de sanct.* But *Nicephorus* reporteth a thing more strange, that Paul before he suffered had conference with *Nero*, and told him, that he would returne vnto him the third day after: and so his shadow appeared accordingly, which *Nero* caught at, but it fled from him: *Niceph. l. 2. c. 36.* The first of these is probable, though not necessarie to be beleueed: the second is not impossible, though of no great certentie: the third seemeth to be fabulous: as many such miracles haue been deuised in former times of the Saints, to encrease superstition: *Aretius.*

3. Quest. Of Saint Pauls place of birth.

1. Absurd is the opinion of the *Ebionites* (as *Epiphanius* reporteth and confuteth their heresie, *hares. 30.*) that S. Paul was a Grecian by nation, and borne of Greeke parents, but comming to Ierusalem he was in loue with the Priests daughter, and desiring her to wife he became a Profelyte, and was content to be circumcised. But this is contrarie to Paul himselte, who affirmeth that he was an Ebrew of the Hebrewes, and of the tribe of Benjamin, *Philip.* 3. 5.

2. *Hierome* sometime seemeth to be of opinion, that Paul was borne at *Giscalis*, a towne of

of Iudea, which beeing taken by the Romanes, he departed to Tharsus with his Parents, and therupon he was counted of Tharsus: *lib. de Ecclesiast. script.* but after this in an Epistle to *Algasia*, he resolueth that he was borne at Tarsus. *Beda* is of the same opinion, that Paul was borne at *Giscalis*, in c. 21. *Aktor.* and *Andreas Masius* in c. 19. *Iosua.*

3. But the more general and receiued opinion is, that Paul was born at Tarsus, and not at *Giscalis*, which is thus confirmed: 1. *Giscalis* was a towne of Galile, not of Iudea, and taken by *Titus* the Emperour after S. Pauls death, who was crowned with Martyrdome in the 13. yeare of *Nero*: *Ioseph. l. 4. de bello Iudaic.* it was not then taken by the Romanes so long before. 2. S. Paul was a Romane borne, *Act. 22. 26, 28.* that is, borne in a citie priuiledged with the Romane liberties; but so was not *Giscalis*: Tharsus was, as *Dio* testifieth, *lib. 47. & Plin. lib. 5. c. 27.* 3. *Ignatius* writing to them of Tharsus, calleth them *cines*, & *discipulos Pauli*, S. Pauls disciples and citizens. 4. But the Apostle himselfe putteth this matter out of doubt, affirming that he was borne in Tarsus in *Cilicia*, *Act. 22. 2.*

4. Quest. Whether S. Paul were noble by birth.

1. *August. serm. 15. de verb. Apost.* thinketh that S. Paul was of noble birth, vpon those words, *Philip. 3. 3. Though I might haue confidence in the flesh*: for it had been no great matter, faith he, for the Apostle to haue contemned nobilitie, hauing none himselfe: And beside he was of the sect of the Pharisees, which was a noble sect among the Iewes, they were not of the contemptible sort: to to this purpose *Augustine*: Whereunto this maybe added, that the high Priest would not haue giuen so great authoritie vnto S. Paul, as he did, if he had been of obscure birth or parentage.

2. But *Chrysostome* seemeth to be of the contrarie opinion: *fuisse Paulum inopem & coriarianum*, that Paul was a poore handicraft man, a worker of leather: *hom. 4. in 2. Epist. ad Timoth.* And hereof this argument is yeelded, that S. Paul was not of birth, because hee was exercised in a handicraft in making of tents, and therein brought vp before his calling, as may be gathered, *Act. 18. 3.* But it was not the vse of noble men to follow such base trades: And S. Paul saith, *Not many noble are called*, *1. Cor. 1. 25.* which is vnderstood chiefly of the calling of the Apostles.

3. The resolution is this, that though S. Paul were not noble according to the Romane estimation of nobilitie, beeing of an handicraft, which suited not with nobilitie among the Romanes; yet among the Iewes he was not of vnnoble birth: who counted nobilitie by the noblenes of the tribe, and the antiquitie of the family: in which respect *Ioseph* the husband of *Marie* was noble, though a carpenter by his trade, as beeing descended of the royal tribe of *Dauid*. So Paul was noble beeing borne of the noble tribe of *Beniamin*: which was famous, both because the first King of *Israel* *Saul* was chosen out of that tribe, and the tribe of *Beniamin* reuoluted not from *Iudah*, as the other tenne tribes had done: As also S. Paul was of a noble profession among the Iewes, by sect a Pharisee.

4. But this will be objected further, that S. Paul could not be priuiledged with the libertie of a citizen of Rome: which immunitie no tradesmen were capable of, but only husbandmen and souldiers: as *Halycarnesseus* writeth, *lib. 2. & 6.* But the answer is, that this constitution or prouision made by *Romulus*, was afterward abrogated by *Numa Pompilius*, who admitted artificers to the priuledge of citizens: as *Terentius Varro* was Consull, and *Marcus Scaurus*, whose fathers were handicrafts men, the first a butcher, the second a colliar.

5. Quest. Whether S. Paul were brought up in the learning of the Greekes.

1. *Chrysostome* thinketh, that S. Paul was vtterly ignorant before his conuersion of the Greeke tongue, and learning, and that he onely knew the Hebrew tongue: *hom. 4. in 2. ad Timoth.* But it is not like that S. Paul being brought vp in a citie of *Cilicia*, where they vsed the Greeke language, was vtterly ignorant of the common speach then vsed.

2. Neither yet doe I thinke with *Hierome*, that Paul learned the Greeke tongue at Tarsus where he was brought vp, yet was not very skilfull or eloquent in the Greek tongue: *seipsum in Græca lingua interpretari capiens, reuoluitur*, hee desiring to interpret himselfe in the Greek tongue is enwrapped and entangled: in 3. *Philip.* and where S. Paul saith, hee was rude in speach: he thus said, *non ex humilitate, sed ex scientia veritate*, not of humilitie, but according to truth: *epist. ad Algasiam.* and that he vsed *Titus* his interpreter for the Greeke tongue, as *Peter* vsed *Marke*: *epist. ad Hedibiam.*

3. But that S. Paul was neither ignorant of the Greeke learning, as thinketh *Chrysostome*, appeareth by the alleading of the Greeke poets, *Aratus*, *Menander*, *Epimenides*, and by the commendation, which *Strabo* giueth of the Tharsensians, which in the studie of Philosophy, and other arts exceeded them of Athens, and Alexandria: *Strabo* l. 16. Neither was he so rude in speaking, as *Hierome* thinketh; for he himselfe saith, 1. Cor. 14. 18. *I thanke my God, I speake languages more then yee all:* and he so confesseth by way of concession, because the false Apostles so objected. But S. Paul vseth indeede no affected eloquence, both because he was to temper his speech to the capacitie and vnderstanding of all: and the depth of the diuine mysteries which he handleth, and his passionate speeches, breaking forth into zeale, doe carrie him often away from hunting after or labouring for curious elocution.

Quest. 6. *Of the yeares of the raigne of the Emperours of Rome vnto Nero, vnder whom S. Paul suffered.*

Because we shall haue occasion afterward in the handling of some Questions to haue recourse vnto the yeares of the Romane Emperours, in whose time S. Paul liued, it shall not be amisse, to make iust computation of their yeares, wherein I finde great difference among Chronographers.

1. *Tiberius Caesar*, who succeeded *Augustus*, in the 18. yeare of whose raigne Christ our Blessed Sauour suffered, according to *Suetonius*, in *Tiberio*, c. 73. and *Orosius* lib. 7. c. 2. *Eutropius* lib. 7. *Beda* de sex. etatib. raigned 23. yeares, according to *Sextus Aurelius*, 24. as *Clemens Alexandrin.* l. 1. *stromat.* 22. yeares: as *Dio* counteth, lib 58. 22. yeares and 7. moneths, and so many daies: as *Tertullian.* lib. *aduers.* *Iudeos*, c. 5. 22. yeares, 7. moneths, and 28. daies: *Ioseph.* lib. 18. *antiquit.* c. 14. reckoneth 22. yeares, and 6. moneths. But the true account is this: *Tiberius* raigned full 22. yeares, counting from the Calends of Ianuarie after he began to raigne, to the Calends of Ianuarie next before he died; but he entred his raigne the 19. of August, when *Augustus* died, from whence to the Calends of Ianuarie, are 4. moneths, and 13. dayes: and he died the 16. of March, two moneths and sixteene dayes after his 22. yeares expired at the Calends of Ianuarie: so in all he raigned 22. yeares and 7. moneths: so that by this computation appeareth the difference, why some doe giue vnto him but 22. yeares, some 24. some but 23. because some count onely the full yeares, some the moneths of his first and last yeare, for whole yeares; some put the odde moneths together, and make one yeare of them. Hence then it is euident, seeing our Blessed Sauour is held to haue suffered in the 18. yeare of *Tiberius*, about the beginning of Aprill, that *Tiberius* raigned after our B. Sauours passion 4. yeares, an 11. moreths, and 18. dayes: for of his 18. yeare there remained from the beginning of Aprill vnto the 19. of August, when *Tiberius* beganne to raigne, fowre moneths and 18. dayes: and after the 18. yeare, hee raigned fowre yeares, and almost seuen moneths, for he raigned in all as is shewed before, 22. yeares, and 7. moneths.

2. *Caligula*, raigned according to *Suetonius*, and *Eutropius*, 3. yeares, 10. moneths, and 8. dayes: according to *Clemens*, and *Tacitus*, and *Sextus Aurelius* 4. yeares: after *Beda* 4. yeares, 10. moneths, and 8. daies: according to *Dio*, 3. yeares, 9. moneths, 28. dayes: as *Tertullian*, 3. yeares, 8. moneths, and 13. dayes: as *Iosephus*, 3. yeares and 6. moneths. But the right computation is this: *Caligula* beganne his Empire the 16. day of March: from whence to the Calends of Ianuarie following are 9. moneths, and an halfe: then he raigned from the first Calends of Ianuarie full 3. yeares, and died the 24. of Ianuarie following: so the whole time of his raigne was 3. yeares, 10. moneths, and 8. dayes: they which giue vnto him full fowre yeares, count the odde moneths, and dayes for a whole yeare.

3. *Claudius*, who was next Emperour, according to *Tacitus*, *Suetonius*, *Clemens Alexandrin.* *Eutropius*, *Orosius*, raigned 14. yeares, according to *Dio* and *Iosephus*, 13. yeares, 8. moneths, and 20. dayes: after *Eusebius* 13. yeares and 9. moneths: after *Beda*, 14. yeares, 7. moneths, and 28. dayes. But the certaine computation is this: *Claudius* beganne his Empire vpon the 24. of Ianuarie: whence to the Calends of Ianuarie following, when the Romane yeare beginneth, are 11. moneths and 7. dayes: then he raigned full 12. yeares, and in his 13. yeare he raigned 9. moneths, and 13. dayes: from the Calends of Ianuarie, vnto the 3. day before the Ides of October, which was the 13. day of that moneth, when he died, as *Tacitus* and *Suetonius* write: so the whole time of his raigne was 13. yeares 8. moneths, and 20. dayes: they then which giue vnto him 14. yeares, doe count the odde moneths for a whole yeare.

4. Vnto Claudius, succeeded Nero, who according to Tacitus, Clemens Alexandrin, and Eutropius, raigned 14. yeares: according to Dio, 13. yeares, and 8. moneths: as Beda, 14. yeares, 7. moneths, 10. daies: after Suetonius not much vnder 14. yeares: Tertullian counteth but 9. yeares, 9. moneths, and 13. daies: But herein he is much deceiued. The most doe giue vnto Nero 14. yeares, but not complete: the reason of this vncertaintie is, because it is not certainly knowne when Nero died: Onuphrius thinketh he died about the 10. day of Iune, and he beganne to raigne about the 13. day of October, when Claudius died: so that by this account he should raigne but 13. yeares, 7. moneths, and 28. daies: *ex Perer.* but because the most doe allow vnto him 14. yeares, we will follow the vsuall and common reckoning. And this shall suffice to haue been inserted here concerning the yeares of the raigne of the Emperours: See more of the yeares of the Emperours, *Hexapl. in Dan. c. 9. qu. 75.* where the account somewhat differeth from this in certaine moneths, because there Eusebius computation is followed.

7. Quest. In which yeare after the passion of Christ Paul was conuerted.

It followeth now, that such matters be breifly touched, which concerne this holy Apostle after he was conuerted to the faith of Christ: and first of the time of his conuersion.

1. Whereas it is most euident, that S. Stephen was stoned to death, after the most glorious ascension of Christ, and that S. Pauls conuersion followed after the blessed Martyrs death: some doe thinke that Stephen was put to death 7. yeares after Christs ascension, and so consequently S. Pauls conuersion happened likewise 7. yeares after: this opinion Nicephorus lib. 2. c. 3. ascribeth to Euodius the successor of S. Peter in Antioch. But there is no probability of this opinion: for it is not like, that the Church had rest without persecution so long, that is, 7. yeares after Christs ascension. And the coniecture of some is, that 7. yeares are put for 7. moneths, by some corruption and fault in the copies: for so many moneths there are betweene the ascension of Christ, and the Martyrdome of S. Stephen.

2. Some thinke, that Paul was conuerted in the first yeare after the passion of our Blessed Sauour, vpon the 25. day of Ianuarie: so Eusebius and Beda: But because S. Stephen is held to haue suffred vpon the 26. day of December, in the first yeare after Christs passion: from which day to the 25. day of Ianuarie, when S. Paul, according to the receiued opinion, was conuerted, is not aboue a moneth; in which time all those things could not be fulfilled, which are recorded by S. Luke, A. c. 8. S. Pauls conuersion could not fall out in the first yeare after the passion of Christ. This matter is not helped by the author of the scholasticall history, vpon the Acts of the Apostles, c. 46. who thus distinguisheth, that if the first yeare of Christs passion be reckoned according to the vsuall account, that is, from Ianuarie, when the Romane yeare beganne, then S. Paul was conuerted in the second yeare: but if from the time of Christs passion, then it was in the first yeare: for still the same doubt remaineth: that in this reckoning there was but one moneth, between the Martyrdome of S. Stephen, and the conuersion of S. Paul.

3. Wherefore the opinion of Oecumenius, vpon the last chapter of the Acts of the Apostles, is more probable: that S. Paul was indeede conuerted in the second yeare, counting from the time of Christs passion: so that from the most holy death of our Blessed Sauour, vnto the conuersion of Saint Paul, which is held by a generall receiued opinion, to haue beene vpon the 25. day of Ianuarie, there was runne one whole yeare and tenne moneths.

8. Quest. At what age S. Paul was conuerted.

1. Ambrose, and Theodoret vpon the 7. chapter of the 1. epistle to the Corinthians, thinke that S. Paul at the time of his conuersion, was so young a man, that he was not meete for marriage: so that in their opinion, he could not then be aboue 20. yeares old: this their opinion may seeme to be grounded vpon this reason, because A. c. 7. 58. Saint Luke speaking of Saint Paul, saith, that the witnesses laid downe their garments at the feete *νεανίς*, of a young man, called Saul: But that word hath not so much respect vnto his age and youth, as to his courage, and fiercenesse, as the word signifieth, as Budens sheweth: whereupon Euripides calleth bold and insolent speech, *νεανίαν λόγον*. And that Saint Paul was not so very a young man, appeareth, because he is tearmed by an

other word: Ananias saith, chap. 9. 13. *We haue heard by many, καὶ τὸ ἀνδρὶς τῆς τοῦ, of this man.*

2. And further, that S. Paul was not so young a man at the time of his conuersion, may be shewed by these reasons. 1. S. Paul himselfe saith, Act. 26. 6. *As touching my life from my youth, and what it was from the beginning among mine owne nation at Ierusalem, know all the Iewes:* it seemeth then that he spent his youth among the Iewes, before his conuersion. 2. Those things which S. Paul reporteth to haue beene done by him before his conuersion, agree not vnto S. Pauls youth: Act. 26. 9. *I also verily thought in my selfe, that I ought to doe many contrarie things against the name of Iesus, &c. many of the Saints I put in prison, hauing receined authoritie of the high Priests, and when they were put to death, I gaue sentence:* this iudgement of S. Paul, and authority committed vnto him, were not incident to a very youth. 3. If S. Paul were but about 20. yeares of age, when he was conuerted, it would follow, that he exceeded not 46. yeares in the 4. yeare of Nero, when he is thought to haue written his Epistle to Philemon; but then he called himselfe *aged Paul*: for from the 20. yeare of Tiberius, which was the 2. yeare after Christs passion, when Paul was conuerted, vnto the 4. of Nero, are but 25. or 26. yeares. It would follow also hereupon, that S. Paul suffering, as *Hierome* thinketh, in the 37. yeare after the passion of Christ, was not aboue 55. yeare old: whereas *Chrysostome* thinketh, that he was aboue 68. yeares when he suffered: so that by this account he will be found to haue beene more then 30. yeares of age when he was conuerted.

Homil. de
principib. A-
post. tom. 5.
edit. Paris.

9. Quest. *How long S. Paul after his conuersion was rauished in spirit, and taken vp into Paradiſe.*

1. Some are of opinion, that in the space of those three dayes, while Paul continued blind, after Iesus had spoken to him by the way, Act. 9. 9. that then he was taken vp into the third heauen, and heard such things, as were not to be vttered: of which his rauishing in the spirit, S. Paul writeth, 2. Corinth. 12. of this opinion are *Thomas, Lyrannus, Carthusianus* vpon that place: *Ioannes Drudo, lib. 1. de scriptur. c. 2.* But this opinion is easily refuted: for the Apostle saith, that thing happened vnto him 14. yeares before he writ that epistle: now this second epistle to the Corinthians, he is held to haue written in the beginning of the raigne of Nero: from thence counting 14. yeares, we still come to the beginning of *Claudius* raigne: but S. Pauls conuersion was 8. yeares before that, in the 20. yeare of Tiberius: for there remained three yeares of Tiberius raigne, and 4. yeares almost of *Caligula*, whome *Claudius* succeeded.

2. But it is most like, that S. Paul in that three daies space had reuealed vnto him the knowledge of Iesus Christ, and of his Gospel, which the Apostle saith, he receiued by reuelation of Iesus Christ, Galat. 1. 12. so thinketh *Bada in 9. c. Actor.* and the author of the scholasticall history, c. 46. vpon the same booke. And it is evidently gathered by the history of S. Pauls conuersion set forth by S. Luke, Act. c. 9. how presently vpon his conuersion S. Paul beganne to preach in the Synagogues, that Christ was the Sonne of God. He would not haue so preached vnto others, if he had not beene before himselfe instructed in the waies of Christ.

3. *Sixtus Senensis* then is greatly deceiued, who 1. tom. bibliot. deliuereth this out of *Origen*, that S. Paul had learned the history of the Gospel of S. Luke: for both S. Lukes owne narration is against it, who saith, that strait way after S. Paul had recovered his sight, by the laying on of the hands of Ananias, he beganne to preach in the name of Iesus, Act. 9. And S. Paul testifieth otherwise of himselfe, Galat. 1. 11. *Now I certifie you, brethren, that the Gospel, which was preached of me, was not after man: for neither receiued I it of man, neither was I taught it, but by the reuelation of Iesus Christ.*

10. Quest. *At what time Paul was first in bonds, and of his going to Ierusalem, how oft he went thither, before he came into bonds.*

Because S. Paul did write diuers of his Epistles while he had his libertie, and some after the time of his imprisonment, it shall not be amisse to examine this matter breifly, when Paul beganne first to be restrained of his libertie: which falling out at Ierusalem, it must first be knowne, how often and vpon what occasion he went vp to Ierusalem: his iourneis then

to Ierusalem are found to haue beene these foure.

1. First, he went to Ierusalem to see Peter, which was three yeares after his conuersion: And from Damascus where he was conuerted, he went into Arabia, and thence to Damascus, and so to Ierusalem. But here two doubts are moued: the first is, that Saint Luke presently after S. Pauls escape out of Damascus, maketh mention of his comming to Ierusalem, *Act. 9. 25.* but the answer here is, that S. Luke in that story omitteth many things which were done, and so passeth ouer for breuity sake that iourney of S. Paul into Arabia. The other doubt is, whether S. Paul preached at this his going to Arabia: *Hierome* thinketh that he did not, but that he was letted by the Spirit to preach the word in Arabia, as afterward in Asia: *Act. 16. 7.* *Pareus* also is of the same iudgement: because S. Paul speaking before king Agrippa, how he preached at Damascus, and at Ierusalem, and in Iudea, *Act. 26. 20.* maketh no mention of his preaching in Arabia. But seeing there were three yeares runne, after S. Paul went from Damascus to Arabia, before he returned to Ierusalem, it is not like, that S. Paul all this time was idle: and in the same place, *Act. 26. 20.* though he make no particular mention of his preaching in Arabia, yet he saith in generall, that he preached to the Gentiles: wherefore I rather subscribe here vnto the sentence of *Chrysostome*, who thinketh, that S. Paul at this time preached in Arabia, and did other memorablen things, which for modestie sake he passeth ouer in silence.

2. The second voiage of S. Paul to Ierusalem, was, when he with Barnabas carried reliefe from Antioch vnto the brethren of Ierusalem and in Iudea, because of the great famine which was through the whole world, which fell out vnder Claudius Cesar: as we read, *Act. 11. 30. and 12. 35.*

3. The third trauell of S. Paul to Ierusalem, was that, whereof he writeth, *Galat. 2. 1.* *Then fourteene yeares after I went vp to Ierusalem.* But here likewise ariseth a double doubt: first, whether this iourney, and that described *Act. 15.* were one and the same: the second, how these fourteene yeares are to be counted, and where they must take beginning. For the first, *Chrysostome* and *Hierome* vpon the 2. to the Galatians, seeme to be of opinion, that these were two diuerse iourneyes: and there may seeme some probabily hereof; because S. Luke saith, that Barnabas went with Paul, *Act. 15.* But S. Paul saith, beside Barnabas he tooke also Titus: and S. Luke sheweth this to be the occasion, that Paul and Barnabas was sent vp about the deciding of the question concerning circumcision: But S. Paul saith, he went vp by reuelation, *Gal. 2. 2.* Yet hereunto it may be thus answered, that though Luke make no expresse mention of Titus, yet he may be included in that generall addition, They ordained that Paul, and Barnabas, and certaine other of them should goe, &c. *Act. 15. 2.* And S. Paul might goe vp by reuelation, and yet that other occasion also concur there-with. Wherefore the opinion rather of *Theodorēt*, in 2. ad Galat. and of *Beda*, in c. 15. *Actor.* seemeth to be more sound; that both these were but one iourney: both because after this immediatly Paul and Barnabas deuided themselves, *Act. 15. 39.* and trauided not together afterward to Ierusalem: and Paul after this went not to Ierusalem, but when he was there apprehended and taken, *Act. 21.*

The other doubt is, where the computation of these 14. yeares must beginne. 1. *Beda*, and the author of the scholasticall history vpon the 15. of the Acts, and *Thomas*, *Lyranus*, *Casertanus*, vpon the 2. to the Galat, thinke that they are to be counted from the time of S. Pauls conuersion.

2. But the opinion of *Hierome* and *Anselme* is more probable, that these 14. yeeres beginne from S. Pauls first comming to Ierusalem, which was 3. yeares after his conuersion, whereof the Apostle maketh mention, *Galat. 2. 18.* for seeing he had spoken before of his first going to Ierusalem, *After three yeares I came againe to Ierusalem:* and saith afterward, c. 2. *Then fourteene yeares after I went vp againe to Ierusalem:* these 14. yeares must properly beginne, where the other 3. yeares ende: so that these 14. yeares, were indeed 17. yeares from his conuersion.

But *Pererius* obiebeth, that then the 17. yeare would fall out into the tenth yeare of Claudius Cesar: which can not be, for the Iewes were expelled from Rome by Claudius after this third going vp of Saint Paul to Ierusalem: for Saint Luke in the 15. chap. maketh mention of Saint Pauls going vp to Ierusalem: but the Iewes departure from Rome, by the commaundement of Claudius, afterward he remembreth, c. 18. 2. now, this dismissing of the Iewes from Ierusalem was in the ninth yeare of Claudius, as *Orosius* writeth,

lib. 7. c. 4. and *Beda lib. de 6. etatib.* Which obiection of *Pererius* may easily be answered: for 1. he relieth onely vpon the credit of these two, that this inhibition was in the 9. yeare: it might be after. 2. admit it were in the ninth yeare, yet *S. Pauls* going vp in the 17. yeare of his conuersion might be before: for seeing he was conuerted in the beginning of the 20. yeare of *Tiberius*, vpon the 25. of *Januarie*, as is commonly held, his going vp to *Ierusalem* may be supposed to haue been in the beginning likewise of the 17. yeare, which falleth out in the beginning of the 10. yeare of *Claudius*: and this eiection of the *Iewes* might be in the end of the yeare. 3. *S. Luke* saith not, *c. 18. 2.* that then the *Iewes* were first expelled: but that *Aquila* was lately come from *Rome*, because *Claudius* had giuen commandement, &c. there is no precise time set: and there might be some space allowed for their departure, after that the commandement was giuen.

11. Quest. Of *Pauls* beeing in bonds first at *Cesarea*, and afterward at *Rome*.

The fourth iourney of *S. Paul* to *Ierusalem* was, when he was taken by the captaine *Lyfias*, and sent to *Cesarea* to *Felix* the gouernour: as *S. Luke* setteth forth the historie, *Act. 21. 22, 23.* and at *Cesarea* he continued vnder *Felix* two yeares in bonds, *Act. 24. 28.* But there are diuers opinions concerning this matter.

1. Some doe thinke that the two yeares there mentioned, are vnderstood of the time of *Felix* gouernment: but that can not be: for *S. Paul* saith, *Act. 24. 10.* that *Festus* had been of many yeares a Iudge vnto that nation: he had been then their gouernour more then two yeares: and *Iosephus* writeth, that *Festus* was sent thither in the 11. yeare of *Claudius*, *lib. 20. Antiquit. c. 5.* and he was displaced from his regiment in the 2. yeare of *Nero*: so that he held his gouernement five yeares at the least.

2. *Baronius* thinketh, that the two yeares there mentioned must be restrained to *Neros* raigne: for in his second yeare *Felix* was remooued, and *Paul* brought prisoner to *Rome*: he denieth that he was two yeares in bonds at *Cæsarea*: But *Pererius* well refuteth this assertion, because no mention is made at all of *Nero* by *S. Luke*: and therefore to his raigne, these two yeares can haue no relation.

3. The author of the scholasticall historie will haue these two yeares counted from the time, when the *Iewes* first accused *Paul* before *Cæsar*, in *Act. Apostol. c. 3.* But neither doth *S. Luke* make mention there of any such thing.

4. Wherefore, whereas the words stand thus, *when two yeares were expired, Pontius Festus came into Felix roome, and Felix willing to get fauour of the Iewes, left Paul bound*: the best sense is to beginne these two yeares from the first imprisonment of *S. Paul* at *Cæsarea*: of this opinion are *Lyranus*, *gloss. interlinear.* *Oecumenius in ultim. cap. Act. or Beda in c. 14. Act. or.* And so much may be gathered out of the text: because it is said, that *Felix* sent for *Paul* the oftner, and communed with him, hoping that some money should haue been giuen him, *v. 27.* this often communing with *S. Paul* sheweth that *S. Paul* was detained there sometime in bonds, and it is said also that he left *Paul* bound: so that the two yeares expired, which are mentioned in the same place, are most fitly referred to *Pauls* bonds.

Now after *Paul* had bene two yeares prisoner at *Cæsarea*, he thence was sent bound to *Rome*, in the second yeare of *Nero*, and continued there free prisoner two yeares in an house which he hired, *Act. 28. 30.* So he came to *Rome* in the 23. yeare after his conuersion, and the 25. yeare after the passion of *Christ*: But afterward he was loosed out of his bonds and dismissed from *Rome*, as shall be shewed in the next question: and in this first two yeares imprisonment at *Rome*, it is like that *S. Luke* wrote the historie of the *Acts*, and there endeth, because it is not like that he was after that *S. Pauls* perpetuall and inseparable companion.

12. Quest. Whether *S. Paul* was set at libertie after he was prisoner at *Rome*, and where he bestowed himselfe afterward.

1. This is euident by *S. Pauls* owne testimonie, who in diuers of his Epistles while he had been prisoner in *Rome*, promiserh to visit the Churches againe where he had preached the Gospel, and speaketh thereof very confidently: as *Philip. 1. 25.* writing from *Rome*, he saith, *This I am sure of, that I shall abide, and with you all continue, for your furtherance, and joy of your faith*: likewise to *Philemon* he thus writeth, *v. 12.* *Prepare me lodging, for I trust, that through your prayers I shall bee giuen vnto you.* So also *Heb. 13. 23.* *Know that (our) brother*

ther *Timothens* is deliuered, with whome, if he come shortly I will see you. And yet more euidently he saith, 2. *Tim.* 4. 16, 17. At my first answering no man assisted me, &c. notwithstanding the Lord assisted me, and strengthened me, that by me the preaching might be fully knowne, and that all the Gentiles should heare, and I was deliuered out of the mouth of the lyon. All these places doe euidently shew, that Paul was deliuered after his first imprisonment at Rome.

2. The reason is thus alleadged by *Eusebius*, *Neronem in principio imperij mitiorem fuisse*, that Nero in the beginning of his Empire was more gentle and mild: but afterward, when Paul was taken againe, Nero then beeing become a most cruell Tyrant, caused the holy Apostle to be put to death. Thus *Eusebius lib. 2. histor. scholast. c. 21.* to the like purpose also writeth *Hierome in Paulo.*

3. Now after S. Paul was deliuered, he visited the Churches, where he had preached, and other places likewise where he had not beene before. 1. *Hierome* thinketh, that he preached onely in the West parts: for he had a purpose to goe into Spaine, *Rom.* 13. 28. but it is not like that he spent all the time of his liberty after his first imprisonment, which was 10. years, onely in the West parts. 2. *Caictanus* thinketh that he visited Macedonia, and Achaia, as he had promised in his Epistles: and so much he inferreth vpon those words, 2. *Tim.* 4. 13. *The cloake which I left at Troas with Carpus, when thou comdest, bring with thee:* and v. 20. *Trophimus I left at Miletum sicke:* these things were not done when S. Paul went first to Rome (saith *Caictane*) for no such thing is mentioned in the storie of the Acts: these things then fell out before his second coming to Rome: which beeing 10. or 11. yeares after the first, he would not write for his winter cloake, which he had left so long behind him: neither is it like that *Trophimus* sicknes continued 10. or 11. yeares. But *Caictans* collection here is not sound: for it is euident that S. Paul wrote this epistle at his first imprisonment in Rome: for he saith, v. 17. that he was deliuered out of the mouth of the lyon. And many things were acted by the Apostles, which are not written in the historie of the Acts: yet *Caictans* opinion is true, that S. Paul visited the East Churches, because he so purposed and promised in his Epistles. 3. But he did not visit onely the East Churches, but as *Eusebius* saith, it is like, *ad Euangelium passim pradicandum se denuo recepisse*, that he returned to preach the Gospel againe euery where.

4. Yet to Ephesus it is certaine he returned not: for he himselfe had told them, that they should see his face no more, *Act.* 20. 38. And whether euer he were in Spaine, it shall be shewed, when we come to that place in the 15. chapter.

13. Quest. In what yeare after the passion of Christ, and of Nero his raigne, S.

Paul was put to death at Rome.

1. *Pererius*, alleadging for his authors, *Metaphrastes*, *Dyonisius* Bishop of Corinth, *Onuphrius* in his Chronicle, and *Baronius*, thinketh that S. Paul was martyred in the 13. yeare of Nero his raigne, in the 8. moneth: and in the 36. yeare from the passion of Christ. 2. *Beda* vpon the 15. c. of the Acts, assigneth Pauls death to the 38. yeare after the passion of Christ. 3. *Thomas* yet goeth further, and saith it happened in the 40. yeare after Christs passion, in 2. cap. ad Galat. But if either of these two latter opinions were true, S. Paul should not haue suffred vnder Nero, which is against the common receiued opinion of all. 4. Therefore it is more probable, according to the receiued tradition, that S. Paul died in the 14. yeare of Nero his raigne, and in the 37. yeare after the passion of Christ: as *Eusebius* in *Chronic.* and *Hierom. lib. de script. Ecclesiast.*

Pererius obieſteth, that Nero died about the 10. of Iune in his 14. yeare, whereas S. Paul and S. Peter suffred the 29. of Iune, and therefore they could not be put to death in Neros raigne, may be thus answered: that it is vncertaine at what time of the yeare, or in what moneth Nero died: he buildeth onely vpon the coniecture of *Onuphrius*, as hath been shewed before, qu. 6. toward the end: whose testimony is not sufficient, to waigh against the authority of *Eusebius*, *Hierome*, and others, who place S. Pauls death in the 14. yeare of Nero.

But *Epiphanius* is farre wide, who thinketh S. Paul to haue died in the 12. yeare of Nero, in *har.* 27. which was the 35. yeare after the passion of Christ: who herein is against the opinion of all other.

14. Quest. Of Pauls person, and of the manner, and place of his death.

1. Concerning S. Pauls person, *Nicephorus* thus describeth him, *lib. 2. c. 37.* that he was

of stature small, and somewhat stooping: of a whitely face, small head, comely eyes, low eyes browes, a coming nose: a thicke beard somewhat long, full of gray haire, as likewise was his head: of comely grace, shewing some diuine thing to be in him. *Chrysostome* in his homilie *de principib. Apostol.* saith, that for his stature, he was but 3. cubits high, whereas a mans vsuall stature is toward foure cubits: which if it were so, the reason may evidently appeare, why the false Apostles said that *Pauls bodily presence was weake*, 2. Cor. 10. 10. they might disdain his person, for his small stature.

2. For the place where S. Paul was beheaded, the generall opinion is, that it was in the way *Hofenses*, where Constantine erected a Temple bearing S. Pauls name, and there was he buried. But *Pererius* by the authority of Gregorie, thinketh that he was put to death, *ad aquas Saluias*, in a place called the *Saluian* waters: the matter is not great, yet there is more probability for the former opinion.

3. It is also generally receiued, that S. Paul and S. Peter were both put to death on the same day at Rome: But *Prudentius* in his verses, *de festo Apostolor.* and *August. Tom. 10. serm. 4. de fest. Apost.* are of opinion that Paul suffered vpon the same day, that Peter did, but a yeare after: the matter is not great: though *Gelasius* condemne them as heretikes which deny that S. Peter and S. Paul suffered in one day together.

15. Quest. *What moued Nero to put the holy Apostle to death.*

1. Some doe thinke that this was the cause: when *Simon Magus* to prooue himselfe to the Romanes to be a God, by the help of the Deuill did flie aloft in the ayre, by the prayers of Peter, the Deuill beeing driuen away, that wicked Sorcerer fell downe, beeing forlaken of his spirit, and so was broken in pieces: whereupon Nero was incensed against the Apostle: thus *Hegeppus lib. 3. c. 2. Ambr. lib. 5. epist. de tradend. basilic. Arnob. lib. 2. aduers. Gentil.* with others: But this reason, if this report were true, as it may be doubted of, rather sheweth the cause, why Peter was put to death, then Paul.

2. *Chrysostome* and *Theophylact* vpon the 4. c. of the second to Timothie, doe alleadge this to be the cause, because Paul had conuerted to the Christian faith Neros butler, whom he made great account of: thereupon he commanded him to be beheaded.

3. *Simeon Metaphrastes* in commentar. peregrinat. *Petri & Paul.* affirmeth out of *Chrysostome*, that Nero raged against S. Paul, because he had conuerted one of Nero his concubines, which afterward refused to haue companie with him. But these two may seeme to be but mens coniectures: if this had beene the cause, Nero would haue put Paul to death at his first imprisonment: for then he had conuerted diuers of Césars household, whose commendations he sendeth to the Philippians: but after this he was enlarged, as may be collected, c. 1. 25.

4. *Senerius Sulpitius, lib. 2.* giueth an other reason, why Nero persecuted Paul to death, which was this: Nero hauing set Rome on fire, and laid it vnto the Christians charge, whereof there was then a great number in the citie: and this occasion Nero tooke to persecute the Christians, and to put them to diuers torments: some he caused to be couered with beasts skinned, and to be woorried with dogges: some were nayled to crosses: some were burnt in the night, that their fires might qualifie the darknes of the night: and in this hoat persecution moued vpon this occasion, Paul was put to death. But *Pererius* confuteth this opinion by this reason: this setting of the citie on fire happened in the tenth yeare of Nero, as *Eusebius* noteth in his Chronicle, but S. Paul suffred in the 14. yeare of Nero.

5. But we neede assigne no other cause of Nero his rage against this blessed Apostle, then this, which *Eusebius* and *Hierome* both doe touch, as is partly shewed before, Quest. 12. that Pauls defence, was at his first imprisonment admitted, and thereupon deliuered, because Nero at the first caried himselfe as a gentle Prince, but in the end became a most sauage Tyrant, and then his hatred was such against the Christians, that Paul could not escape this bloodie hands. It was then the cruelty of that bloodie Tyrant ioyned with a wicked detestation of the Christian faith, that prouoked this beastly Tyrant, to shew his rage, in putting to death this holy Apostle: we neede not seeke for any further reason. And thus farre we haue proceeded in such questions as concerne the person of this Apostle: now follow such matters, as are to be obserued touching his writings, and specially this Epistle to the Romanes.

16. Quest. Of the Epistles of S. Paul, the number of them.

1. The Epistles which S. Paul writ, are in all 14. in number, he writ nine of them to the 7. Churches: 1. to the Romanes, 2. to the Corinthians, 1. to the Galatians, 1. to the Ephesians, 1. to the Philippians, 1. to the Colossians, 2. to the Theſſalonians, and one to the Hebrewes: and 4. beſide to priuate persons, 2. to Timothie, 1. to Titus, 1. to Philemon. The reason of this number, *Gregorie* whom *Anſelme* followeth yeeldeth to be this: this number of 14. conſiſting of 10. which ſignifieth the morall Law, and of 4. which noeth the 4. Euangelists, ſheweth the harmonie and conſent of Law and Goſpel, and that S. Paul, *Legis & Euangelij ſecretarimatus eſſet*, had ſearched out the ſecrets both of the Law and Goſpell: But this reason is too curious. *Cyrrillus de Hieroſolym. Catech.* 10. better ſheweth the reason, why S. Paul did write more Epistles then the reſt of the Apoſtles, *Non quod minor eſſet Petrus, aut Iohannes*, not becauſe Peter or Iohn were leſſe or inferiour: *ſed quia antea fuit inimicus*, but becauſe he had been an enemy before, it pleaſed God he ſhould write moſt: that wee might be the better perſwaded that he taught the truth.

2. Theſe Epistles of S. Paul are extant, ſome other he did write, which are not extant, as 1. Cor. 5. 9. he maketh mention of an Epistle, which he had writtē to the Corinthians before that: for thus he ſaith, *I wrote vnto you, in an Epistle, that you ſhould not companie together with fornicators*: which words *Chryſoſtome* thinketh to haue relation to the 2. and 7. verſes of the chapter, but the 11. verſe following, *But now I haue written vnto you*, doth ſhew that it was at another time, that he had ſo written. Indeed thoſe words of the Apoſtle, Ephes. 3. 3. *As I haue written before, (or aboue) in fewe words*, may haue relation to the beginning of the ſame Epistle, c. 1. v. 9. yet in this place it may be gathered, that S. Paul had written a former Epistle to the Corinthians, *Pareus*: which may be his meaning, where he ſaith, *This is the third time that I come vnto you*, 2. Cor. 13. 1. which he may vnderſtand of his three Epistles, which he had written vnto the Corinthians: for that ſome of the Apoſtles writings may be miſſing in the New Teſtament, as ſome of the Prophets in the olde Teſtament, as Salomon is ſaid to haue ſpoken three thouſand Prouerbs, and a thouſand and fiue ſongs, 1. King. 4. 32. whereof the greater part is loſt, may be granted without any inconuenience: ſeeing that part of Scripture, which the Lord hath thought good to preſerue for the edifying of his Church is found to be ſufficient.

3. Yet diuerſe bookes were forged and ſoiſted in vnder S. Pauls name: as *Auguſtine* citeth the *Apocalypſe* or Reuelation of S. Paul, in 16. c. *Ioan.* whereof *Nicephorus* alſo maketh mention, lib. 12. c. 34. which they ſaid was found in Pauls fathers houſe at Tarſus in a marble coffer, in the time of Theodoſius the Emperour, which was proued to be falſe by the confeſſion of an old man: ſuch was the booke of the Acts of Paul, mentioned by the ſame *Nicephorus*, lib. 12. c. 46.

4. Of the ſame ſort was the Epistle to the Laodiceans imagined to bee of S. Pauls writing: 1. which neither was S. Pauls writing, but the Church reiected it, that there might be but 14. Epistles in all: to ſhew, that the Apoſtle had attained to the ſecrets of the Lawe and Goſpel: for tenne ſignifieth the Law, and ſowre the Euangelists: thus *Anſelmus* in 4. epist. ad *Coloſſenſ.* following *Gregor.* lib. 35. morall. c. 25. for the Church hath no authoritie to reiect any part of the Apoſtolicall writings. 2. Neither was it of S. Pauls writing, but now periſhed, as *Beſarmine* thinketh, lib. 4. de verbo Dei, c. 4. 3. Nor yet was that Epistle ſometime extant, of S. Pauls writing, as *Epiphanius* maketh mention thereof, in the hereſie of the Marcionites: for S. *Hierome* well ſaith, *Legunt quidam ad Laodicenſes, ſed ab omnibus exploditur*, ſome doe read alſo the Epistle to the Laodiceans, but it is reiected of all, *catalog. ſcriptor.* for the words are *ἐκ λαοδικίας*, from Laodicea, Coloff. 4. 16. which the vulgar Latine corruptly tranſlateth, *qua Laodicenſium eſt*, which is of the Laodiceans. 4. Neither was it the ſame Epistle which the Apoſtle had written from *Laodicea*, which ſome thinke to haue been the firſt Epistle vnto Timothy: for it is euident Coloff. c. 2. 1. that S. Paul when he wrote this Epistle, had not ſene the Laodiceans. 5. So *Philaſtrius*, hereſ. 59. maketh mention of ſuch an Epistle which was taken to be S. Pauls, but it was not publiſhed, becauſe of ſome doubtfull ſentences thruſt in by ſome: but it was not S. Pauls Epistle, neither in part nor whole: for the reason before alleadged, as *Theodore* thinketh that it is a feyned and forged Epistle. 6. *Sixtus Senenſ.* writeth, that there is an Epistle of S. Pauls to the Laodiceans to be found in Paris, in an old booke, in the librarie of Sorbon, and at Padway in

the librarie of S. Iohn: But that is not S. Pauls Epistle, for it containeth nothing worthie of him: and whatsoeuer that Epistle hath, is more distinctly handled in the Epistle to the Colossians: so that there was no reason, why S. Paul should will the Colossians to read that Epistle. 7. This Epistle then from *Laodicea*, was some Epistle, which either the *Laodiceans* writ to S. Paul, whereunto hee partly maketh answer, in that Epistle to the Colossians, as *Chrysostome*, *Theodoret*, *Oecumenius*, or which they had written to the Colossians; *Beza*.

Quest. 17. Of the order of time, wherein S. Pauls senerall Epistles were written.

This Epistle to the Romanes, though it be placed first, yet is thought to haue been written last of all those, which S. Paul did write before he was imprisoned at Rome. His Epistles then are thought to haue been written in this order: 1. The former Epistle to the *Thessalonians*, seemeth to haue been first written, which he sent vnto them from *Athens* by *Tychicus*: for from *Thessalonica* he remooued to *Berea*, from thence to *Athens*, *Act. 17*. 2. And the same yeare while he was at *Athens*, he did write the second Epistle also to the *Thessalonians*, explaining in the latter, that which he had written in the first concerning the coming of Christ, and the end of the world: this was about the 17. yeare of his Apostleship, and the 9. yeare of the raigne of *Claudius* the Emperour, *Pareus*: *Chrysostome* giueth this coniecture, why the Epistles to the *Thessalonians* should be written before those to the *Corinthians*, because he saith, 2. Cor. 9. 2. that *Achaia* was prepared a yeare agoe: whereby he signifieth that he had formerly dealt herein with the *Thessalonians*, vnto whom he thus writeth, 2. Thess. 4. 9. As touching brotherly loue, ye need not, that I write vnto you, &c. yea and that thing yee verily doe to all the brethren, which are throughout all *Macedonia*. It seemeth then that he had propounded this matter of beneuolence, and almes to the *Thessalonians*, before he had written thereof to the *Corinthians*, *Chrysost.* in argum.

But here are two doubts mooued concerning this Epistle: from whence it was sent, and by whom: *Baronius*, to whom *Pererius* consenteth, thinketh it was written from *Corinth*: because S. Paul maketh mention, c. 3. 6. of *Timothy* his returne vnto Paul, before this Epistle was written, who found S. Paul at *Corinth*, *Act. 18. 1. 5*. But there it is said, that *Silas* and *Timotheus* came from *Macedonia*, when they found Paul at *Corinth*: therefore that might be an other returne, then this here mentioned, when *Timothy* came from *Thessalonica*: And that Paul was then at *Athens*, when he wrote this Epistle is euident, cap. 3. 1. Wee thought it good to remaine at *Athens* alone, &c. And of this opinion also are *Athanasius* in *Synops.* and *Theodoret*, that this Epistle was sent from *Athens*.

But these forenamed Fathers thinke also, that this Epistle was sent by *Timothy*: because it followeth, c. 3. 2. And haue sent *Timotheus* our brother, &c. who they thinke carried this Epistle: yet it is more probable that it was sent by some other, and most like by *Tychicus*: *Pareus*: for the inscription of the Epistle is in Paul, *Silvanus*, and *Timotheus* name: it is not like, that he would send *Timotheus* salutation, he being the messenger to carrie the Epistle; for salutation and greeting is sent in the name of those which are absent.

3. The third Epistle in order was the former Epistle to *Timothy*, which hee wrote from *Laodicea*, the cheife citie of *Phrygia pacatiana*, while he passed through that counarey, *Act. 18. 2, 3*, before he came to *Ephesus*, c. 19. 1. for when S. Paul writ to *Timothie*, he purposed to see him shortly, 1. Tim. 3. 14. as he did, out of *Phrygia* comming to *Ephesus*: this seemeth to haue been about the 19. yeare of his conuersion.

4. Next was written the former Epistle vnto the *Corinthians*, which was dated from *Philippi*, as it is in the Greeke subscription, but rather from *Ephesus*, as the *Syrian* and *Arabian* translation hath; for at this time Paul was at *Ephesus*, 1. Cor. 16. 8. I will carrie at *Ephesus* untill *Pentecost*: and as yet he was not come to *Macedonia*, where *Philippi* was, as he saith, v. 5. I will passe through *Macedonia*: it seemeth then, that this Epistle was written while Paul staid at *Ephesus*, before that commotion made by *Demetrius*: *Beza* annot. 1. Cor. 16. 5. about the 19. yeare of Pauls conuersion, the 54. yeare of our Lord, and in the 12. yeare of *Claudius*: *Pareus*.

5. Then followed the second Epistle to the *Corinthians*, which was written from *Philippi*, as the vsuall subscription sheweth; for after the tumult ceased in *Ephesus*, Paul departed to go into *Macedonia*, *Act. 20. 1*. and from thence into *Grecia*, where he staid 3. moneths; as he promised to come vnto *Corinthus* with them of *Macedonia*, 2. Cor. 9. 4. which hee at that time performed.

6. About

6. About the same time also was written the Epistle to Titus from *Nicopolis*, which is not farre from *Philippi* in Macedonia, whether he sent for *Titus* to come vnto him: because he purposed there to winter, *Tit.* 3. 12. yet the Apostle afterward changed his mind; for he staid three moneths in Grecia, and there wintred, *Act.* 20. 3. as it is most like at *Corinthus*: *Pareus*. *Aretius* thinketh that this Epistle was written before the latter to the *Corinthians*: the matter is not great: they were both written in a short time one after another: but it seemeth he first came to *Philippi*, whence he wrote to the *Corinthians*, and then to *Nicopolis*.

7. The last of all these, was written this Epistle to the Romanes, from *Corinthus* in his last passing thorough Macedonia and Grecia, when he went to *Ierusalem*, whence he was sent captiue to Rome: for now he had receiued the almes to minister vnto the Saints at *Ierusalem*, *Rom.* 15. 25. which he had written before to the *Corinthians* to be gathered, *1. Cor.* 16. 2. *2. Cor.* 8. 6. which almes he now carried to *Ierusalem*, when he wrote this Epistle, as he saith *Act.* 25. 17. that hee brought almes to his nation. This Epistle to the Romanes, as it was the last of those, which were written before he came to Rome, so yet was it before all the rest, which he sent from Rome, beeing there in bonds: *Romanorum enim urbem nondum accesserat*, for he was not yet come to the citie of Rome, when hee wrote this Epistle: *Chrysostome*.

These seuen former Epistles, S. Paul did write before hee was carried prisoner to Rome; the other seuen he sent after he came to Rome, for in all of them he maketh mention of his bonds: but whereas Paul is thought to haue been twice in bonds at Rome, for otherwise beeing held to haue come to Rome in the 2. yeare of Nero, he must either be thought after 2. yeares imprisonment at Rome, to haue suffered in the 4. yeare of Nero, which is against the opinion of all; or that he remained there 12. yeares prisoner, which is not like: Nowe then whether hee writ these Epistles following, in his first, or second imprisonment and bonds at Rome, it is vncertaine, *Pareus*.

8. The first written from Rome was the Epistle to the Galatians, wherein hee maketh mention of the markes of the Lord Iesus, which he did beare in his bodie, *c. 6. 17.* meaning his chaines, or torments, which he endured: this may seeme to haue beene in the beginning of his second bonds, *Pareus*. *Chrysostome* thinketh, that the Epistle to the *Galatians* was before this to the Romanes: but that cannot be: for when he sent this Epistle to the Romans, he had not yet seen them, for he saith, *c. 1. 11. I long to see you, &c.* neither had been at Rome: but from Rome he sent the Epistle to the Galatians, then beeing in bonds, as both the subscription of the Epistle sheweth, and the mentioning of the markes of the Lord Iesus, *c. 6. 17.* *Aretius* thinketh that this was written last of all, sauing the Epistle to the Hebrewes: because the Apostle saith, *c. 6. 17. From hence let no man put me to businesse: ego enim modo immolar, for I am now readie to be offered:* but these words are not there: he saith, *for I beare in my bodie the marks, &c.*

9. The next was the Epistle to the *Ephesians*, where he maketh mention also of his bonds, *c. 6. 22.* *Pareus*.

10. Then the Epistle to the *Philippians*, in the which he maketh mention of some in *Cæsars* household, which sent salutations, *c. 4. 22.* *Pareus*. *Aretius* will haue this the first Epistle sent in his bonds, because he maketh mention thereof as of a new thing, *c. 1. v. 7.* but by this reason the Epistle to *Philemon* should be the first, because in the very title he saith, *Paul a prisoner of Iesus Chsist.* These Epistles, the order whereof cannot be prooued otherwise out of the Epistles themselues, are best holden to haue beene written in that order wherein they are placed.

11. The last of all the Epistles written in S. Pauls first bonds seemeth to be the epistle to the Hebrewes: *Pareus* maketh it first written from Rome: but because he saith, *They of Italie salme you, c. 13. 23.* it may seeme he was dismissed from Rome, and preached in Italie: *Baronius*, and before him *Aretius*, thinke it was the last of all S. Pauls epistles: but that is not like, because it seemeth when he writ this epistle, hee was deliuered from his bonds at Rome, and was in Italie: therefore I thinke that it was vpon the same reason, the last which S. Paul did write in his first imprisonment, as *Perer*.

12. The next was the epistle to *Philemon*, but written in S. Pauls last bonds: *Pareus* and *Aretius* thinke the epistle to the *Colossians* was written first: but *Chrysostome* giueth the prioritie of this epistle to *Philemon*, vpon this reason: because, *Coloss.* 4. 9. the Apostle maketh

keeth mention of *Onesimus* a faithfull and beloued brother whome he sent with *Tychicus* vnto the *Colossians*: but it is like he had first reconciled him to his master *Philemon*, whose seruant he had been, *Without whose mind he would doe nothing*, *Philem.* 14. him therefore it is like hee first of all sent to *Philemon* his master, with that Epistle, before he would employ him.

13. Then followeth the Epistle to the *Colossians*, wherein he prayeth them to be mindful of his bonds. These two last Epistles, 1. I neither think with *Pererius* to haue been written in S. Pauls first bonds, because he calleth himselfe now in the epistle to *Philemon*, which was written before this to the *Colossians*, Paul aged: and though he writeth, *v. 21.* as hoping to be deliuered, yet it pleased God otherwise. 2. Neither doe I thinke with *Pareus*, that all but the epistle to the Hebrewes written from Rome, are to be referred to S. Pauls last bonds: because in some of them he writeth verie confidently of his deliuerance, as *Philip.* 1. 25. *This I am sure of, that I shall abide, &c.* these two then, with the latter epistle to *Timothie*, were written in S. Pauls last bonds.

14. The last was the second Epistle to *Timothy*, which was after the other to the *Colossians*: for *Demas* was now fallen away, *2. Timoth.* 4. 10. who yet continued with Paul, when he writ to the *Colossians*, *c. 4. 14. Aretius*. And that this was the last of all, is euident, *2. Tim.* 4. 6. where he saith, *I am readie to be offered vp, and the time of my departure is at hand: Chrysost.* *Pareus*.

But *Pererius* much differeth and dissenteth, as touching the order of time of the writing of these epistles: whose placing of them with the reasons of his opinion shall briefly be examined.

1. The Epistles to the *Corinthians* he thinketh to haue been written before the 1. epistle to *Timothy*: which is affirmed to haue been written in the third place, before either of these epistles: for if Paul writ the 1. epistle to the *Corinthians* from *Ephesus*, as *Pererius* confesseth, and it is euident, *1. Cor.* 16. 8. then must the first epistle to *Timothie* be the former: for when S. Paul writ to *Timothie*, he had not yet been at *Ephesus*, but he purposed to see *Timothie* shortly, *1. Tim.* 3. 14.

2. Next to the epistles to the *Corinthians*, he placeth the former to *Timothie*, which must goe before vpon the reason alledged.

3. After the epistles to the *Corinthians* he setteth the epistle to *Titus*, which followed indeede in that order, as is shewed before: sauing that he thinketh it was not written from *Nicopolis*, which is most probable, because he saith, *c. 3. 12. Be diligent to come vnto me to Nicopolis, for I am determined there to winter*: for although these words may beare that sense, that he was not yet come to *Nicopolis*, but had it in his minde to be there: yet the subscription to the epistle, affirming that it was written from *Nicopolis*, ought to sway that way especially, the text fauouring that sense.

4. The epistle to the *Galatians* he thinketh to haue had the 5. place next to that to *Titus*, with *Chrysostome*: But *Theodorets* opinion is rather to be receiued, who thinketh it was written from Rome, and therefore after the epistle to the *Romanes*, as is shewed before, *loc. 9.*

5. The Epistle to the *Romanes* was the last of those which S. Paul writ before he was in bonds at Rome, as hath been shewed before, *loc. 7.*

6. Then followe the other epistles to the *Galatians*, *Ephesians*, *Philippians*, *Philemon*, *Colossians*, *Hebrewes*: sauing that *Pererius* will haue the epistle to the *Galatians* before this to the *Romanes*: and the epistle to the *Hebrewes* last of all, but the two epistles to *Timothie*: whereas the epistles to *Philemon*, and the *Colossians*, were after it: see before, *loc. 13.*

7. Last of all *Pererius* placeth the second to *Timothie*: which was written last of all, when Paul was readie to be offered vp, as he writeth, *2. Tim.* 4. 6. and that the time of his departure was at hand: *Baronius* therefore is deceiued, who thinketh it was written before the epistles to the *Philippians*, *Ephesians*, *Colossians*, *Philemon*, and to the *Hebrewes*: And whereas it will be objected, that S. Paul when he writ this Epistle was deliuered out of the mouth of the lyon, meaning *Nero*, *2. Timoth.* 4. 17. and therefore this epistle was written in his first, not in his second bonds. *Chrysostome* and *Theodoret* doe answer, that S. Paul speaketh here of his first bonds, that at his first answering he was deliuered: But in the former places, he speaketh of his state and condition, wherein he then presently was, euery day

expecting death, and looking for the time of his dissolution.

Quest. 18. *That it is not a point of curiositie, but a thing very requisite to knowe the diuers times of the writing of S.*

Pauls Epistles.

1. Not for that reason, which *Origen* supposeth, to know how the Apostle profited, *Uidetur in hac epistola perfectior fuisse quam ceteris*, he seemeth to haue been more perfect in this epistle then in the rest: for to the *Corinthians* he writeth, 1. Cor. 9. *Least when I haue preached to others, I should bee a reprobate*: he so saith, *quasi res non indubitata esset*, as though it were a thing which he was not fully resolved of: and to the *Philippians* he saith, 3. 12. *Not as though I had already attained vnto it*: But in this epistle he speaketh as a man thoroughly resolved: he was perswaded that nothing could separate him from the loue of God in Christ, c. 8, 38, 39. sic fere *Origen*.

Contra. 1. The places alleadged prooue no such vncertentie of assurance of saluation in *Paul*: for in the first, he speaketh not of reprobation before God, but in the opinion of men, least they might iudge him as a reprobate, if his life should be contrarie to his doctrine: in which sense he vseth the word, 2. Cor. 13. 7. *though we be as reprobates*, that is, in mans iudgment. In the other place he speaketh of the full possession of the inheritance, not of the perfect assurance. 2. The epistle to the *Philippians* was written after that to the *Romanes*, as hath beene shewed before: therefore it is impertinently alleadged to prooue greater perfection to haue been in the Apostle, when he writte to the *Romanes*, then when he indited the epistle to the *Philippians*. 3. The same assurance of saluation, which *S. Paul* professeth, Rom. 8. he sheweth also, 2. Cor. 2. 9. *The things which eye hath not seene, &c. which God hath prepared for those that loue him*: But God hath reuealed them vnto vs by his spirit, &c. Here the Apostle in saying (*vs*) perswaded himselfe to be one of those, to whom these things were reuealed and prepared.

2. But *Chrysostome* better sheweth the reason, why it is profitable to distinguish of the time of the writing of these epistles: because the Apostle handleth the same things diuersly, treating of Circumcision and other Ceremonies: for to the *Romanes* hee saith concerning such things, cap. 14. *Him that is weake in the faith, receiue vnto you*. But to the *Galatians*, he writeth more sharply, c. 5. 2. *If yee be circumcised Christ shall profit you nothing*: and to the *Colossians* he calleth them *the ordinances of the world, the commandements and doctrines of men*, Coloss. 2. 20. 22. the reason of which difference *Chrysostome* alleadgeth to be this: *quia principio condescendere oportuit, successu temporis non item*, because in the beginning the Apostle was to condescend and yeelde somewhat, but not so afterward: like as physitians and schoole-masters doe more gently and tenderly vse their patients, and young schollers at the first, then afterward.

Quest. 19. *Of the order of placing the Epistles, and why this to the Romanes is set first.*

1. *Athanasius in Synops.* placeth the 7. canonicall epistles before *S. Pauls*, which are foureteene in all: and of them the epistle to the *Hebrewes* he maketh the tenth next before the epistles to *Timothie*: *Luther* setteth the epistle to the *Hebrewes* after *S. Johns* epistles, & diuident it from *S. Pauls*: *Tertullian lib. contr. Marcionem*, placeth them in this order, the epistles to the *Galatians*, *Corinthians*, *Romanes*, *Thessalonians*, *Ephesians*, *Colossians*, *Philippians*: But the best order is, that which is vsually receiued, to the *Romanes*, *Corinthians*, *Galatians*, *Ephesians*, *Philippians*, *Colossians*, *Thessalonians*, to *Timothie*, *Titus*, *Philemon* and to the *Hebrewes*.

2. And why the Epistle to the *Romanes* is prefixed before the rest, the reasons are these: 1. Not for that it was the first in time, for the contrarie is shewed before. 2. nor so much for the prolixitie and largenes thereof, as the prophesie of *Isay* in that behalfe is set first, *Par.* 3. or for the dignitie of that nation, because the *Romanes* were cheife Lords of the world, *Aretius*: for this had been but a temporall respect. 4. or for the dignitie and excellencie of the *Romane Church*: for he giueth the preheminence to the *Iewes*: whom he calleth the oliue tree, and the *Gentiles* the branches of the wilde oliue tree, c. 11. 5. But the cheife reason was, because of the excellent matter: this epistle treateth of that principall question of iustification by faith (which is handled also in the epistle to the *Galatians*, but here more at large) and of the cheife questions beside of *Christian religion*, as of the workes of nature, c. 1. 2. the force of the Law, c. 7. the fruits of iustifying faith, c. 5. of election and reprobation.

tion, c. 9. of the calling of Gentiles, and the reiection of the Iewes, c. 11. of the diuersitie of gifts, c. 12. of the dutie towards Magistrates, c. 12. of the vse of indifferent things, c. 14. 15. so that this epistle is as a catechisme and introduction to Christian religion, and therefore it is worthily set before the rest: *Aretius, Pareus.*

Quest. 20. *Unto whom this Epistle to the Romanes was written, and from whence.*

1. It was not written generally to the whole Romane State: for the Emperour of Rome with his Princes, Ministers, and officers, were persecutors of the Church of God: but it was directed to those among the Romanes, whether of that nation or strangers, both Iewes and Gentiles, that had imbraced the Gospel of Christ: *Aretius, Faius.* As now in the Romane Papall state, we doubt not but there are many, which professe the Gospel of Christ, and are members of the true Church.

2. And although this epistle were personally directed to the Romanes, yet it entreateth of the common faith, which concerneth the whole Church of God, and so the vse thereof is generall: and that which was written vnto them, is written vnto vs. As that which our B. Sauour said vnto his Apostles, he said vnto all, Mark. 13. 37. so that which the Apostles did write to some speciall Churches, they did write vnto all, *Gryneus.*

3. This epistle was written from Corinthus, as not onely the subscription sheweth, both in the Greek and Syriake, but *Origen* beside doth collect so much by these three arguments out of the text it selfe: 1. It was sent by *Phebe* a seruant of the Church of *Cenchrea*, Rom. 16. 1. which *Cenchrea* is neare vnto Corinth, yea, *portus ipsius Corinthi*, the very hauen of Corinth. 2. He saith, *Gaius mine host, and the whole Church saluteth you*, cap. 16. 23. which *Gaius* dwelt at Corinth: as the Apostle saith, 1. Cor. 1. 14. *I baptized none of you, but Crispus and Gaius.* 3. Hee addeth further, *Erastus* the Chamberlaine of the citie saluteth you: which *Erastus* is the same, whom Paul left at Corinth, 2. Tim. 4. 20.

Quest. 21. *Of the excellencie and worthinesse of this Epistle.*

Three things doe commend this Epistle, 1. the matter, 2. the forme, 3. the kind and methode.

1. Concerning the matter, it containeth the cheife articles, and most waightie points of the Christian faith, as is partly shewed before qu. 6. *Origen* further setteth it forth thus: *Multa de lege Moysis connectuntur, &c.* many things are knit together in this Epistle, as of the Lawe of Moses, of the calling of the Gentiles, of Israel, which is according to the flesh, and of Israel not according to the flesh: of the circumcision of the heart, and of the flesh, of the spirituall lawe, and the law of the letter: of the Law of the members, and the Lawe of the mind, of the law of sinne, of the inward and outward man: to this purpose, *Origen. prafat. in Epist. ad Romanos.*

2. The forme and methode of this Epistle is most exact: consisting of the definition of that, which is handled, and the tractation and explication thereof: for the most perfect and artificiall Methode is that which beginneth with the definition: as the Apostle sheweth what the Gospel is, *It is the power of God to saluation to euery one that beleeueth*, c. 1. v. 16. in the which definition are expresse all the causes thereof: the efficient and author, (*God*), the end *saluation*, the materiall cause *Christ Iesus*, the formall *faith and beleefe in vs*, and on Gods behalfe his *efficacious power*: *Gryneus.* In the amplyfying and tractation of this definition, all the rest of the Epistle is bestowed: as this proposition, that we are iustified by the Gospel, that is, by faith and beleefe in Christ, is further amplified by the contrarie, that wee cannot bee iustified either by the works of nature, c. 1. 1. 2. or of the Law, c. 3. but by grace and faith, c. 4. by the effects of iustifying faith, inward the peace of conscience, c. 5. outward the fruits of holinesse, c. 6. by the contrarie operation of the lawe, which reuealeth sinne, c. 7. but the Gospel freeeth from condemnation, c. 8. by the cause, the free election of God, c. 9. by the subiect, the Gentiles called, the Iewes reiected, c. 11. See more hereof concerning the Methode, in the generall argument of the Epistle before.

3. For the kind of Epistle: It is principally definitiue and demonstratiue: for he defineth and determineth that we are iustified, neither by the workes of nature, nor of the law, but by faith in Christ; and prooueth the same by most euident demonstration: Beside this Epistle hath somewhat of all other kinds of Epistles, which are called *accessaria*, accessarie and secundarie: as it is both *gratulatorie*, reioycing for their faith, cap. 1. and it is *reprehensoria*, rebu-

rebuking the Gentiles for their licentiousnes: it is also *exhortatorie*, exhorting to holinesse of life, c. 6. 12. and it is *deprecatorie*, he prayeth and maketh request, praying for encrease of grace in them, and for himselfe, that he might haue some good occasion to come vnto them. *Aretius.*

4. Places of doctrine.

1. Doct. Of the godly custome and vse of the Church, in laying the foundation of religion, which is Catechesing.

This commendable vse was taken vp by the Apostles themselves: as the Apostle sheweth, Heb. 6. 1. he calleth it the doctrine of beginnings, and the laying of the foundation: as of repentance, faith, baptisme, the resurrection, of eternall iudgement: And so in this epistle, the Apostle deliuereth a perfect forme of catechisme: which consisteth of three parts, of the misery of man by nature, his reparation and restitution by grace, and then of his thankfulness afterward, in his obedience of life, for the benefits receiued: which three parts: the Apostle doth at large handle in this epistle: what man is by nature, he sheweth, c. 1. 23. what by grace, c. 4. 5. 8. and of the fruits of regeneration he entreateth, c. 6. c. 12. So that it is false which *Bellarmino* affirmeth, that the Apostle deliuered no forme of catechising to the Church: l. 4. de verb. Dei. c. 4. for he doth it most plainly and euidently in this epistle. *Pareus.*

5. Places of controuersie.

1. Contr. That it is knowne, that this Epistle was written by S. Paul, and is of diuine authoritie, by the Epistle it selfe.

Bellarmino affirmeth, that to know, that any Scripture is diuine or Canonicall, it can not be concluded out of the Scripture it selfe: neither which were the writings of S. Paul, or that the Gospel of S. Matthew was written by Matthew, without the tradition of the Church. *Bellar. lib. 4. de verb. c. 4.*

Contra. 1. That the Epistles of Saint Paul are of diuine, and Canonicall authority, it appeareth euidently out of the writings themselves: for they beeing written by Saint Paul, who had the spirit of God, 1. Corinth. 7. 40. and had Christ speaking in him, 2. Cor. 13. 13. and was taught of God, from whom he receiued his doctrine by reuelation, Gal. 1. 12. it is not to be doubted, but that his holy proceedings proceeded from the spirit of God, and so are of diuine authority: and he himselfe doubteth not to make them canonicall, as he saith, Gal. 6. 16. *Whatsoeuer walketh according to this canon or rule, &c.* And he denounceth anathema, if any, yea an Angell, should teach any other Gospel, then he had preached, Gal. 1. 2. Likewise that S. Paul was the author and writer of them, it is euident, both by the inscription and title, and by the salutation in the ende of euery epistle, and the benediction which he vseth, *The grace of our Lord Iesus Christ be with you all:* which he saith is the token or marke to know his epistles by, 2. Thess. 3. 17. 3. The tradition of the Church is an vncerten thing: that which is vncerten can not be a rule and measure of that, which is most certain: the testimony of men, can not assure vs of the testimony of God. Christ saith, Ioh. 5. 33. *Ye sent vnto Iohn, and he bare witness vnto the truth: but I receiue not the record of men, &c. 36. I haue a greater witnes, then the witnes of Iohn, &c.*

2. Contr. That S. Pauls epistles are not so obscure, that any should be terrified from the reading thereof.

In the preface to *Toletus* commentary, the epistles of S. Paul are affirmed to be hard, out of *Hierome* and *Origen*, *contr. Whitakerum hareticum*, against Whitaker that heretike: as it pleaseth that rayling taxer, to call that learned Godly man.

Contra. 1. True it is, that as S. Peter saith, some things are hard in S. Pauls epistles, 2. Pet. 3. 16. he saith not, that many things are hard, or that the Epistles are hard, but onely some (few) things in them: this letteth not, but that his Epistles may safely be read of all, that read them with an humble minde, desirous to profite thereby: the danger is onely to the vnlearned, and vnstable which peruert them, as they doe the rest of the Scriptures, as S. Peter in the same place saith. 2. And euen those hard places may bee made easie by diligent reading as *Chrysostome* giueth this instance; Like as we know their minde whom wee loue and obserue, and are familiar with them, *& vtiq; si lectionis cum animi alacritate vulneris attingere, &c.* so you if you will with cheerefull attention giue your selues to reading, yee shall neede no other helpe, &c. *Hinc ut innumera mala nata sunt, quod Scripturae igno-*

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stantur, hence so many euills haue sprung vp, because the Scriptures are not knowne; hence so many heresies, &c. the ignorance then, not the reading of Scripture, breedeth heresies: and thus he concludeth, *oculos ad splendorem Apostolicorum verborum aperiamus*, let vs open our eyes to receiue the brightnes of the Apostolicall words, &c. they doe not then cast darknes vpon our eyes, but bring brightnes and clearnes. *Chrysost. argum. in epist. ad Rom.*

3. Controv. Against the Ebionites, which retained the rites and ceremonies of Moses.

Whereas the Ebionites thought the rites of the Law necessarie, and ioyned them together with the Gospel, which heresie did much trouble the Church in the Apostles time, and is at large confuted in the epistles of S. Paul to the Galatians, and Colossians: the same also in this epistle is conuincd, and confounded: for the Apostle renounceth the workes of the Law, whether the ceremoniall and morall, as hauing no part in the matter of iustification, which he concludeth to be by faith, without the workes of the law, c. 3. And he sheweth directly, c. 4. 10. that Abrahams faith was imputed to him for righteousness, when as yet he was vncircumcised, least his iustification might be thought to haue depended vpon his circumcision.

4. Controv. Against the Marcionites, which reiected the law of Moses.

These wicked heretikes too much deprauid the law of Moses, with the rites thereof, (as the other extolled it too much) affirming that it was not appointed nor commanded, by the good and gracious God, but by the Prince of the darknes of this world. But these also are sufficiently confuted in this epistle: for S. Paul commendeth the ceremonies of the old Testament, as fit for those times, and figures of things to come: as he calleth circumcision the seale of the righteousness of faith, c. 4. 11. and this testimonie he giueth of the morall law, Rom. 7. 12. *Wherefore the law is holy, and the commandment is holy, iust, and good, &c.*

5. Controv. Against the Romanists, which depraue the doctrine taught by S. Paul in this epistle.

Bellarmino in his controuersies, and *Stapleton* in his *Antidotes*, doe apparantly impugne the holy doctrine of the Apostle in this epistle in diuers points. 1. Iustification by the imputation, and apprehension of faith, which we call imputatiue iustice, they condemne, as a lie and vntruth: whereas the Apostle directly teacheth, c. 4. 5. *That to him that worketh not, but beleeueth in him that iustificth the vngodly, faith is counted for righteousness:* and v. 8. *Blessed is he, to whome the Lord imputeth not his sinne.* So that it is euident by the Apostle, that our iustification before God, is in the not imputing of sinne, and in the imputing of Christs righteousness by faith.

2. The Romanists doe teach, that a man, as long as he liueth here, can not be certen of faith, whether he beleeueth, of remission of sinns; whether he be iustified, of reconciliation; whether he be in the state of grace, of adoption; whether he be the child of God, of life eternall, whether he shall be saued. Contrarie to the Apostle, who sheweth, that by faith, we may be assured of all these: as of remission of sinnes, for otherwise we could not be at peace with God, which we obtaine beeing iustified by faith, c. 5. 1. of adoption, that by the spirit we can call God, *Abba*, father, c. 8. 15. of euerlasting saluation, for *there is no condemnation to them that are in Christ Iesus*, c. 8. 1.

3. Whereas the Apostle would haue euery soule subiect to the higher powers, c. 13. 1. they exempt all their Clergie from the power of the Magistrate, and so in a manner the one halfe of the multitude: for if their Cardinals, Prelates, Priests, Monks, Friers, Pardoners, with all their ministers, be put together, *a media multitudinis parte uix aberit*, they will not want much of the halfe part. *Pareus in prefat.* But these controuersies shall more fully be handled, when we come to deale with them after ward in particular.

6. Controv. Against Socinus that blasphemously subuerteth the doctrine of our redemption by Christ, and iustification by faith.

This blasphemous *Socinus* not many yeares since, let forth a booke in *Polonia*, wherein he maketh Christ no other wise the Sauour of the world, then Moses, in teaching the people by his example to liue well: and so doing, they shall inherit eternall life: he further most impudently affirmeth, that we haue no neede of any Reconciler or Redeemer with God: but that he died for our sinnes, no other wise then the Martyrs, not to make any satisfaction for vs, but onely to giue vs example. These and other such wicked assertions, hath he published in that booke: *Pareus in prefat.*

Thus this wicked heretike opposeth himselfe to the most holy doctrine of S. Paul: who evidently teacheth, that as faith was imputed to Abraham for righteousness, so is it to vs, c. 4. 24. and that when we were enemies, we were reconciled vnto God by the death of Christ, c. 5. 10. and that by Christs obedience we are made righteous, c. 5. 19. But such wicked assertions, neede no confutation, it is sufficient to propound them: for who can not, that hath the least sparke of grace, but at the very first naming of them abhorre them?

7. Controv. Whether Paul may be thought to haue beene married.

The Rhemists much mislike our English translation, because we read, Philip. 4. 3. *faithfull yooke-fellow*, so translating the Greeke words *συνυγε γυναικί*, as though we thereby intended to prooue that S. Paul had a wife: which they say is contrarie to the Apostles words, 1. Cor. 7. 8. where he wisheth the vnmarried to abide as he did: *Annot. Philip. 4. 3.*

Contra. The Protestants doe not much insist vpon it, whether Paul had a wife or no, neither doe they much vrge this place to that purpose: yet *Clemens Alexandrin.* out of this very place inferreth so much, that the Apostle by *yooke-fellow*, vnderstandeth his wife: *lib. 4. Stromas.* *Eusebius* also is of the same mind, that Paul was married, ioyning him with Peter and Philip, which were both married. 2. Yet it followeth not, because Paul was vnmarried, when he writ vnto the Corinthians, that he was so alwaies. 3. And what though Paul were not married, it is sufficient, that he had libertie to take a wife, as the other Apostles did, 1. Cor. 9. 5. *Arctius.*

But we will somewhat more distinctly yet consider of this question, of S. Pauls marriage, whereof there are diuerse opinions.

1. Some thinke that he was a perpetuall virgin and neuer married, of which opinion is *Tertullian*, who calleth S. Paul, *Euangelicum spudonem & castratum*, the Euangelicall Eunuch, who had made himselfe chaste: and he saith further, *Petrum solum inuenio maritum*, I finde Peter onely, of the Apostles to haue beene an husband: *lib. de Monogom.* So thinketh *Hierome*, that Paul was a virgin: *epist. 22.* And *Epiphanius* *haeres. 58.* reckoneth among those, *qui perpetuo coluerunt virginitatem*, which were perpetuall virgins, Helias in the old Testament, and Paul in the new. *Ambrose* likewise, and *Theodoret*, doe giue this reason, that S. Paul before his conuersion was too young to be married: and after he was conuerted, it is not like he desired marriage, which he had neglected before. Of the same iudgement are *Theophylact*, *Oecumenius*, *Beda* vpon the 7. c. 1. *epist. ad Corinth.* The cheife reason of Pauls virginie they ground vpon these words, 1. Cor. 7. 8 *I say vnto the married, and vnto the widowes, it is good for them, if they abide, euen as I.* But this onely sheweth that S. Paul at that time was not married, not that he neuer had beene married: and that coniecture that Paul was not of age to be married before he was conuerted, hath no probability, seeing he was put in great authority by the high Priest, of whom he receiued letters to persecute the Disciples at *Damascus*, *Act. 9. 1, 2.*

2. An other opinion is, that Paul had a wife both before his conuersion and after: so *Ignatius* *epist. ad Philadelphens.* *Clemens Alexandr. lib. 3. Stromas.* *Leo 9. distinct. 31. c. 11.* *Caietanus* and *Catharinus*, in 4. cap. *ad Philippens.* and *Erasmus* likewise: their grounds are out of two places, 1. Cor. 9. 5. *Haue we not power to lead about a wife beeing a sister, as well as the rest of the Apostles?* and Philip. 4. 3. *I beseech thee, faithfull yookefellow, helpe those (women,) which laboured with me in the Gospel.*

But neither of these places prooue any such thing. The first we refuse not, neither vpon *Tertullians* reason, because it goeth before, *Haue we not power to eat and drinke?* that he speaketh of such women which ministred vnto them victuals: or *Hieromes*, who thinketh because the name *sister* is added, he vnderstandeth rather other women, then their proper wiues, as the word *γυνή* signifieth both a wife and a woman: for their wiues also were their sisters in profession: or *Augustines*, who saith the Apostle, *non ducendi, sed circumducendi* *vocabulo usus est*, vsed not the word of leading to marrie, but leading about: But the speciall reason, why we refuse this place is, because at the same time, that S. Paul wrote this epistle, he counted himselfe among those which were vnmarried, 1. Cor. 7. 8. This place onely sheweth, that S. Paul had power to carrie about a wife, as the rest of the Apostles did: but not that he vsed this power: as likewise he had liberty not to worke, as it followeth in the same place, v. 6. *Or I onely and Barnabas, haue we not power not to worke?* yet he wrought with his hands notwithstanding.

The other place is rather to be vnderstood of some helper, that was most neerely ioyned vnto S. Paul in the worke of the Gospel, then of his wife: for as *Caietane* well noteth, seeing S. Paul was yomarrried before, when he was at libertie, and wrote the first epistle to the Corinthians, it is not like he tooke him a wife afterward, beeing now a prisoner at Rome, when he sent this epistle to the *Philippians*: and beside, the Syrian translator putteth it out of doubt, who vseth here the masculine gender, as *Beza* noteth, which is ambiguous in the Greeke.

3. Some other leaue the matter in suspense, not determining, whether S. Paul were married or not: as *Origen* in the beginning of his commentarie vpon this epistle: to which opinion it is safest to subscribe: to hold it as a matter indifferent, whether S. Paul were at any time married or not, seeing it is not expressed in Scripture. It sufficeth, that he saith he had power to lead about a sister a wife, as well as the rest.

But now *Pererius* out of the same fathers, as *Hierome*, *Augustine*, contendeth that it must rather be interpreted, a woman beeing a sister; for the word *γυνή*, here vsed, signifieth both a woman, and a wife: which conceit is remooued by these sufficient reasons:

1. They in this reading, a woman a sister, doe inuert the order of the words: which stand thus in the originall *ἀδελφὴν γυναῖκα*, a sister a wife: if they will haue it: a sister a woman, that were superfluous: seeing the word *sister* also includeth the other: for shee could not be a sister, but shee must be a woman too.

2. It was more seemely, that seeing the Apostles had women in their companie to minister vnto them, it was more fit and conuenient, that their owne wiues should goe about with them, then other women, which had not beene without offence.

3. Likewise the very phrased, of leading about a sister, sheweth some authority and command, such as husbands haue ouer their wiues, and masters ouer their seruants, as *Peter Martyr* well noteth: the Apostles had power to lead about their owne wiues, who were not to forsake their husbands; but ouer other women they had not that power.

4. And if this were to be vnderstood of rich and wealthy women, which accompanied the Apostles, and ministred vnto them of their substance, they had been no charge vnto the Churches, whether the Apostles came: and so this had beene no priuiledge to the Apostles, to bring such women with them, as should support their charges. But the Apostle here standeth vpon his priuiledge and immunity, if he had thought good to haue vsed it, that he might, as the other Apostles, haue lead about a wife: *Beza*. So that whether S. Paul were married or not, it sufficeth, that he might haue taken a wife, if he would.

Morall obseruations the whole Epistle.

1. Observ. Of the singular profit that may arise by reading
of this Epistle to the Romanes.

This Epistle hath a double vse, either to instruct vs in the right iudgement of the greatest mysteries of Christian Religion, as of iustification by faith, of the Law, of Election, of certainty of saluation, as also to stirre vs vp to the workes of piety. *Origen* onely commendeth the reading of the latter part of the Epistle, from c. 12. to the ende: the other part, he thinketh not to be so necessarie, as handling onely questions about the ceremonies of the Law: but herein I preferre rather the iudgement of *Chrysostome*, who often caused S. Pauls epistles to be read in his hearing, euen twice euery weeke: *argument. in epist. ad Roman.* and *Augustine* professeth he was much addicted to the reading of S. Paul, *lib. 7. confess. c. 3.* It was an auncient vse in times past in the Church, that they which were appointed to the Ministerie, should get without booke, the Psalmes and the Prophecie of *Isai* in the old Testament, and the Gospel of S. Matthew, with S. Pauls epistle in the new: It shall be profitable for euery Christian likewise to follow the same godly vse, especially to acquaint themselves with the diuine writings of S. Paul: and euery one may say with *Chrysostome*, *gaudeo equidem, quod spiritali illa tuba frui datum sit*, I am glad, that I may enioy that spirituall trumpet, &c. *an argum. ad Roman.*

The first Chapter.

1. The text with the diuerse readings.

PAul a seruant of Iesus Christ, called to be an Apostle, put a part to preach the Gospel of Christ.

2 (Which he had afore promised by his Prophets in the holy Scriptures)

3 Of his Sonne (*Iesus Christ our Lord. G.*) made (*not begotten. V. T. or made to him. L.*) of the seede of Dauid according to the flesh: (*not of the seede of Dauid in the flesh. T.*)

4 Declared to be the Sonne of God (*not knowne. T. or predestinate. L. or destinate to be the Sonne of God. V.*) in power, *L.* (*not mightily. G. Be. or by power. V. according to the spirit of sanctification. G. Be. V. not according to the holy spirit. T. or the spirit that sanctifieth. R.*) by the resurrection from the dead: *T. B. G. Be.* (*not of the dead*) euen Iesus Christ our Lord: *Be. T.* (*not of Iesus Christ our Lord. L. V. R. B.* for it must bee referred to the beginning of the third verse: and all that followeth must be enclosed in a parenthesis: so the Geneuens. doe transpose it: but it is safest to put it in the last place, according to the originall: with reference, as is said before.)

5 By whome we haue receiued grace and Apostleship, for obedience to the faith (*that obedience might be giuen to the faith. B. G.*) among all the Gentiles for his name: (*that they may obey the faith of his name. T.*) (*in his name among all heathen. B. G.*)

6 Among whom ye are also the called of Iesus Christ: (*the called in Iesus Christ. T.*)

7 To all that be at Rome, *B.* (*you, that be. B. G. Be. V. they that be. L. T. &c.*) being called to be Saints: Grace be to you, and peace (*grace with you. T.*) from God our Father, and from the Lord Iesus Christ.

8 First verily I giue thanks to my God (*I thanke my God. B. G. but in the originall it is put in the dative, to God*) through Iesus Christ, for you all, because your faith is published in the whole world, (*not, heard. T. or renowned. R. the word is καταγγελια, annuntiatum published.*)

9 For God is my witnesse, whom I serue in my spirit (*with my spirit. B.*) in the Gospel of his Sonne, that without ceasing, I make mention of you *V. B. G. Be.* (*make memory of you. R. L. which phrase is neither good in Latin or English.*)

10 Alwaies in my prayer, beseeching, if by any meanes sometime at the length *T. B. L. V.* (*at one time or other. B. G.*) I might haue a prosperous iourney by the will of God to come vnto you.

11 For I long to see you, that I might impart vnto *Be. L.* (*bestow among you. B. G.*) some spirituall gift; that ye may be stablished, *Be. B.* (*or confirmed. T. V. to confirme you. L. R. but the word is in the passive.*)

12 That is, to be comforted together among you, *Be. in you. L. R. with you. B. G.* to be exhortated together. *B. Par.* but the Apostle was comforted rather, then exhorted by their faith) by our mutuall faith, yours, and mine.

13 Now I would not haue you ignorant (brethren) *Be. Par. l. Or.* (*I would haue you know. T. B.*) how that I haue oftentimes purposed to come vnto you, (but haue beene letted hitherto) that I might haue some fruit also among you, *Be. Par.* (*in you, L. T. R. the Greeke preposition signifieth (in) properly, but here it is taken for, among*) as also among other Gentiles.

14 Both to the Grecians, and to the Barbarians, both to the wise, and vnwise am I a debtor: (*to euery man am I a debter, to preach. T. this is not in the originall.*)

15 So that, as much as in me (*is*) I am readie to preach the Gospel, to you also that are in Rome. (*verbatim. that which is in me, is readie to preach.*)

16 For I am not ashamed of the Gospel of Christ: for it is the power of God vnto saluation, to euery one that beleeueth, to the Jew first, and also to the Grecian.

17 For by it, the righteousness of God is reuealed, from faith to faith, as it is written, But the iust shall liue by faith.

18 For the wrath of God is reuealed from heaven against (*upon L.*) all vngodlines and vnrighteousnes of men, which withheld the truth in vnrighteousnes.

19 Forasmuch as that which may be knowne of God, *Be. G. V. B.* (*which is knowne of*

God. L. R. the knowledge of God. T. τὸ γινῶσθαι, here signifieth that rather, which may be knowne) is manifested in them: for God hath shewed it vnto them.

20 For the inuisible things of him, from the creation of the world, (or since the foundation) T. L. Par. (not, thorough the creation of the world. V. G. B. see qu. 51. 2.) beeing vnderstood by (his) works, are seene; both his eternall power and Godhead (which words the Genevens, transpose to the beginning of the verse) that they should be without excuse: T. (not, so that they are inexcusable. L. R. B. or, to the intent, that they should bee without excuse. B. G. Par. see qu. 54.)

21 Because, that when they knew God, they glorified him not, as God, neither were thankfull, but became vaine in their imaginations, and their foolish heart was darkened. ἐκκοτίαν. Be. L.) blinded. B. full of darknes. G.)

22 When they professed themselves to be wise: B. G. (saying themselves to be wise. L. R. counting. B. thinking. T. but φρόνιμος, is better translated, professing) they became fooles.

23 And they turned (for they turned, Be. G. but the word in the originall is αὐτῶν, &c.) the glory of the incorruptible God, into the similitude of the image (by the similitude, &c. V. into the former image, Be. made after the similitude, &c. B. but in the originall it is, in the similitude) of a corruptible man, and of birds, and of foure footed beasts, and of creeping things.

24 Wherefore God gaue them vp to their hearts lust, vnto vncleannes (not, to vncleane lusts of their hearts. T. or to vncleannes through the lusts of their hearts. V. B.) to dishonour or disgrace, ignominia afficiant. T. V. L. (defile, Be. G. but the word ἀτιμάζειν, properly signifieth to disgrace) their owne bodies betweene themselves.

25 Which turned the truth of God into a lie (not, his truth for a lie, V. B.) and worshipped and serued the creature beside the Creator, (or forsaking the Creator (not, about the Creator, V. or more then the Creator. B. or rather then the Creator: the word is παρὰ, beside) who is blessed for euer, Amen.

26 For this cause, God gaue them vp to vile affections: forenen the woman did change the naturall vse into that which is beside nature: (contrarie to nature. L. B. G. the word is παρὰ, prater: and vsed that which is not of nature. T. but here he interpreteth, rather then translating.)

27 Likewise the males (the men. B. G. but the word is ἀρσενες, males) left the naturall vse of the women, and burned in their lust one toward an other, and the males with males (men with men. B. G. the word is ἀρσενες, males) wrought filthines, and receiued in themselves such recompence of their error, as was meete: (as they should. L. as was according. B. ἡρέσει, which it behooued, or was meete.)

28 For as they regarded not to know God, euen so God deliuered them to a reprobate minde, G. V. (rather then a leud minde. B. reprobate sense. L. vaine minde. T. minde void of iudgment. B. P. the words are ἀσέμνον ὄν, reprobate minde) to doe those things which are not conuenient.

29 Beeing full of all vnrightheousnes, fornication, wickednes, couetousnes, maliciousnes, (rather then, iniquitie, malice, fornication, and wickednes. L. B. for the order is inuerted: for the the Greeke copies, and the Syriak put fornication in the second place. see. qu. 23. following) full of enuie, murder, debate, deceit, euill conditioned, V. B. (taking things in the worse part, G. full of euill thoughts, T. malignitie. L. Be. the word is, κακότης, churlishnes, morositie)

30 Whisperers, backbiters, haters of God (not hatefull to God. L. for the Apostle setteth downe the sinnes of the Gentiles) despitefull, B. (or contumelious, L. doers of wrong. G.) proud, boasters, inueners of euill things, disobedient to parents, without vnderstanding, couenant breakers, (dissolute, L. R. the word is ἀσύθετος, not standing to composition) without naturall affection, such as can not be appeased (without fidelitie, L. R. truce breakers, B. V. but that was said before) mercilesse.

31 Which knowing the iustice of God (the rightousnesse. B. law. G. right of God. G. Be. iudgement of God, the word is δίκαιον, iustice) that they which doe such things, are worthy of death, Be. B. G. V. (not, did not vnderstand, that they which doe such things are worthy of death. L. for these words, did not vnderstand, are not in the originall: nor, that it condemneth to death those which doe such things. T. for the word is the plural, (are worthie of death) but fauour, G. or appland. Par. or haue pleasure in. B. or patronize. Be. not consent. L. the word signifieth more, then a bare consent) those which doe them.

2. The Argument and parts of the

Chapter.

IN this Chapter the Apostle after the salutation, and *exordium* of the Epistle, falleth to prooue iustification by faith against the Gentiles; first, shewing their manifold sinnes and bad works, whereby they were so farre from beeing iustified; that thereby they incurred euerlasting damnation.

The parts are 1. the inscription to v. 8. 2. the *exordium* or introduction to the matter, to v. 17. 3. the proposition and argument concerning iustification by faith, v. 17. 18. 4. the confirmation or prooffe, to v. 31.

1. The inscription or salutation sheweth, 1. the *person* that saluteth and sendeth greeting which is *Paul*, described by his office and calling, in *generall*, a servant of Iesus Christ: in *speciall* an *Apostle*, to what ende, to preach the Gospel, v. 1. which is set forth, 1. by the antiquitie, v. 2. 2. the *excellencie* of the subiect thereof, Christ Iesus: who is described by the singularity of his person, God and man, v. 3. 4. and by his office set forth in *generall*, by the worke of our redemption, which was finished by his sanctification and resurrection, v. 4. and in *speciall*, he was the author of the conuersion and calling of the Apostle, v. 5. 3. by the effect of the Gospel, to winne obedience to the faith among the Gentiles.

2. The persons saluted are the Romanes, whom he setteth forth by their *externall* condition, *generall*, they were Gentiles, *speciall*, at Rome, and *spirituall*, what they were, called, by whom, by Christ, to what, to be Saints, v. 6. 7.

3. The *salutation* it selfe, v. 7. he wisheth vnto them grace, and peace.

2. In the *exordium* or *proeme*. 1. There is his *gratulation* or giuing of thanks for their faith, v. 8. 2. the testification of his loue toward them confirmed by an oath: in which his loue is expressed by two effects, 1. his earnest prayer to God to come vnto them, ver. 9. 10. 2. his longing desire in himselfe to see them, ver. 11. with the ende, v. 12. 3. a *preoccupation* of a question, or *purgation* of himselfe, that he yet came not vnto them: where he sheweth, 1. the lets of his purpose, v. 13. 2. his purpose, which yet he continued to come vnto them: which is confirmed both by the end, to haue some fruit among them, v. 13. 2. and by his calling, in *generall*, he was a debter to all the Gentiles, who are set forth by distribution, v. 14. in *speciall*, and so consequently he was readie to preach the Gospel vnto them. And by this mention made of the Gospel, he taketh occasion to passe vnto the matter.

3. The third part is the proposition: that iustification is by faith; where we haue first the *occasion*, whereupon he bringeth it in: *I am not ashamed of the Gospel of Christ*: then the *proposition* it selfe: that the Gospel is the power of God to saluation to euery one that beleeueth, v. 16. and the prooffe thereof taken from the Prophet *Habacuk*, v. 17.

4. The fourth part is the confirmation of this proposition, that men are iustified by faith: which he sheweth by this disiunction: they are iustified either by faith, or by workes: but not by workes: which he prooueth by this distribution: first, that the Gentiles cannot be iustified by workes, in this Chapter to the 17. v. of the next: then, that neither the Iewes can challenge any thing by their workes, thence to the ende of the 2. Chapter: the Gentiles cannot be iustified by their workes, because by their workes beeing full of impietie and iniquitie, they are made guiltie of eternall death, and of the wrath of God: the argument standeth thus: they which are full of impietie and iniquitie, are subiect to the wrath of God: this proposition is expressed, v. 18. But the Gentiles are such, full of impietie and iniquitie: *Ergo*, the assumption or second part is prooued *distributively*: first their impietie is shewed toward God, to v. 28. then their iniquitie toward men, v. 32.

In the prooffe of their impietie: first the sinne is shewed, then the punishment: their sinne, in that wittingly and against their knowledge, they deprauid the worship of God; their knowledge is set forth by the light of nature in them, v. 19. and by the creatures, ver. 20. their deprauation of Gods worship, is expressed, in the *causes*, their vnthankfulnesse, which brought forth vanitie of mind, & foolishnesse, v. 21. 22. the *effect*, in worshipping corruptible things in stead of God, v. 23. then the punishment followeth, they were giuen vp to their hearts lusts, v. 24.

2. As they deprauid Gods worship wittingly against their knowledge, so they did it willingly: their sinne is shewed, in their voluntarie forsaking of the Creator, v. 25. their punishment, in beeing giuen ouer both women and men to vile affections, v. 26. 27.

Then followeth the demonstration of their iniquitie: which consisted, 1. both in doing things not comely, which is declared, both by shewing the cause thereof, then beeing giuen ouer to a reprobate mind, procured by their contempt, and wilfull neglect of the knowledge of God, v. 28. and by a particular enumeration of the diuerse finnes, which they committed: the seuerall distribution whereof see afterwards, qu. 72. 2. They did not onely commit such things themselves, but they also fauoured and patronized such as did them, v. 32. so then the conclusion must follow, that the Gentiles made themselves, by those their euill workes worthy of death, and so consequently thereby deprived themselves of life and saluation.

3. The questions and doubts discussed.

Quest. 1. Why Paul setteth his name before

of this Epistle

1. Chrysostome giueth this reason, why neither Moses prefixeth his name before his books, nor yet the Euangelists, Matthew, Marke, Luke, Iohn, before their Gospels, *illi quippe presentibus scribentes, &c.* for they writing vnto those which were present, had no cause to set to their names: But Paul, *quia longe remotis scribebat, &c.* because he did write to those which were a farre off, had reason to set to his name, after the manner of Epistles. 2. But Paul for another reason doth suppress his name, writing to the Hebrewes, *quia non erunt amico in Paulum animo*, because they had no friendly minde toward Paul: and therefore as soone as they had heard his name, they would presently haue reiected the whole Epistle, Chrysostome. 3. And S. Paul beeing appointed to be the doctor of the Gentiles, vseth rather to instruct them by Epistles; then by sermons, as the Prophets, or commentaries, as the Euangelists, or dialogues, as Iob: because he did write vnto many Churches. And so as the forme of Epistles requireth, he setteth his name in the inscription, that it may be knowne whose Epistle it was. Hyperius.

Quest. 2. Of the two names of the Apostle, Saul, and Paul,

what they signifie

1. Concerning Saul: Ambrose in his Commentarie thinketh it signifieth vnquiet, restless, alluding vnto the Greeke word *σανος*, which signifieth the troublesome motion of the waues of the Sea: and the letter *υ* beeing put vnto it, it maketh *σαυλος*, Erasmus. annot. But Saul beeing an Hebrew name, the deriuation thereof must be taken from the Hebrew: Saul then is deriued of the Hebrew word, *shaal*, and it signifieth asked or begged, Erasmus. *ibid. Tolet.*

2. Of the deriuation of the name Paul, there are diuers opinions. 1. Hierome sometime thinketh, that it should come of the Hebrew word *pelah*, which signifieth wondrous, comment. in Philem. 2. Some will haue it rather deriued of *paghal*, which signifieth to doe, or worke; because he was Gods workman, and the Lord wrought by him as his instrument, Tolet. 3. Remigius saith, it signifieth in the Hebrew *os tuba*, the mouth of a trumpet: for so S. Paul was the Lords trumpet to sound forth the Gospel, Gorham. but Aretius saith well, *Ex proprijs linguis deriuatio nominum potenda*, that the deriuation of names must bee fetched from the proper languages: from the Hebrew tongue then, words which are not Hebrewes, cannot take their deriuation. 4. Some doe make it a Greeke name, and to bee deriued of *παυλα*, quietnes, of the word *παύμαι*, to rest, to be quiet. But Aretius well noteth, that Paul is found to be no proper name among the auncient Greeke writers, Homer, Hesiod, Herodotus, Thucydides; but onely in the late Greeke historians, Plutarke, Appion, Dion, which turned the Latine histories into Greeke. 5. Augustine thinketh that it is a Latine name, deriued of the aduerbe *paulum*, little: whereby S. Paul signified his humilitie: and herein Beda followeth Augustine. 6. But their coniecture is best, that take it to be a proper name vsed among the Romanes: as Paulus Emilius, and other famous Romanes were called by this name, Beza.

Quest. 3. Upon what occasion the name Saul was tur-

ned to Paul.

1. Origen thinketh, that the Apostle had two names from the beginning, as Matthew was called Levi: and it was the manner of the Hebrewes to vse diuerse names: and he giueth this reason, because it is said, Act. 13.9. Saul which is called Paul, that he begann not then to haue two names, but was so called before: and his parents because they were Iewes of the tribe

of Benjamin called him Saul, and beeing citizens of Rome also by priuiledge, they called him Paul, according to the Romane names: But *Toletus* thus obiectioneth, that if hee had two names from the beginning, S. Luke would haue expressest them before, whereas he is onely called *Saul* in the historie going before the 13. Chapter: otherwise there is great probability in this opinion, that the Apostle was called Saul and Paul, but not at the same instant, neither from the beginning, but afterward.

2. *Chrysostome*, *Theodoret*, *Theophylact*, *Theodulus*, all these are of opinion, that the Apostles name was changed from *Saul* to *Paul*, by God himselfe, as Abrahams and Iacobs names were changed, and Peters, that herein he should not be inferiour to Peter. But *Hierome* in *Commentar. in Philemon*, and *Sedulius*, doe refute this opinion by this reason; because mention is made in Scripture of the change of their names, so is there not of this: and *Tolet* addeth further, that *Peters* name was not changed, but somewhat added to it: he was called *Simon Peter*: But after the Apostle beganne to be called *Paul*, hee is no more named *Saul*.

3. *Hierome* in *epist. ad Philem.* whome *Lyranus* follow, thinke, that Paul after the conuersion of *Sergius Paulus*, would be called by his name, as a monument of that triumph in conuerting a cheife man of the Gentiles to the Christian faith: *Sedulius* and *Anselme* doe reiect this opinion, because there is no such vse and custome in the Scripture for Saints to take vnto them names vpon any such occasion: And againe, this had not becomed Pauls humilitie to haue taken the glorie of that victorie to himselfe, which was due vnto Christ, *Tolet.* and rather *Sergius* should haue been called by Pauls name, by whom he was conuerted and baptized, then Paul by his, *Peter.*

4. *Ambrose* and *Augustine*, thinke that the Apostles name was changed at the time of his conuersion: and *Ambrose* giueth this reason, *ex Saulo inquieto factum Paulum quietum*, &c. of vnquiet *Saul*, he was made quiet *Paul*, of a Persecutor, a Preacher of the Gospel: But here *Ambrose* alludeth vnto the Greeke signification of these words, whereas *Saul* is an Hebrew name, and *Paul* a Latine, as is shewed before: But *Augustine* rendreth an other reason, which *Beda* followeth: *Saulus factus est Paulus, primo superbus, postea humilis*, Saul was made Paul, first proud, then humble: for Saul was a proud and cruell King, and persecuted David, and so Saul before his conuersion persecuted the Church: this opinion *Tolet* approoueth. But if Paul had been so called vpon any of these occasions, S. Luke would haue called him by that name before, presently after his conuersion, whereas he maketh no mention of Paul vntill he came to the 13. Chapter.

5. Therefore this is the most probable coniecture, that as long as S. Paul laboured among them of the circumcision, he was called by his Hebrew name Saul. But after his calling to preach vnto the Gentiles, he was called by a Romane name, *Paul*, not so much to shew that he was a Romane by priuiledge, as to testifie and professe himselfe the Apostle of the Gentiles, because the name of Paul was more acceptable vnto the Gentiles, as beeing a Romane name. And *Saul* and *Paul* may be thought to be one and the same name in effect, and to differ no more, then *Theodoricus* in Latine, *Dietrich* in the Germane tongue, and *Tierrie* in French: as *Iochanan* in Hebrew, *Ioannes* in Latine, and *Iean* in French: *Beza* annot. Act. 13. 9. with whom agreeth *Pareus*. But *Arctius* obiectioneth, that Saul and Paul cannot be the same name, and one deriued of the other, because *Saul* is an Hebrew name, and *Paul* a Latine or Romane: *Tolet* addeth further, that if they had been one and the same name, S. Luke would not haue said, *Saul*, which is also *Paul*.

Answ. 1. We doe not say that *Paul* is deriued of *Saul*, or of the same signification in the Latine, which *Saul* hath in the Hebrew: but that in likenes of sound the one commeth neare the other, and so one might be taken for the other. 2. And though they be one name in effect, yet beeing diuerse in language, and so differing, S. Luke may make mention of both, as Iohn doth of Simons newe name, which was *Cephas* in Hebrew, and *Peter* in Greeke, Ioh. 1. 42. And this is an euident argument, these were not two diuerse names of the Apostle at the same instant, because as soone as the Apostle beganne to be called Paul, hee ceased to be named Saul.

Quest. 4. At what time the Apostles name beganne to be called Paul.

1. *Origens* opinion is, that from the beginning euen of his natiuitie hee was called by two names by his parents, so also *Pererius*: but that is not like, for then from the beginning

ning of the storie, S. Luke would haue called him indifferently by the one name, as well as the other.

2. *Ambrose* and *Augustine* thinke, that this change was made at the time of his conuersion: whose opinion is seen before: but this is vnlike vpon the former reason, because S. Luke maketh no mention of the name of Paul, at his first calling and conuersion.

3. *Hieromes* opinon is, that he then first was called Paul, when he conuerted *Sergius Paulus*: But he is so called before Saint Luke setteth downe the manner of his conuersion, Acts. 13.9.

4. I preferre therefore their opinion, that thinke that Saul beganne then to bee called Paul, when he was set apart by the Church of Antioch by the instinct of the spirit to preach among the Gentiles: thus *Beza* annot. and *Catharinus* a Popish writer. *Pererius* obiecteth that after the Apostle was thus separate, and set apart by the Church, he is called *Saul*, and *Barnabas* who was also separate with him, and yet his name is not changed: *Answ.* Hee is not called Saul after he was sent forth by the Church: but the last place wherein he is caelld Saul onely, is v. 2. *Separate me Barnabas and Saul, &c.* But beeing now sent forth, they came first to the Isle Salamis, the deputie whereof was *Sergius Paulus*: and then he is called Saul, otherwise Paul, and euer after that, in all that historie Paul onely.

5. *Quest.* In what sense Paul calleth himselfe the seruant of Iesus Christ.

1. *Origen* assigneth fowre causes why Paul calleth himselfe, the seruant of Iesus, 1. *propter humilitatem*, to shew his humilitie. 2. *propter imitationem Christi*, to imitate Christ, who said, *I am in the middes among you, as one which ministreth*. 3. And because he is thought to haue beene called, hauing a wife, in that respect he was a seruant. 4. As long as wee are in this bodie, we haue not attained to perfect libertie, and therefore are as seruants still: But all this beeing admitted to be true, that in all these respects Paul was a seruant to Christ: yet they are too generall, and agree vnto other seruants of Christ: whereas S. Paul doth make this more peculiar to himselfe. 3. *Chrysostome* saith, that three wayes wee are seruants vnto God: by the right of creation, by the obedience of faith, and the obedience of life and conuersion: but yet these considerations are somewhat to generall, and doe not shewe, why the Apostle doth vse this title specially of himselfe. 4. Some giue this reason: the seruant must be addicted to his masters religion: as *Exod. 12.22.* the seruants bought for mony were to be circumcised: so Paul professeth himselfe a seruant of Iesus Christ, that is, of the Christian religion: so that writing to Christians, he might better perswade them hereby, professing the same religion, *Aretius, Toletus*. But in this sense, not onely Paul, but euery Christian is the seruant of Iesus Christ. 5. *Sedulius* vnderstandeth Paul to be a seruant in respect of his ministerie, which is a kind of seruice: But *Tolet* misliketh this, because his office and ministerie is expressed in the next word following, wherein hee maketh mention of his Apostleship. 6. *Ambrose, Theodoret, Theodulus*, interpret him to be a seruant, because he was *a lege liberatus*, deliuered from the Lawe: but this was not a peculiar priuiledge to Paul, but generall to all Christians. 7. Therefore this holy Apostle in a peculiar and speciall regard, calleth himselfe the seruant of Iesus, in respect of his singular and miraculous conuersion: by the which he was so obliged vnto Christ, that he deuoteth himselfe wholly to his seruice: so that both by his *condition*, he professeth himselfe Christs seruant, beeing by him redeemed from the tyrannie and seruitude of Sathan, of a cruell persecutor and blasphemer, beeing made a worthy Apostle and preacher of the Gospel: and so by his *office* also and ministerie, he wholly doth consecrate himselfe to the setting forth of the Gospell of Christ.

Quest. 6. How Paul calleth himselfe a seruant, seeing Christ saith, *I will not call you seruants,*
Iohn, 15.15.

Interpret.
in epist. ad
Titum.

1. *Hierome* giueth this solution, that there is a double kind of seruice, one is a seruice of men, of which Christ speaketh, *I will not call you seruants, but friends*: the other is a seruice vnto God, whereof Dauid speaketh, *I am thy seruant, and the sonne of thy handmaid*, *Psal. 116. 15.* 2. *Origen* giueth this satisfaction, *seruit Christo non in spiritu seruitutis, &c.* he serueth Christ not in the spirit of seruitude, but in the spirit of adoption: *quod omni libertate nobilior est Christi seruitus*, for Christs seruice is more noble then any libertie. 3. But yet to speake hereof more distinctly; there is a threefold kind of seruice, *seruitus peccati*, the seruice

seruice of sinne: whereof our Sauour speaketh, Ioh. 8. 34. *Hee that committeth sinne, is the seruant of sinne*: there is *seruitus humana*, the seruice of men, from the first wee are freed by faith in Christ, but not from the second: for the Apostles exhort those which are called bee- ing seruants, to be obedient to their masters in the flesh: the third kind is the seruice of God: which is of two sorts, voluntarie, as in the Angels and Saints: the which S. Paul meaneth here; and constrained, as in the deuils, which are forced to be obedient to Gods will: now there are two speciall bonds of this seruice, both by right of the *creation*, we are Gods crea- tures, and the workmanship of his hands, and therefore bound vnto his seruice; and of our *redemption* in Christ, *Perer.* 4. And of this seruice vnto God, there is a threefold considera- tion: there are seruants, *naturâ, conditione, statu*, by nature, as by the right of creation, by condition, by the right of redemption: thus the faithfull remaine seruants vnto God; but they are not in the state of seruants, but are freemen, though the Lords seruants, *Tolet.* 5. And of these seruants vnto God, there are three kinds, 1. the worst sort is of those which serue onely for feare: the middle sort of such, which serue onely for hope of reward: the third of those, *qui Deo propter Deum seruiunt*, which serue God onely for his owne sake, *Perer- rius.*

Quest. 7. How S. Paul saith, *Called to be an Apostle.*

1. *Pererius* note is somewhat curious here, as if the Apostle should haue said, I dare not call my selfe an Apostle, but I am so called of all: for here the Greeke word *κλητός*, called, is not of the nature of a Participle, but rather of a Noun, as *Erasmus* noteth, and *Beza*: and it is as much, as if he should say, *by calling an Apostle*: so that this word rather sheweth the authoritie by the which he was called, then the calling it selfe. 2. Here may be noted the difference which the Fathers make betweene *καλημένους* and *κλητός*, which both signifie *cal- led*: but the first is vsed of them which are called, and obey not, the other of them which are effectually called, and obey their calling: which difference though it may well be obserued here, yet it is not perpetuall, as *Matth. 22. 19.* *Many are called, fewe are chosen*, the word is there *κλητός*, *Beza.* 3. Not much vnlike is *Origens* distinction: between *electus* and *vocatus*: elected to be an Apostle, and called to be an Apostle, *Iudas* was an Apostle called, but not elected: which distinction, if by election be vnderstood predestination, it holdeth well: o- therwise in respect of the outward calling, *Iudas* was both elected, and called to be one of the twelue, *Tolet.* 4. The difference which *Augustine* here noteth between *vocari* and *con- gregari*, to be called and congregate, or gathered together, is not generally true: the first he thinketh to be peculiar to the Church of Christ, the other to be vsed of the synagogue and Church of the Iewes: for the Prophets in the old Testament doe vse the word of vocation and calling, *Beza.* 5. There are two kinds of calling, one is generall, as to be called to the knowledge of God; in which sense it is said, *Many are called, but fewe chosen*: there is a spe- ciall kind of calling, as to be called to some speciall office: as the Apostle saith, *No man taketh this honour to himselfe, but hee that is called of God, as Aaron, Heb. 4. 5.* S. Paul was called both wayes, first to the knowledge of Christ, when he was conuerted, *Act. 9.* then hee was separated to the office of his Apostleship, *Act. 13.* *Tolet.* 6. And hereby S. Paul, in saying, *Called to be an Apostle*, noteth two things; 1. That he did not take this honour vpon him by intruding himselfe, but he was thereunto appointed of God, *Erasmus.* 2. Hee sheweth that the Apostolike dignitie is not attained vnto by any humane merits, but by grace only, and free gift of him that calleth, *Perer. ex Thom.*

Quest. 8. Of the office and calling of an Apostle,

1. The word Apostle is taken, either *equivocè*, in an equivocall and improper sense; and either in the better sort, as *Andronicus* and *Iunia* are said to be notable among the Apostles, *Rom. 16. 7.* where the word is generally taken for one that is sent; or in the worse, as some are called false Apostles, *2. Cor. 11. 13.* 2. Or the word is vsed *vinivocè*, properly; and that either in a kind of excellencie, as Christ is called our high Priest and Apostle, *Hebr. 3. 1.* or else it is applied to the cheife Ministers of the new Testament, which were properly called Apostles, *Grynus.* 2. *Hierome* maketh fowre kinds of Apostles, that is, of such as were sent, as the word signifieth. 1. Some were onely sent from God, as the Prophets, *Isaias, Ieremi-* as, with the rest. 2. Some were ordained of God, but by men, as *Moses* consecrated *Aaron* to bee high Priest; and *Iosuah* to succede him 3. Some are sent by men, and

not of God, as they which enter by corruption and bribes. 4. Some intrude themselves, being neither sent of God, nor by men. 3. The word *Apostle* generally signifieth, any that is sent, yet it properly also expresseth the highest office and dignitie of Apostles in the Newe Testament: as S. Paul saith, 1. Cor. 12. 20. God hath ordained some in the Church: as first, Apostles, secondly Prophets, thirdly teachers. 4. And though S. Paul were none of the 12. Apostles, yet he and Barnabas were also ordained of Christ, to be Apostles of equall authoritie with the twelue.

Quest. 9. *Diuers points, wherein consisted the excellencie of the Apostleship.*

1. The Apostles were such as were immediately called by Christ, to preach his Gospel through the world, as Matth. 28. 20. *Goe and teach all nations.*

2. They were such as had knowne Christ in the flesh, and were eie-witnesses of his miracles, and heard his sermons: as S. Iohn saith, *That which we haue seene, and heard, declare wee vnto you,* 1. Epist. 1. 3. And S. Paul though he had not knowne Christ in the dayes of his flesh, yet he saw him now beeing immortall and in glorie by reuelation.

3. They had the keies of the kingdome of heauen after a more speciall manner: that whatsoeuer they bound or loosed in earth, should be bound and loosed in heauen, as Peter did bind vp the sinne of *Simon Magus*, and gaue sentence against *Ananias* and *Saphyra* his wife.

4. They had authoritie both to discerne the canonicall Scripture, from that which was not canonicall, as also to write new canonicall bookes: as *Paul*, *Matthew*, *Peter*, *Iohn*, *Iude*.

5. They had power to worke miracles, to heale all manner of diseases, and to cast out deuils: yea the verie shadow of Peter as he passed by, was able to heale the sicke, Act. 5. 15. & the partlets and napkins that were brought from Pauls bodie to the sicke, helped them, Act. 19. 12.

6. They had the gift to speake with diuerse tongues and languages: *Pererius* here addeth further, that they had another speciall grace: that speaking but in their owne tongue, yet men of diuerse languages did so vnderstand them, as if they had spoken diuerse languages: of the same opinion is *Erasmus*, annot. Act. 2. 8. But *Beza* well obiecteth, that if this had been so, the miracle had not been in the Apostles speaking, but in the peoples vnderstanding: neither yet is it to be thought, that they spake diuerse languages at one and the same instant (as *Erasmus* obiecteth) but that they spake diuersly, vnto seuerall people, of diuerse languages, as they were offered vnto them.

7. This speciall prerogatiue the Apostles had, to be iudges of men at the latter day: as our Sauour saith, Matth. 19. 28. *That they shall sit vpon 12. seates, and iudge the 12. tribes of Israel:* not that they shall sit as Iudges to giue sentence: but by the word and doctrine, which they had preached, and the world refused, shall men be iudged; as our blessed Sauour in this sense saith, Ioh. 12. 48. *He that refuseth me, and receiueth not my words, the word that I haue spoken, it shall iudge him in the last day.*

8. The Apostles had power by laying on of their hands, to giue the holy Ghost: which *Simon Magus* seeing, would by money haue purchased the like power, Act. 8.

9. It was giuen them in all their doctrine to be free from error, as Christ promiseth, Ioh. 16. 13. that the spirit should lead them in all truth.

10. The Apostles in the knowledge of the mysteries and high things of the Gospel, exceeded all other, as S. Paul saith, Ephes. 17. *According to his rich grace, whereby he hath been abundant toward vs in all wisedome and vnderstanding.*

11. Two other prerogatiues *Pererius* addeth, the one vncertaine, the other false: first he saith, that the Apostles composed and framed the symbole, containing the 12. articles of the faith, commonly called the Apostles Creede, which is not certaine: both because some of the articles, as that of the descension came in many yeares after the Apostles, as is elsewhere shewed: and if the Apostles had set downe this rule of faith, it is not like that diuerse Churches would after them, haue framed so many diuerse formes beside of the Creed.

12. But the last priuiledge, that the Apostles *post acceptum spiritum sanctum fuerint impeccabiles, quantum ad peccatum mortale*, after they had receiued the spirit, were without sinne, &c. for 1. in this sense, that distinction of veniall and mortall sinne, is not to bee allowed, that some are veniall in their owne nature: by the grace of God all sinnes were veniall to the Apostles, and to all other belecuers: but in it owne nature euery sinne deserueth death

death, and so is mortall, Rom. 6. 23. 2. And that the Apostles were apt to sinne, is euident by Peters ouersight, for the which he was openly rebuked of S. Paul, Gal. 2. 11. where he saith, *he was to be blamed.*

10. Quest. How S. Paul is said to be set, or put apart for the Gospel of God.

The word which the Apostle here vseth, is *ἀπαρτίσθαι*, separated, or set apart. 1. *Ambrase* thinketh that here there is an allusion to the sect of the *Pharises*, whereof S. Paul was, who were so called, because they were in a more strict kinde of liuing separated from others. 2. Whereas S. Paul saith likewise, Galat. 2. 15. that God separated him from his mothers wombe, some interpret, *ab utero synagoga*, he was separate from the wombe of the Synagogue, gloss. *interlin. à doctrina Pharisæorum*, from the doctrine of the Pharises, gloss. *ordinar.* but this S. Paul expressed in the words following, *and called me by his grace*, Gal. 2. 15. 3. *Hug. Cardin.* *segregatus à grege*, he is saide to be separated from the rest of the flocke: but so were the other Apostles also. 4. *Oecumen.* *aliq ad alia, ego ad Euangelium*, some were set apart for other things, I for the Gospel: but this was generall also to all the other Apostles. 4. *Anselmus*, he is said to be *segregatus*, set apart, *præ cæteris discipulis, &c.* in respect of other disciples, which were with him then at Antioch, when the Spirit said, *Separate me Barnabas and Saul*, Act. 13. but the Apostle speaketh of a separation euen from his mothers wombe, as he expoundeth himselfe, Gal. 2. 15. 5. As these haue speciall reference to Pauls actuall separation, when he was called: So others referrè it to the electing and foreordaining Paul to this worke in the counsell of God: But *Origen* and *Sedulius*, ascribe this separation to Pauls merits, that the Lord foresaw his merits and labours, which he should take in the Gospel; and therefore elected him to be an Apostle. But *Tolet* well confuteth this, because it is contrary to S. Pauls owne doctrine, Rom. 9. who ascribeth election to the mercie and grace of God: and he himselfe professeth, *that he was called by the grace of God*, Gal. 2. 15. therefore not by any merits. 6. *Chrysostome* vnderstandeth this separation, of his preordaining vnto the Apostleship: as the Lord likewise saith to *Jeremie*, c. 1. 5. *Before thou cammest out of the wombe, I sanctified thee*: and so, *inculcat diuinam electionem*, he doth vrge his diuine election, that his Epistle might be receiued with great authoritie: so also *Pet. Mart.* he sheweth his calling *initium habuisse ex prædestinatione*, to haue taken beginning from Gods predestination: which he maketh mention of, to shew a difference betweene his calling to be an Apostle, who was thereunto also elected, and theirs, which were called, but not elected, as was *Iudas*, *Hyperius*. And further, *opponit vitæ prioris*, he setteth this against his former life: while he was a persecuter, all that he did, was *per accidens & παράγυος*, as by the way; and out of course: but this was that whereunto he was ordained. *Aretius*. 7. But beside this eternall separation in Gods prescience, here is somewhat noted, *quod Paulus ab alijs Apostolis habuit peculiare*, which Paul had peculiar euen from other Apostles: he was appointed an Apostle to preach among all the Gentiles; as it followeth, v. 5. for the rest of the Apostles remaining in Iudea, he first with *Barnabas* was separated to preach to the Gentiles, Act. 23. *Tolet*. And so consequently his office was to preach to the Romanes among other Gentiles, *Aretius*. Here also he insinuateth his extraordinary calling to be an Apostle, diuers from the rest: he was separate from them, being an Apostle aboue the number of the twelue: *Matthias* was chosen in the place of *Iudas*, and so did but fill vp that number: but S. Paul was ouer and aboue, *Tolet*. so S. Paul was separate first vnto eternall saluation, then vnto the knowledge of Christ, and thereby to be an Apostle, *Faïus*.

11. Quest. Of the description of the Gospel,

v. 1, 2, 3.

v. 1. The Gospel of God, which was promised, &c. 1. The Gospel is taken two waies, either for the doctrine concerning Iesus Christ, which containeth foure things: 1. Of the coming of Christ in the flesh, which comprehended the whole history of the incarnation of Christ, and all his acts: both his holy sermons; and speeches, and his holy and powerfull workes: 2. The effects of his coming, as the remission of sinne, the subduing of the kingdom of Satan, the reconciling vs to God, opening the kingdom of heauen, and the like: 3. The third is the veritie of those things, which in the Gospel are prescribed to be beleeued; the holy doctrine and precepts of the Gospel: 4. The obseruation of such things as Christ commaunded, Matth. 28. 20. *Teaching them to obserue all things, which I haue com-*

manded you: To let, secondly, the Gospel is taken for the publishing, preaching, and annuntiation of it: in which sense the Apostle saith, *If our Gospel be hid, it is hid to them which are lost.*

2. Here all the parts of the Gospel are expressed: 1. the efficient, it is called the Gospel of God, to shew that it was no humane invention, *Gualter.* 2. the forme thereof, it was promised before: as the Apostle saith, *Gal. 3. 13. Before faith came, &c. we were shut up unto the faith which should be revealed: Gryn.* which promises concerning Christ to come, were made vnto the fathers for these five reasons. 1. For their comfort in the expectation of the Messiah to come: as *Isa. 40. 2. Speake comfortably to Ierusalem, and crie vnto her, that her warfare is accomplished, &c.* 2. To stirre vp their desire to long for the coming of the Messiah: as *Isa. 64. 1. O that thou wouldest breake the heauens and come downe.* 3. To set forth the honour and glorie of the Messiah, that sent his forerunners, and messengers the holy Prophets before him, to proclaim the coming of the great king: as the Prophet saith, *Isa. 40. 3. A voice crieth in the wilderness, Prepare ye the way of the Lord, &c.* 4. That none might be excused by their ignorance, as touching the coming of the Messiah: as *Abacuk 2. 2. Write the vision, and make it plaine upon tables, that he may runne that readeth it.* 5. That the fathers should not rest in the figures, but by them should be brought to the vnderstanding of these things, which were shadowed forth by those figures: as the Apostle saith, *Heb. 10. 1. That the law had the shadow of good things to come, Hug. Card.* 3. The ministers and instruments of these promises, or the Gospel promised, were the Prophets in the Scriptures, *Grynem, Aretius:* and here by Prophets we vnderstand not onely them, which were writers of the prophecies, but they also which preached to the people, as *Nathan* to *Dauid:* and to whom those promises were made concerning Christ, and so *Adam, Abraham, Isaack, Iacob,* and the rest of the Patriarkes are here also comprehended, *Hyperius.* 4. The subiect and matter of the Gospel, is *Iesus Christ* the Sonne of God: who is described in his person, the Sonne of God, in his offices, he is *Iesus*, the Sauour, and *Christ*, the annointed of God, and his two natures, his humanitie, *v. 3.* his diuine nature, *v. 4.*

Now, this Gospel is sometime called the Gospel of God, as in this verse, sometime the Gospel of Christ; *v. 16.* the one in respect of the author of the Gospel, the other of the matter and subiect, *Grynem.*

12. Quest. Whether the Gospel be comprehended in the old Testament.

1. This is euident by diuers reasons, that the fathers vnder the old Testament enjoyed the Gospel of Christ. 1. If they had not the Gospel, they could not consequently haue faith: for how could they beleue in him, of whom they had not heard? and faith commeth of hearing, *Rom. 10. 14. 17.* but the fathers had faith, as the Apostle prooueth at large, *Heb. 11.* 2. If they had not the Gospel, then were they not saued by the grace of Christ, which is by the Gospel: for the law was given by *Moses*, but faith and truth came by *Iesus Christ:* now the fathers were saued by the grace of Christ, *Act. 15. 11.* 3. The fathers had the knowledge of God, but that commeth by the reuelation of *Iesus Christ*, *Ioh. 1. 18.* 4. The fathers did eate and drinke Christ, *1. Cor. 10. 3.* but he is onely eaten and drunke by faith: therefore the fathers were not without the faith of the Gospel.

2. But it will be thus objected on the contrarie: 1. The Gospel was onely promised to the fathers, as here the Apostle saith, *which he had promised before by the Prophets:* but that which is promised: a man hath not in deede: 2. Againe the Apostle saith, that the mystery of the Gospel was kept secret since the world beganne, *Rom. 16. 25.* therefore it seemeth to haue been vnknowne to the fathers: 3. *S. Marke* thus also beginneth his Gospel, *Mark. 1. 1. The beginning of the Gospel of Iesus Christ:* if the Gospel beganne but then, it will follow that the Patriarks had it not before.

3. For answer hereunto, the Gospel must be distinguished: for it either may be taken for the Gospel promised, or the Gospel complete and exhibited: the Gospel promised, is the doctrine of grace by Christ to come: the Gospel complete and exhibited, is the doctrine of grace in Christ already exhibited, and performed to the world. By this distinction the severall objections propounded may be answered.

1. That which is promised, a man hath not in full complement and perfection, but he may haue it in certen and assured hope: so the fathers had not in deede the Gospel exhibited, but they had it promised, and so enjoyed it in hope. 2. Likewise the mysterie of the Gospel which lay hid from the beginning of the world, must be vnderstood of the Gospel exhibited.

hibited. 3. And S. Marke also vnderstandeth the beginning of the Gospel, not accomplished, but onely exhibited, and manifested. *Pareus.*

13. Quest. How Christ is said to be made of the seede of David after the flesh. v. 3.

1. Some doe read, *genitus*, begotten, as *Uatablus*, or *natus*, borne, *Erasmus*. but the word γεννησθαι, properly signifieth made: which doth better set forth the admirable conception of Christ of a virgin, without the help of man: which is not so well expressed in the other reading: to say he was borne, or begotten. *Beza, Tolet.*

2. *Chrysostome* well noteth, why it is added, after the flesh, *significans quod & iuxta spiritum generationem habeat*, signifying, that he had a generation also after the spirit, as he had one according to the flesh. And this generation also after the flesh is first spoken of, not because it was first in order, but this finite generation, *commodius auditorem subducit*, doth more fitly bring the hearer to the other diuine and first generation.

3. By flesh is here vnderstood the substance of Christs humane nature, as it was infirme and weake (which weaknes notwithstanding continued but for a time) not as it is corrupt: as it is taken, *Iob. 1. 14. 1. Tim. 3. 17.* And although mention be not made here of the soule of Christ, it must neither be vnderstood to haue had the same beginning with the flesh of the seede of David: nor yet (as *Origen*) is it here vnderstood by the spirit of sanctification, which sheweth the diuine nature of Christ, *Beza*: but Christs soule was infused of God: and seeing he tooke our flesh, and became very man, it followeth consequently, that hauing an humane and organicaill body, he was also endued with an humane soule: *Grynæus.*

4. Now he is said to be of the seed of David, that although he was not conceived by any humane seed, yet, *ex ea carne formatus est, qua constat ex semine*, he was formed of that flesh, which came of (humane) seed: *gloss. ex August.* so that this word seede, doth not onely note here the Virgin Marie, which was of the posterity of David, but *ipsam carnem de Virgine assumptam*, the very flesh taken of the Virgin: *Beza.*

5. And though he came also of the seede of Abraham, and of other the holy fathers, yet mention is made of David for these reasons: 1. Because the Messiah was promised to come of David, *Hugo.* 2. *Vi ex rege natus ostendatur*, that it might appeare he was borne of a king. 3. *Et quia David criminofus*, and because David was a sinner: that he was not borne of his seede for any merit of his, but of grace: *Haymo*: and because he vouchsafed to be borne of sinners, to shew, *quod non dedignetur peccatores*, that he disdained not sinners. *Gorrbau.*

14. Quest. How it can be shewed that Christ was borne of the seede and posteritie of David.

Seeing both Matthew and Luke doe set downe the genealogie of Ioseph the reputed husband of Marie, the question is how this concerneth the birth of Christ, whoonely tooke his flesh of Marie.

1. *Ambrose* giueth a good reason, why the genealogie is deriued by the man, not by the woman: because it is the manner of the Scripture, to expresse the generation of men, not of women: *secundum carnem natus, vsum debuit sequi carnis*, he that is borne after the flesh, was to follow the vse and custome of flesh, which is to count the petigree by the men.

2. Then the genealogie of Ioseph thus concerneth Christ: because Ioseph beeing a iust man, tooke a wife out of his owne tribe: *Origen* also with *Ambrose* propoundeth this solution, yet he insisteth not vpon it, but runneth to allegories; that Ioseph was not the naturall, but the spirituall father of Christ: But it is euident, that the Euangelists doe set downe the naturall generation, and descent of Christ.

The best solution then is the former, that Ioseph married with Marie beeing of his owne tribe: and so they were both of David, and therefore they went both vp vnto Bethlem a citie of David to be taxed, *Luk. 3. 4.*

3. But where it wil be obiected, that Elizabeth, which was married to Zacharie a Priest of Leui, is called Maries cousin, and therefore Marie is not like to haue beene of Iuda: it is not sufficient to say with *Origen*, that Elizabeth was Maries cousin, not in respect of the tribe, but the nation, because they were both of Israel: for so Elizabeth had beene no more her cousin, then any other beside. *Theophylact* in *Luk. 1.* thinketh, that the kinred came in thus; because Aaron married Elizabeth the daughter of Aminadab of the tribe of Iuda, *Exod. 6.* and so this Elizabeth was descended of Iuda, by her great grandmother Elizabeth. But this

kinred was too auncient, and would haue growne in so many descents out of knowledge: whereas it seemeth that Marie and Elizabeth were so of kinred, that they were of acquaintance also, for Marie went to visit Elizabeth, Luk. 2. 41. *Augustine* thinketh it might be thus: that some woman of the tribe of Levi was married into the tribe of Iuda, and so Christ was descended not onely of the kingly, but the priestly stocke also, *quæst. super Iudic. 47.* But the best solution is, that some rather of the tribe of Iuda was married into the tribe of Leui: for though the other tribes might not one marrie within an other, to auoide confusion, yet the Leuites might take their wiues out of any tribe, for they had no inheritance, and so there was no daunger of any such confusion: So Iehoida the high Priest married Iehosabath the daughter of king Ioram, the sister of Ahaziah the king, 2. Chron. 22. *Parrem, Geneens.*

4. Now as Matthew doth set downe the pettigree of Ioseph, the reputed husband of Marie, so Luke doth prosecute the genealogie of Marie: for Heli whose sonne Ioseph is said to be, was the father of Marie, and father in law to Ioseph: for sonnes and daughters in law in Scripture are called by the names of sonnes and daughters simply: as *Naomi* calleth Ruth her sonnes wife her daughter: *Beza, Pareus.* But *Ambrose* hath an other answer, that Heli and Iacob were brethren, and Iacob dying without children, Heli according to the law, tooke his wife, and raised seede to his brother: *Ambr. lib. in Luc. 3.* of these two the first solution is the best: for Matthew saith that Iacob begat Ioseph: Heli then begat him not, but he was the naturall father of Marie.

15. *Quest. Whether Christ descended of Dauid by Salomon, or Nathan.*

But an other doubt there is about this genealogie: for Matthew descendeth by Salomon, Luke by Nathan. Hereof a question ariseth of which of these, Salomon or Nathan, Christ came after the flesh.

1. *Eusebius* thinketh, that he was descended of Salomon, which he would prooue by the 72. Psal. v. 1. *Give thy iudgement to the King, and thy righteousness to the kings sonne:* where by the king, he thinketh Salomon to be vnderstood, and by the kings sonne, not Rehoboam, but Christ, which was to come of him. *Euseb. Demonstr. l. 7. c. 7.* *Origen* before approoued the same opinion, who giueth this reason thereof, because in Matthews genealogie, the word, *he begate,* is repeated still, and so is it not in S. Lukes catalogue: and therefore he thinketh that Christ came of Salomon, whom Matthew maketh mention of, not of Nathan, whose generation S. Luke rehearseth.

Contra. 1. That Christ was not lineally descended of Salomon, it is euident, because all Salomons posterity ended in Iechoniah: as is euident, Ierem. 22. 30. *Write this man destitute of children.* 2. In the place objected out of the Psalme; by the king, is vnderstood Dauid, by the kings sonne, Salomon, who was a figure of Christ. 3. Neither in Matthews genealogie, properly is euery one said to beget: for Iechonias is said to beget Salathiel, who was in deede the sonne of Neri, as S. Luke setteth downe in his genealogie: but Iechonias dying without heire, appointed Salathiel his next heire.

2. *Origen, Ambrose,* and *Beda* thinke, that Christ came of Nathan both a Priest and Prophet: but that can not be, for it is certain Christ came of Iuda, not of Leui: Hebr. 7. 14. *It is euident, that our Lord sprang out of Iudah:* and therefore Apoc. 7. hee is called the lyon of the tribe of Iudah.

3. Wherefore our Lord descended of Dauid by Nathan his sonne, who is thought to haue beene brother vnto Salomon, not onely by his father, but by his mother, 2. Chro. 3. 5. *Damascen. lib. 4. c. 15. Pareus.*

16. *Quest. Of the meaning of these words, v. 4. Declared mightily to be the Sonne of God, &c.*

1. The vsuall interpretation is, to gather from hence three arguments of Christs diuine nature: 1. by the power of miracles: 2. by the holy Ghost, which he gaue vnto them, which beleueed in him, and specially in the feast of Pentecost, 3. by the raising of himselfe vp from the dead: to this purpose *Chrysostome, Hyperius, Aretius,* with others.

But the better interpretation is this: that here three things are expressed concerning Christ; what he was declared to be, the Sonne of God mightily, or in great power; by which nature, namely his diuine; by the spirit of sanctification, whereby he sanctified his own flesh, and his mysticall body the Church; and by what argument, namely by his resurrection from

the dead: wherein he manifestly shewed himselfe by his owne power, beeing able to raise vp his owne body from the graue: *Beza, Pareus*. But these three clauses, *declared mightily to be the Sonne of God, according to the spirit of sanctification, by the resurrection from the dead*, it shall not be amisse to handle distinctly, because of the difficultie, and diuers expositions of them.

17. Quest. Of the meaning of these words, *Declared to be the Sonne of God in power.*

1. Some read, *predestinate* to be the Sonne of God: which they expound diuersely. 1. *Ambrose* giueth this sense, he was predestinate, not to be the Sonne of God, for he was from the beginning, *sed ut manifestetur*, but to be manifested in the flesh. But then had S. Paul spoken very imperfectly and doubtfully, saying onely, *predestinate* to be the Sonne of God, without any other addition. 2. *Augustine* ioyneth it with the last clause, *by the resurrection of the dead*: he was predestinate to be the first and cheife of those, which should rise from the dead, *August. in 1. ad Roman.* But by this exposition the order of the words is transposed. 3. *Anselmus*, and so also *Lyranus* thus expound, that Christ as the Sonne of God, could not be predestinate, beeing coeternall with his father: *sed unio illa facta est à dei predestinatione*, but that vnion betweene the humane and diuine nature came to passe according to Gods predestination. But this deuise *Tolet* ouerthroweth by this argument; that it can not be said, that Christ as man was predestinate to be the Sonne of God: for, when we say Christ, we affirme him to be God: as we can not say, a man is predestinate to haue a soule: for he can not be a man without a soule: *ad quod aliquid predestinatur, est extra ipsam, quod predestinatur*, that whereunto any thing is predestinate, is an other thing beside that which is predestinate: Christ then can not be predestinate to be the Sonne of God, because Christ is alwaies the Sonne of God: therefore not Christ, but the humane nature of Christ was predestinate to be vnited to the diuine. 4. *Tolet* vnderstandeth this predestination, not of the prioritie of time, but of order: that Christ was predestinate, that is, *præ omnibus declaratus filius*, before all declared to be the Sonne of God, for he onely is the true naturall Sonne of God. But predestination is not taken in that sense: and this beeing admitted, that Christ was preordained to be the Sonne of God, then he was ordained: but that can not be said, seeing he was alwaies the Sonne of God. And all these expositions doe faile in mistaking the Greeke word, which is *ἐκ δεξιῶν*, not *προορισθέντος*, ordained or defined, not preordained.

2. *Origen* mistaketh the word *predestinate*, and therefore readeth simply without the preposition, *destinate*, or *appointed*: for *predestinatur, quod non est, destinatur, quod est*: that is predestinate which is not, that is destined which is. But *Origens* distinction holdeth not: for euen Christ, in respect of his office, though not as God, is saide by the Apostle, to be ordained before the foundation of the world. *1. Pet. 1. 20.*

3. There is then a third exposition, which is best of all: to interpret the word *ἐκ δεξιῶν*, declared, demonstrated, as *Chrysost.* *Theophyl.* *Tertullian.* *aduers. Praxeam.* so also *Erasmus*, *Beza*, with most of our new writers: so the word *ἐκ δεξιῶν* signifieth not onely to decree, define, but to demonstrate, prooue, declare: and this sense is most agreeable to the words following, *according to the spirit of sanctification, by the resurrection, &c.* that is, in his diuine nature shewing it selfe by Christs raising of himselfe from the dead, he was declared to be the Sonne of God.

4. And touching the word *ἐν δυνάμει*, in power, it neither is to be restrained to the miracles and signes, which Christ wrought, as *Chrysostome*, for that expresseth not the full meaning of the Apostle: nor yet is it to be referred to the word *declared*, that he was mightily declared, though that be true also, *Geneuens.* but rather vnto the last words, *the Sonne of God*: he was declared to be the Sonne of God, omnipotent, of the same power and maiesty with his Father. *Beza, Pareus, Gorrhan.*

18. Quest. Of these words, *according to the spirit of sanctification, v. 4.*

1. Some doe here vnderstand by the spirit of sanctification, the holy Ghost, the third person in Trinitie: and in this sense it is diuersly applied. 1. Some referre it to the clause before of Christs birth, *he was made according to the seede of David after the flesh, &c. by the spirit of sanctification*, because he was conceived by the holy Ghost. *gloss. ordinar.* 2. Some doe ioine it with the *1. v. put apart for the Gospel of God, &c. by the spirit of sanctification*: but the order of the Apostles words, will admit neither of these interpretations. 3. *Chrysostome*

so some expoundeth it of the gifts of the spirit, which Christ distributed at the sending of the holy Ghost: so also *Tolet* vnderstandeth it of the vertue and operation of the spirit, whereby the Apostles wrought wonders and signes. But the phrase will not beare this exposition, which is *κατὰ πνεῦμα*, according to the spirit, not by the spirit, which are two diuers things, as *Beza* noteth: if any of these interpretations be receiued, the Apostle would haue said, *by the spirit*, not, *according to the spirit*. 4. *Gorrhan* sheweth how Christ was declared to be the Sonne of God, by the spirit of sanctification, these 7. waies: 1. because he was conceived by the holy Ghost, 2. he was replenished with the gifts of the spirit, 3. manifested by the spirit, when it descended vpon him in the likenes of a doue, 4. he was glorified by the spirit, *Ioh. 16. 14.* 5. he breathed the spirit vpon his disciples, 6. he sent the holy Ghost vpon his Apostles, 7. hee giueth his spirit to all that beleue in him: *Eph. 1. 13. Ye were sealed by the holy spirit of promise.*

2. *Origen* by the spirit, vnderstandeth the soule and spirit of man: but that manifested Christ to be man, not the Sonne of God.

3. But by the spirit of sanctification, is not here meant the holy spirit, the third person of the Trinitie: but the diuine nature of Christ. And whereas *Tolet* objecteth, *nec diuinitus in Scriptura unquam tali voce significatur*, that the diuine nature is neuer signified by this manner of speech; it is euident, that where S. Paul saith, *2. Tim. 3. 16. iustified in the spirit*: and *Heb. 9. 14. he offered himselfe through the eternall spirit*, that the diuine nature is here vnderstood; which is said to sanctifie, because of the effects: by his diuine spirit he sanctifieth his owne bodie *ὑποστατικῶς*, hypostatically: and his mysticall bodie the Church, *ἐνεργητικῶς*, powerfully, or effectually. This to be the meaning, is euident by the opposition, betwene the flesh and the spirit: as he was man according to the flesh, so he was the Sonne of God according to the spirit. *Beza*, *Pareus*. And before them *Ambrose* so expoundeth, which was the Sonne of God, according to the sanctifying spirit: that is, *secundum Deum, qui spiritus est, & sine dubio sanctus*, according vnto God, who is a spirit, and without all doubt, holy.

19. Quest. Of those words, *by the resurrection of the dead.*

1. Because it is said, *of the dead*, not *from the dead*, *Origen* vnderstandeth it of those which were raised with Christ in his resurrection: But his power was more seene in raising himselfe, which neuer any did beside, then in raising others: which euen the Prophets did though not by the like power.

2. *Augustine* following the vulgar Latin, which readeth, the *dead of Iesus Christ our Lord*; applieth it vnto the faithfull, which are called the dead of the Lord Christ, to distinguish them from the infidels which were dead: *in exposition. inchoat.* But the words following, *of Iesus Christ our Lord*, are rather referred to the beginning of the third verse, concerning his Son, &c. (then all the rest followeth, enclosed in a parenthesis, which was made of the seede of *Dauid*, &c.) *euen Iesus Christ our Lord.* *Chrysostome* thus readeth, because *Iesus Christ* rose from the dead: but the Greeke construction will not beare it, *Iesus Christ* beeing put in the genitiue case, *ἐν τοῖς νεκροῖς*.

3. *Tolet* interpreteth, *post resurrectionem*, after the resurrection, when as Christ by the manifold graces of the spirit, declared himselfe to be the Sonne of God: but then it should be *μετὰ τὴν ἀνάστασιν*, after the resurrection, whereas the words are *ἐξ ἀνάστασεως*, by the resurrection.

4. Some by the dead, vnderstand such as were raised by the first resurrection from the dead works of sinne, vnto newnes of life: *Hugo Cardin.* but that had not been so euident a signe of the diuine power.

5. Wherefore, by the resurrection of the dead, the resurrection of Christ from the dead, is signified: for in Scripture the resurrection of the dead, is so taken for the resurrection from the dead, as *1. Cor. 15. 42.* *Hebr. 6. 2.* *Beza*, *Peregrinus*: and *Pareus* obserueth well, that the preposition *ἐκ* is omitted, because it was vsed before, that it should not be twice repeated: so he saith, *ἐξ ἀνάστασεως νεκρῶν*, for *ἐκ νεκρῶν*: by the resurrection of the dead, for from the dead. By this his glorious resurrection, Christ manifested himselfe to be God in the flesh: as *Ioh. 5. 26. As the Father hath life in himselfe, so he hath given vnto the Sonne to haue life in himselfe*: and againe, *Ioh. 9. 19. Destroy this Temple, and in three dayes I will raise it up againe.* Thus *Chrysostome* expoundeth this place, *ex resurrectione, per quam mortis evicit tyrannidem*,

tyrannidem, by the resurrection, whereby he overcame the tyrannie of death; likewise *Oecumenius* vnderstandeth the resurrection, *qua ipse Dominus Iesus exurrexit*, whereby the Lord Iesus rose againe.

Quest. 20. Of these words, v. 5. *By whom we haue receiued grace and Apostleship.*

1. *By whom*, that is as *Origen*, *Ambrose*, *Lyrannus* expound, *per Christum Mediatorem*, by Christ the Mediator of God and man; and make this the sense, that he was called of God to be an Apostle by the mediation of Christ. But *Chrysostome* better vnderstandeth Christ here as the principall author of his calling; which is indifferently sometime ascribed vnto Christ, sometime vnto the holy Ghost; as *Act. 13. 2. The holy Ghost said, Separate mee Barnabas and Saul.* And hereby S. Paul sheweth a difference betweene his calling, and of others, that hee was immediately constituted an Apostle by Christ himselfe, and not by men, *Beza* annot.

2. *By grace and Apostleship.* 1. *Theodores* vnderstandeth two distinct things, by grace the gifts of the holy Ghost, wherewith he was furnished, and by Apostleship, his vocation it selfe: so also *Lyrannus*, *Concedens dignitatem apostolicam, simul dat gratiam ad exequendum*, granting vnto him the Apostolike dignitie, he also giueth grace to execute it. 2. *Origen* interpreteth grace to be the fruit of patience, whereby he endured so many labours in the Gospel. 3. *Ambrose* taketh it to be the grace of remission of sinnes, common with all other faithfull, so also *Gorrbau.* 4. Some vnderstand *gratiam conuersionis*, the grace of his conuersion, *Tolet*, *Pareus.* 5. *Crynens* of the gift, *in fructu Euangelizandi*, of preaching the Gospel with profit and good successe. 6. But hereby better is vnderstood, the grace of his Apostleship, as S. Paul himselfe expoundeth, *Ephes. 3. 8. Euen vnto mee the least of all Saints, is this grace giuen, that I should preach among the Gentiles, &c.* *Beza.* so also *Chrysostome* and *Oecumenius* vnderstand it of his Apostleship, which he receiued not by his merits or worthinesse, but by the grace of God; as he saith, *1. Cor. 15. 8. I am the least of all the Apostles, which am not worthie to be called an Apostle, &c. but by the grace of God I am that I am,* *Gualter.* And though it be said, *grace and Apostleship*, yet it followeth not, as *Tolet* obiectioneth, that they should be two distinct things, but the particle *et*, and, is put by way of exposition *grace*, that is, *Apostleship*, *Beza*: or *καρίσμα*, *Apostolatus*, the grace or gift of Apostleship, *Faius*: and so it is taken *pro Apostolatu gratis collato*, for his Apostleship freely bestowed or conferred, *Hyperius.*

3. *In his name, or for his name.* 1. *Ambrose* expoundeth it, *vice eius*, in his stead: as the Apostle saith, *2. Cor. 5. 20. Wee are Embassadors for Christ*: so also *Pareus.* 2. *Chrysostome* readeth, *de nomine eius*, of his name, that is, that they might beleue in his name, and so *Hyperius* taketh it for the matter of his preaching, that he should publish the benefits receiued by Christ: and therefore *Act. 9, 15. Christ saith to Ananias, He is a chosen vessel to beare my name among the Gentiles,* *Beza*, *Faius.* 3. But it rather sheweth the ende of S. Pauls preaching: for his name, that is, *pro Christi gloria*, to set forth the glorie and praise of Christ, *Gualter*, *Lyrannus*: yet both these last interpretations may well stand together.

Quest. 21. Of the persons, whom the Apostle saluteth,
To all you that be at Rome.

There are three parts of this salutation: he describeth them 1. by the place, *to all at Rome.* 2. by the cause and fountaine of their vocation and calling, *beloued of God.* 3. the ende, *called to bee Saints*, that they should be holy: he writeth not generally to all at Rome, but with a restraint, he writeth *fidelibus, non alijs*, to the faithfull, not to any other, *Gorrbau.* and hee writeth vnto all the faithfull, without any respect of persons, *sine essent ex primatibus, & consulibus*, whether they were of the cheife men or consuls, or priuate and poore men, *Chrysost.* and he writeth not onely to those which were Romanes by nation, but euen vnto the strangers at Rome also which were conuerted to the faith, so that they are deceiued, which thinke that this Epistle was written in the Romane tongue, because it is written to the Romanes: there were Grecians, and of other nations at Rome, in so much that *Iuuenal* calleth it *Graciam urbem*, a Greeke citie, because of the abundance of strangers there, *Erasmus.*

2. *Beloued of God.* 1. Because God loued vs before any merits of ours, *gloss. ordinari.* 2. there is a twofold loue of God, *una predestinationis*, one of predestination, as it is said, *Iacob hanc I loued: Esau hanc I hated: alia presentis iustificationis*, another also of present iustifi-

cation: as it is also said in the Prouerbs, c. 8. 17. *I loue them, that loue me*: of the former the Apostle speaketh in this place, *Hugo Cardin. delectis per praedestinationem*, beloued in Gods predestination, *Gorrhau.* 3. Herein Gods loue is vnlike vnto mans: for man loueth vpon some cause, or desert going before: but God loued vs without any desert of ours, *Tolet.* so then the word ἀγαπᾶτο, *beloued*, is here taken passively, not actiuelly, not for the louers of God, but for them which are beloued of God, *Aretius.*

3. *Called Saints.* 1. *Chrysostome* here noteth, that thrice S. Paul hath vsed this word, *called*, of himselfe. v. 1. and twice of the *Romanes*, v. 6. 7. which he doth not superfluously, but *volens illos beneficij admonere*, willing to put them in mind of the benefit, that they should ascribe all to the calling of God; and that S. Paul beeing called writeth to those that are called, he prepareth them to heare him: seeing he was *ab eodem vocatus*, called by the same, by whom they were called, *Aretius.* 2. They are called *Saints*, that is, called, *ut sint sancti*, to be Saints, *Tolet.* and hereby the Apostle maketh a difference betweene the former state wherein they liued, which was vnholly and impure, and the condition to the which they were now called to be holy, *Aretius.* And hereby is taken away the difference betweene the Iewes and the Gentiles, that the Iewes should not exalt themselues as the onely holyp people: but the Gentiles also were called to the same glorious condition of holinesse, *Erasmus.* Here the name of Saints, *non perfectionem denotat*, doth not note a perfection, but signifieth him which was consecrate vnto God, *Gualter.* he is counted holy, *qui affectu tenet sanctitatem*, which retaineth holinesse in his affection, though hee haue some imperfections. And though there might bee some hypocrites and carnall Professors among them, yet *respicit ad meliorem partem*, hee hath respect to the better part of the Church, *Aretius.*

Quest. 22. *What the Apostle vnderstandeth, by Grace and Peace.*

In these words is contained the salutation it selfe: wherein two things are expresse d, 1. what the Apostle wisheth vnto them, and from whom.

1. *Grace and Peace.* 1. *Origen* here noteth, that this benediction of the Apostle was nothing inferiour vnto those blessings pronounced by the Patriarkes, as the blessing of Noah, vpon Sem and Iapheth: and Melchisedekes benediction vpon Abraham: because Paul also blessed by the spirit: as he saith, 1. Cor. 7. 40. *I thinke that I also haue the spirit of God*: But it is not vsuall in the old Testament to vse this blessing of grace: and the reason may be this, because *The Law was giuen by Moses, but grace and truth came by Iesus Christ*, Ioh. 1. 17. *Hyperius.* 2. By grace, *Ambrose* vnderstandeth remission of sinnes; by peace, reconciliation with God: *Lyranus*, *gratia in presenti, gloria in futuro*, grace in this life present, and glorie in the next: *Hugo*, *gratias agant Deo, pacem habeant cum proximo*, that they should giue thanks to God, and haue peace with their neighbours: *Tolet* by grace vnderstandeth *donum animae*, &c. a gift of the minde, whereby a man is made acceptable vnto God; but there is no gift conferred vpon the soule, that can make it acceptable vnto God, but the grace and fauour of God in Christ; therefore by grace rather is signified the grace and fauour of God, whereupon followeth the collation of all other graces beside; and by peace, prosperous successe, but especially the tranquillitie of minde, which is the speciall fruit of iustification by faith, Rom. 5. 1. *Grynus*: and so this benediction answereth to the salutation of the Angels, Luk. 2. 14. *Peace in earth, toward men good will*: for the mercie and gracious fauour of God, is the fountaine of our peace.

2. *From God the Father, and the Lord Iesus Christ.* 1. The Greeke construction is doubtfull, whether we vnderstand thus, the *Father of vs, and of our Lord Iesus Christ*, or referre the last clause to the first Preposition, *and from the Lord Iesus Christ*: whereupon *Franciscus Dauid* a *Samosatenian* heretike taketh aduantage, that Paul doth not wish grace from Iesus Christ, but from the Father onely: But this cauill is easily remoued, for Ioh. 2. 2. the preposition ἀπό, from, is repeated, *From God the Father, and from our Lord Iesus Christ*: and so must it be taken here, *Parus.* 2. Some distinguish these two thus, that grace is wished from God the Father, as the author of grace, and peace from Iesus Christ, who is our reconciler, *Aretius.* But *Haymo* misliketh that, and would haue this grace and peace indifferently to be conferred and equally, by God the Father, and the Lord Iesus. 3. *Tertullian* giueth this reason, why the title of *God* is giuen vnto the Father, of *Lord* vnto Christ, least the Gentiles might hereby haue taken occasion to thinke of the pluralitie of gods: but when the Apostle speaketh

keth of Christ alone, he saith, *Who is God over all, blessed for ever*, Rom 9. 5. *Tertullian. aduers. Praxeam*. But the reason rather is this, why Christ is called Lord, because the Father hath committed vnto him all authoritie: for he is called the Lord which hath plenarie power, and authoritie: and yet the Father is so called God, as that the Sonne is not excluded: and the Son is also Lord, as that the Father be also included: and this name *κύριος*, Lord, answereth to the Hebrew, *Iehonah*, which sheweth that Christ is very God with his Father, *Aretim*. 4. But further the question is mooued, why there is no mention here made of the holy Ghost: *Haymo* answereth, that *intelligitur in donis suis*, he is vnderstood in his gifts, because grace and peace are also the gifts of the holy Ghost: so also *gloss. ordinat*. But the better answer is, that seeing these graces doe equally flow from the whole Trinitie, the Apostle by naming the Father, and the Sonne, includeth also the holy Ghost; and sometime he expresseth them all, as, 2. Cor. 13. 13. *The grace of our Lord Iesus Christ, and the loue of God, and the communion of the holy Ghost be with you all.*

Quest. 23. Of Pauls giuing of thanks for the faith of the Romanes, which was published abroad, v. 8.

1. In this thanksgiuing fowre things are obserued: to whom he giueth thanks, to God; by whom, through Christ; for whom, for you all; and for what, because their faith was published through the world. And this wise beginning S. Paul maketh, thus insinuating himselfe, that his admonition afterward might seeme to proceed from a louing mind, *Tolet*.

2. *I thanke my God*. 1. He saith *my God*, not theirs, to signifie that their faith was imperfect: as *Ambrose*, for in the words following he setteth foorth an ample commendation of their faith. 2. Some thinke he so saith, because he acknowledged this benefite, that the Romanes beleued, to be as conferred vpon himselfe, *Tolet*. 3. But the manner of the Saints is so to speake, as Dauid doth often in the Psalmes, *ex priuato sensu diuina bonitatis*, of a priuate and more liuely sense and feeling which they haue of the goodnesse of God: and in respect of some singular gifts, which they haue receiued, *Mart*. so also *Chrysostome*: *id magno facit affectu*, he doth it with a great affection. And so the Prophets and other holy men, *eum qui communis est omnium Deus, sibi proprium facientes*, making the common God of all peculiar to themselves: euen as the Lord did call himselfe the God of Abraham, Isaac, and Iacob, *tanquam seorsim illorum tantum esset*, as though he were seuerally their God onely.

3. *Through Iesus Christ*. He offereth thanks through Christ: 1. the meaning whereof is not, as *Ambrose*, to giue thanks for a benefite receiued by Christ. 2. but as *Origen*, *per Christum tanquam sacerdotem*, he offereth this sacrifice of thanks by Christ, as the high Priest, by whom all our oblations are acceptable vnto God: for we must take the same way in giuing of thanks, which the Father doth in conferring graces: that as he bestoweth his graces vpon vs in Christ, so in him againe, we should returne our thanks, *Aretim*.

4. *For you all*: 1. not as in their stead, as Dauid desired to die for Ionathan, but because of them, that they had receiued such an excellent gift of faith. 2. the Apostle, *sui oblitus*, forgetteth himselfe, and giueth thanks for the Church, *Pareus*: 3. he giueth thanks for them all, *incipientibus, proficientibus, perfectis*, for the beginners, for them which profited and proceeded, and for them which were perfect, *Gorrhan*.

Quest. 24. How the faith of the Romanes was published through the world.

1. *Origen* by the whole world, vnderstandeth the Angels in heauen, which did reioyce for the conuersion of men in earth; but this sauoureth of his accustomed curious speculations: the like phrase the Apostle vseth of the Thessalonians, 1. Epist. 1. 8. *Your faith spread abroad in all quarters*: he meaueth then the world of men, not of Angels. 2. *Hierome* maketh this the sense: because the same faith which the Romanes had receiued, was preached by the Apostles in all the world: but the Apostle here doth giue a speciall commendation of the faith of the Romanes. 3. Therefore here an *hyperbole*, or rather *Synechdoche*, is to be admitted that many parts of the world, are taken for all: because the more known parts of the world were now subiect to the Romanes: so S. Luke saith, c. 2. 1. *There came a commandement from Augustus Caesar, that all the world should be taxed*, *Pareus*. And *Chrysostome* giueth this reason: Rome was *quasi in quodam orbis vertice collocata*, placed as in the toppes of the world, whence it might be seene and discerned of all the earth.

Quest. 25. Of the singular faith of the Romanes.

1. First, their faith was commendable and famous, for the worthines and excellencie thereof: both for the soundnesse of doctrine, which they had received, as S. Paul testifieth, *c. 16. 17. I beseech you, observe those, which cause division and dissention among you, contrarie to the doctrine which ye have learned:* and beside their knowledge was ioyned with goodnesse and feruent loue: as he againe saith, *c. 15. 12. I am perswaded of you, that yee are full of goodnesse, and filled with all knowledge, that yee are able to admonish one another.* 2. Again, they had many lets and impediments, which made their faith the more famous: 1. *diuitijs & delicijs corrupti erant*, they were corrupt with riches and other delicates, and so were hindred from beleeuing. 2. *qui predicabant erant piscatores*, they which preached the Gospel were fishermen, & Jewes, which nation was odious vnto the Gentiles. 3. they taught to worship a man that was crucified. 4. *vitam exagebant austeriorem*, they exacted a more strict and austere kind of life, *Chrysostome*. 5. vnto this may be added that the most grieuous persecution of the faith was at Rome, and the Christians there were as vnder the paw of the lyon, and so in greatest danger; yet notwithstanding, all these lets and impediments, they received the Christian faith. 3. And the Romane Church is commended in respect of the founders thereof, and the planters of their faith, which was first founded by S. Paul, and then by Peter, who both liued and preached there, and there ended their life: from thence alio it is thought that Iohn the Euangelist was banished into the Isle Pathmos: *Chrysostome* therefore thus saith of Rome, *ob id maxime Romam pradio beatam, &c.* I doe chiefly for this count Rome-happie: because Peter and Paul did so loue it, that they taught the faith of Christ there, and finished their life among them, *hom. vlt. in epist. ad Roman.* 4. But concerning the last commendation of the Romanes faith, which *Pererius* produceth, that the Church of Rome, *inniolata & incontaminata conseruauit, &c.* hath kept inuolably and pure, the faith received from the Apostles: that it is manifestly false, shall afterward be shewed in the places of controuersie.

Quest. 29. Whether the Church of Rome were first founded by S. Peter.

1. It is the receiued opinion of the Romanists, that Peter was the first founder of the Romane faith: for the prooofe whereof they alleadge certaine authorities, as of *Eusebius*, who writeth, that in the 2. yeare of *Claudius* Peter came to Rome, and there confounded Simon Magus, and preached the faith to the Romanes: at which time they entreated Mark to write the Gospel, as they had heard it from S. Peters mouth, *Euseb. 2. histor. Ecclesiast. cap. 13. 14.* likewise *Chrysostome*, affirmeth the same, that Peter preached at Rome first, *qui predicabant erant piscatores*, they that preached were fishers, *ex Perer. Bellarmine* to the same purpose also produceth *Epiphanius*, *Orosius*, *Leo*, with others, that the faith was first planted by Peter at Rome, *lib. 2. de Pontif. Rom. c. 1.*

2. Contra. 1. Concerning Peters comming to Rome, there is great vncertentie: *Hierome* and *Eusebius*, say it was in the 2. yeare of *Claudius*: But *Beda* in 15. c. *Actor.* affirmeth it to haue beene in the 4. yeare of *Claudius*: *Omphryus* assigneth the third yeare of *Claudius*, in *Chronic.* *Damasus* saith, that he came to Rome in the beginning of *Neroes* Empire, and sate there 25. yeares, whereas *Nero* reigned but 14. yeares in all: and he further affirmeth, that Peters disputation and combate with Simon Magus, was in the presence of *Nero* the Emperour, which *Eusebius* reporteth to haue beene vnder *Claudius*. 2. *Chrysostome* speaketh of the preaching of fishermen, but not of the first preaching at Rome: the Apostles being fishermen, and of no note in the world, first beganne to preach the Gospell in the world: not onely Peter, but Andrew his brother also, and James and Iohn were fishermen: he may as well prooue hence, these to haue been founders of the Romane Church, as well as S. Peter. 3. *Epiphanius* as *Bellarmino* citeth him, *hars. 27.* saith, *Primi in Roma fuerunt Petrus & Paulus*, the first in Rome were Peter and Paul, &c. he giueth no prioritie to Peter before Paul. 4. *Orosius* saith, *l. 7. c. 7. Exordio regni Claudij, &c.* in the beginning of the raigne of *Claudius*, Peter came to Rome, *atq; exinde Christiani Roma esse coeperunt*, and that from that time Christians beganne to be in Rome, &c. But it shall bee shewed afterward, that there were Christians in Rome before *Claudius* reigne: and the same *Orosius* maketh mention of a decree made by the Senate in *Tiberius* raigne, *exterminandos esse ex vrbe Christianos*, that the Christians should bee expelled out of Rome. 5. *Leo* writeth thus,

form. 1. de natal. Apostolor. Cum Apostoli imbuendum Euangelio mundum, &c. when the Apostles had undertaken, parting the earth among them, to season the world with the Gospell, *beatissimus Petrus, &c. ad arcem Romani destinatur imperij*, blessed Peter was appointed to the cheife place of the Romane Empire, &c. But this is contrarie to that which S. Paul writeth, Gal. 2. 7. that the Gospell ouer the vncircumcision was committed to Paul, as the Gospell ouer the circumcision was committed to Peter: Then is it euident that S. Peters lot fell out among those of the circumcision,

3. Now it shall bee shewed that S. Peter could not be the first founder of the Romane Church. 1. S. Paul in his salutation, Rom. 16. 7. maketh mention of Andronicus and Iunia, which were in Christ before him: they were converted to the faith before S. Paul: but hee was converted the 2. yeare after Christs passion, about the 20. yeare of Tiberius: from which time to the second yeare of *Claudius* when Peter is held first to haue come to Rome were about 9. yeares, there remained 3. of Tiberius raigne, 4. of *Caligula*, and 2. of *Claudius*. It is euident then that 9. yeares, before Peter came to Rome, Paul was converted, and before Pauls conuersion, there were some at Rome which had received the Christian faith. 2. *Vellennus* whom *Bellarmino* confuteth, alleadgeth out of *Orosius*, lib 7. that there were Christians in Rome in the raigne of *Tiberius*: when there was a decree made by the Senate, that the Christians should be banished from Rome: *Bellarmino* answereth, that the meaning of the decree was, *ut non reciperetur ullo modo Christiana religio*, that the Christian religion should not by any meanes be receiued into the city. But the words are *exterminandos esse ex urbe Christianos*, that the Christians should be exterminate, or expelled out of Rome: they could not haue been expelled, if they had not been there before. 3. *Clemens* in his *recognitions*, and *Dorotheus* in *Synops.* doe affirme, that *Barnabas* was the first that preached at Rome, and conuerted them to the faith: which report *Bellarmino* and *Pererius* hold to be but a fable: neither will we contend for the truth thereof: for S. Paul is as like to haue been the first planter of the faith there, as *Barnabas*: But by this it appeareth euen out of these writers, which the Romanists make account of, when they may serue their turne, that it was not held of any certaintie that S. Peter first preached the faith at Rome. 4. Further, seeing the Gospell of the vncircumcision was committed to Paul, of the circumcision to Peter, it is not like that Peter would intrude himselfe within S. Pauls diuision; who if he had so soone come to Rome, and planted a Church there, whose example the rest of the Gentiles, depending vpon the Romanes, would haue followed, he rather should haue been the Apostle of the vncircumcision then S. Paul. 5. Wherefore it is not probable, that the Romane Church was first planted by S. Peters preaching: neither yet was Paul the first that there preached: for as yet he had not been at Rome when he wrote this epistle: Therefore it is most like, that some other of the disciples, and beleeuers first laid the foundation of faith, at Rome, which afterward was builded further by the Apostles, *Fains*. And herein I mislike not the opinion of *Hugo Card.* *Audierant à quibusdam fidelibus qui Romam venerant Hierosolymis*, they had heard of certaine faithfull, which came from Rome to Hierusalem: to the same purpose, *Gorrhan*: *quidam acceperant fidem à Petro, & hic erant benedicti, quidam à Iudaïs discipulis, & hic non plene*, some had received their faith of Peter, and they were well taught, some of the Iewes beeing disciples, and they were not fully instructed, &c. They are of opinion, that the Romanes first received their faith by certain disciples, that came vnto them: though afterward they were more fully instructed by Peter.

Quest. 27. The place, Act. 28. 21.
reconciled.

1. Whereas the Iewes say there vnto Paul, *We neither receiued letters out of Iudea concerning thee, neither came any of the brethren, &c.* the question here mooued is, how these dwelling at Rome could thus say vnto Paul, whereas this Epistle had beene written long before. 2. Hereunto the answer is, that those Iewes, were not Christians or beleeuers, and so not of the number of the brethren to whom S. Paul had written this Epistle, namely to such as were *Saints by calling*: but such as had not yet received the Gospell: for they say, *Concerning this sect we knowe, that euery where it is spoken against, Pareus*: and beside, whereas S. Paul had declared vnto them, how the Iewes had resisted him, and constrained him to appeale vnto Cæsar, they make answer, that they had received no letters concerning such things as had happened vnto him.

Quest. 28.

Quest. 28. Whether this be an oath, *God is my witnesse, v. 9.*

Although the vsuall forme of an oath be not here kept: as when men sweare by the name of God, of *Iesus*, vsing the preposition, *per*, *by*, yet it is euident the Apostle here doth take a solemne oath: as it may appeare by these reasons. 1. first by the definition of an oath, which is a calling of God to witnesse, of that which we say; as the Apostle here doth, so that to say, *God is my witnesse*, is as much as if he should say, I sweare by God, *Tolet*. 2. *Augustine* giueth instance of other places where the Apostle vseth the like oath, as *Gal. 1. 20. The things which I write vnto you, I witnesse before God, that I lie not*: and *2. Cor. 11. 31. The God, euen the Father of our Lord Iesus Christ, which is blessed for euermore knoweth, that I lie not*: like vnto these oathes is this which the Apostle taketh here: *August. lib. 1. de sermon. Dom. and Beda* vpon this place.

Quest. 29. Whether it be lawfull to sweare, and vpon what occasion.

1. That it is lawfull to sweare, thus it appeareth. 1. Christ came not to dissolue the law, *Matth. 5. 17.* now the lawe not onely permitteth, but commandeth to sweare, where cause is, *Deut. 6. 13.* and *10. 20.* 2. The Lord himselfe sweareth, *Psal. 110. 4.* *Heb. 6. 17.* therefore it is not sinne to sweare. 3. the holy Fathers and Patriarkes vsed to take an oath, where it was lawfully required: as *Abraham, Genes. 21. 24.* *Iacob, Gen. 31. 53.* *Dauid, 1. Sam. 24. 23.*

2. But it will be thus on the contrarie objected. 1. Christ saith, *Sweare not at all, neither by heauen, for it is the throne of God, &c.* *Answer*. 1. Christ forbiddeth not to sweare by God, but by the creatures, as by the heauen, the earth, by the Temple, by the head. 2. Where he saith, *Let your communication be yea, yea, nay, nay*: Christ forbiddeth not the lawfull vse of an oath, when there is iust cause: but the often and vnnesseary vsing of it in common talke: where then, it concerneth the saluation, or edification of our brethren, it is lawfull to take an oath: as it was requisite that the Romanes should be well perswaded of *S. Pauls* affection toward them, who had yet neuer seene them, as *Chrysostome* saith, *quoniam neminem hominum animi sui testem sistere poterat, &c.* because he could not set forth any man to be a witnesse of his mind, he calleth vpon God, who searcheth the heart.

3. It will be againe objected, that in the New Testament an oath is not lawfull, as it was in the olde, *Basil. in Psalm. 14.* *Answer*. The abuse of an oath was vnlawfull both in the Olde Testament and in the Newe: But to take an oath lawfully is as well permitted to the Church of Christ now, as it was to the Church of the Iewes. As the Prophet *Isaiah* prophesieth of the Newe Church, that they shall sweare by *Iehouah*, *Isa. 19. 18.* and *c. 43. 23.* *Ier. 4. 2.*

Quest. 30. How Paul is said, to serue in the spirit.

1. *Chrysostome* by the spirit vnderstandeth the holy Ghost, *Omnia spiritus sancti imputat virtuti*, he ascribeth all to the vertue of the holy spirit, nothing to his owne diligence: But in that he saith (in my spirit) this interpretation is auoided: Paul would not so call the holy Ghost, *my spirit*. 2. *Theodoret* by spirit thinketh to be meant the gift and grace giuen vnto Paul, whereby he was furnished for his Apostleship: whereof he spake before, *ver. 5. By whom wee haue receiued grace and Apostleship*: so also *Oecumenius*, he is said to serue him in *tradito sibi dono*, in the gift giuen vnto him: but so much is expressed in the words following, *In the Gospel of his Sonne*: that sheweth his ministerie and employment in the Gospel. 3. Some giue this sence, whom I serue in the spirit, that is, not in the flesh, *non in carnalibus obseruantis*, not in carnall obseruations, such as were the ceremonies of the Law, *gloss. interlin.* so also *Arctius*, I serue God, *non vt hypocrite ceremonijs*, not as hypocrites with ceremonies; but the mentioning of the Gospell following, excludeth all legall ceremonies. 4. *Origen* here maketh a distinction betweene the soule and the spirit, which hee taketh for the superiour and higher part of the soule, wherein he serued God: *Ambrose* also by the spirit vnderstandeth the minde: which is true, that inwardly he serued Christ in his spirit and minde, but the same not considered in the naturall condition thereof, as *Origen* seemeth to haue relation thereunto, but renewed and regenerate by grace. 5. Saint Paul then by his spirit vnderstandeth his ardent and earnest affection, wherein he serued God, most earnestly and zealously in the ministerie of the Gospell, *Beza*. The like saying the Apostle hath, *2. Tim.*

Tim. 1. 3. *I thanke God, whome I serue from mine Elders with a pure conscience: he serued God with an vpright and innocent heart, not in shewe and ostentation: and this sense our Sauour saith, Ioh. 4. 24. They that worshippe God, must worshippe him in spirit and in truth, Martyr.*

31. Quest. v. 10. *What prosperous iourney the*

Apostle meaneth.

v. 10. *That I might haue a prosperous iourney by the will of God.* 1. Paul simply prayeth not for a prosperous iourney, but according to the will of God: there is a prosperitie, not according to the will of God, as the wise man saith, Prou. 1. 32. *The prosperitie of fooles destroyeth them, Gorrban.* But, the Apostle esteemeth not of such prosperous things, *qua sine voluntate Dei eneniunt*, which come to passe without the will of God, *Haymo.* 2. The word *εὐδοκίαν*, which signifieth, that I may haue a iourney giuen me according to my minde, *Erasmus:* in which desire, the Apostle *non deprecatur omnia pericula*, doth not pray against all perills and dangers: for he suffered shipwracke, and indured other calamities in his iourney to Rome: but hee counted it a prosperous iourney, which howsoever might bring him vnto them, to bestow some spirituall gift vpon them, *Arctius.* Such a prosperous iourney was that, which S. Paul tooke into Macedonia, where though he suffered imprisonment, and were beaten with rodde, yet his iourney prospered in respect of the good successe, which he had in preaching of the Gospel, *Martyr.* 3. And this desire of Paul to see the Romanes might be one cause of his appeale, which he made to Rome, *Act. 25. Lyrannus.*

32. Quest. *Whether S. Paul needed to be mutually strengthened*

by the faith of the Romanes.

v. 12. *That I might bee comforted thorough our mutuall faith, both yours and mine.* 1. *Chrysostome* thinketh, that Paul spake not this, *quod ipse illorum opus habeat auxilio*, as though he had neede of their helpe, seeing he was a pillar of the Church; but that hee so saith, to qualifie his former speech, v. 11. because he had saide, *That I might bestowe vpon you some spirituall gift to strengthen you.* 2. But although the Apostles modestie appeare herein, that ioyneeth himselfe with them, as hauing need of their mutuall comfort, yet in truth he professeth himselfe not to be so perfect, as though he needed no helps: *non ponit se in supremo gradu*, he doth not place himselfe in the highest degree: for he otherwhere doth acknowledge his imperfection both in knowledge, 1. Cor. 13. and in the gifts of regeneration, Rom. 7. *Pareus:* like as a Minister comming to visit one that is sicke to comfort him, may be comforted againe by him: *Olenian.* to this purpose *Pet. Martyr.* 3. This mutuall consolation, *Theophylact* vnderstandeth of the alleuiating of their afflictions by their mutuall comforts: *To let with others*, of the mutuall ioy which they should haue one in an others mutuall faith, *Lyrannus:* that they should be comforted by faith, which was common to him and them, for there is but one faith. But, as *Chrysostome* saith, here this consolation may be taken, *pro fidei incremento*, for the encrease of faith: for the faithfull *mutuis exhortationibus in fide proficiunt*, by mutuall exhortations doe profit in faith, *Pareus.* 4. And although Saint Paul had giuen such excellent commendation before of their faith, yet they might notwithstanding haue need to be strengthened: as Peter, when he beganne to sinke in the waters, had faith, when he cryed to Christ, *Saue me, or else I perish:* yet Christ saith vnto him, *Why didst thou doubt, O thou of little faith?* his faith had need to be increased. 5. So here are three reasons of the Apostles desire to see them: 1. that hee might bestowe vpon them some spirituall gift: 2. to confirme and strengthen them: 3. to be mutually comforted with them, *Arctius.*

33. Quest. *Of the impediments whereby S. Paul was letted to*

come to the Romanes.

v. 13. *I haue oftentimes purposed to come vnto you, but haue beene let hitherto:* 1. *Chrysostome* thinketh he was hindred and letted by the Lord; and so also *Theophylact*, *Dei iussu prohibetur*, I am inhibited by the commaundement of God: as *Origen* giueeth instance of that place, *Act. 16. 7.* where Paul was not suffered by the Spirit to goe into Bithynia. 2. But *Basil* thinketh he was hindered by Satan: as the Apostle saith, he was letted by Satan to come vnto the Thessalonians, 1. Thessalon. 2. 18. where is to be considered a double difference betweene Gods hindering and Satans: first, Satan may hinder the outward actions, but the inward purpose and desire he can not let: but God can stay

both: secondly, when Sathan hindereth, it is by Gods permission, for otherwise hee could do nothing: but God often hindereth without the ministerie of Sathan at all. Now in this place the first opinion is more agreeable, because he entreated of God by prayer, that he might haue a prosperous iourney: therefore it seemeth that he letted him, vnto whom he prayed, that he might haue opportunitie giuen him, *Tolet.* 3. *Origen* ioyneth both together, that he might be hindred first in the Lords purpose, and then impediments might be cast in his way by Sathan: so also *Pareus*, *Geneuens*, and *Aretius*. But for the former reason, the first opinion is rather to be received.

4. It being resolved vpon, that God staied S. Pauls comming, yet there is some diuersity concerning the causes, why the Lord should thus let him: 1. *Sedulius* thinketh, that God saw not the hearts of the Romanes yet prepared to beleue; and therefore the Lord sent Paul then, and not before; *quando praeceperit eos credere*, when he foresaw that they would beleue: But *Sedulius* is herein deceived, thinking that it was in the Romanes freewill to prepare their owne hearts to beleue: whereas euery good gift is of God, *Iam. 1. 17.* And if it were in mans power to beleue, euery one might attaine vnto faith that would; but the Apostle saith, 2. *Thess. 3. 2. all men haue not faith.* And againe, seeing the Apostle giueth such commendation of the Romanes faith, there is no doubt but God had prepared their hearts. 2. *Hugo* thinketh, that S. Paul was prohibited *propter peccata Romanorum*, because of the sinnes of the Romanes: This indeed sometimes is a let, as Paul and Barnabas did shake off the dust off their feet against the Iewes, and would no more preach vnto them, because of their obstinacie, and wilfull refusall, *Act. 13. 51. Hyperius.* But this seemeth not to haue bin the cause here, seeing the Apostle giueth such commendation of their frith, ver. 8. and of their goodnesse, chap. 15. 14. and obedience to the faith, c. 16. 19. 3. There are also external lets and impediments, as his bonds, imprisonment, persecution, *Tolet.* and he suffered by the way shipwracke, and other casualties, *Aretius.* 4. But the most likely reason, why the Lord staied S. Pauls comming to Rome, was the necessitie of other Churches, which the Lord would haue first established. *Gregorie* teacheth this reason, *lib. 21. Moral. c. 13.* that God therefore letted him, that he might more profit those Churches where he remained; and S. Paul himselfe rendreth this reason, *Rom. 15. 20. Therefore I haue been oft let to come vnto you, but now seeing I haue no more place in these quarters, and also haue bene desirous many yeares againe to come vnto you, &c.* his employment in other Churches, deferred his comming to Rome: *Beza* annot.

34. Quest. Why S. Paul expressed not the cause in particular which letted him.

1. *Gualter* giueth this reason, why the Apostle hauing diuers lets, as namely new occasions continually offered in preaching the Gospel, and beside his persecutions and afflictions, and manifold troubles, yet he maketh mention of none of these, *quia de his non poterat sine instantia suspicione*, because he could not speake of these things, without suspicion of boasting.

2. But I rather approoue *Chrysostomes* reason, *non scrutatur Domini propositum*, the Apostle doth not search into Gods purpose, why such an Apostle was kept so long from such a famous Citie, where there was great hope of winning many vnto Christ: it was sufficient that he was letted, he is not curious to know the cause, teaching vs thereby, *ne factorum rationem unquam à Deo exigamus*, that we neuer require a reason of Gods works.

3. And indeed Gods secret counsell herein is diuers wayes vnsearchable: 1. in respect of the teachers: why sometime God sendeth many, sometime few, why some, and not others, why some are true pastors, some wolues, some true teachers, some false. 2. in regard of them which be taught, why God sendeth preachers to one place, and not vnto another: why Christ wrought miracles in Corazin and Bethsaida, not in Tyrus and Sidon, to bring them to repentance, *Matth. 11. 21.* 3. and for the places, why the Spirit suffered not Paul to preach in Asia and Bithynia, *Act. 16. 6. 7.* and why in our dayes, in some certain cities, as at *Constance*, God suffered the preaching of his Gospel to be intermitted. 4. for the time, why the Gospel is preached in some age, and not in an other, and some inioy it long, some but a short time. 5. for the manner, why sometime the Gospel is preached obscurely, and darkly, sometime openly and manifestly, why some preach it of enuy, some of sinceritie: All these considerations do set forth vnto vs, how the iudgements of God are hid and vnsearchable. *Grynem.*

4. And by this reason may the like obiection be answered, why the Apostle was letted, seeing his purpose was good, that he might haue some fruit among them: Because the Apostle beeing the Lords minister, was not to prescribe the times and occasions fittest for the worke of the Gospel, but to depend vpon God therein, who best knew, how to sort out the best time for euery purpose.

Quest. 35. Whether S. Pauls desire to goe to Rome, beeing therein letted, were contrarie to Gods will, and so sinned therein.

1. S. Pauls desire was not absolute, but conditionall, if it were the will of God: for so he saith, *That I might haue a prosperous journey by the will of God to come vnto you.* 2. But here we must consider of the will of God, as it is secret and hid, and as it is manifest and reuealed: against the will of God reuealed, all desires and attempts cannot be without sinne: against his secret will somewhat may be desired, and yet without sinne, so there be a subordination of our wills to the will of God, as *Augustine* sheweth, how sometime *homo bona voluntate vult, quod Deus non vult*, a man with a good mind willeth that which God willeth not, as a good child desireth his fathers life, whom the Lord will haue to die: So *Dauid* prayed for his childs life of a fatherly affection, when yet God purposed that the infant should die. And againe, saith *Augustine* it may be, *ut homo velit voluntate mala, quod Deus vult bona*, that a man may wish and will that with an euill mind, which God willeth well: As an euill child may desire his fathers death, which the Lord also purposeth, *August. Enchirid. c. 101.* So *Paul* in desiring here that which God willed not, to come vnto the Romanes, yet sinned not: both because Gods will therein was not reuealed vnto him; and beside he interposeth a condition, if it were Gods will, *ex Pareo.*

Quest. 36. How S. Paul was a debter vnto all, v. 14.

v. 14. *I am a debter.* 1. The Apostle sheweth a threefold desire that he had to the Romanes; first to come vnto them, then to see them, and now to preach vnto them: which hee amplifieth by three reasons. 1. from his owne office and calling. 2. from the vertue and power of the Gospel, v. 16. 3. on Gods behalfe; *The righteousness of God was reuealed, &c. Gorham.*

2. This debt some take to be the gift of tongues, which the Apostle had receiued, in which behalfe he was a debter to all nations, speaking with the tongues of them all, *Origen, Theodoret.* But the other Apostles also had receiued the gift of tongues, as well as *Paul*: therefore in that sense they were debtors as S. *Paul* was.

3. *Oleniane* here maketh mention of a threefold debt. 1. Of nature, as *Esay* 58.7. *Hide not thy selfe from thine owne flesh*: euery one is bound to succour his brother, as beeing his own flesh. 2. The second bond of our debt is in regard of our redemption, that wee should willingly minister vno them for whom *Christ* died. 3. The third debt is in respect of our vocation and calling: which the Apostle here hath relation vnto.

4. So then *Chrysostome* and *Ambrose* doe well expound this debt of S. Pauls Apostolike calling, so also *Lyran. Pareus*, with others. As he saith, there was a necessitie laid vpon him, and wee is vnto me, if I preach not the Gospel, 1. Cor. 9:17.

5. But he is a debter first vnto God, who is the creditor of whom he receiued all those graces which he had: and therefore he was to dispose and employ them according to the will and law of the Creator, *Faius*: who sent him vnto the Gentiles, *Act. 13.3. Separate mee Paul and Barnabas, &c.* which debt the Apostle is willing to discharge, *Hugo*: and because he could not yet come in person to preach vnto them, he dischargeth his debt by writing, *Bucer.*

6. And he vseth this terme of debter, least that he might be thought to be a busie-body, and noted of arrogancy for writing vnto the Romanes, *Mart.*

Quest. 37. Whome S. Paul vnderstandeth by the Grecians

and Barbarians.

1. Sometime the Apostle distinguisheth the nations into Iewes and Greekes, ver. 16. sometime into Iewes and Gentiles, as *Rom. 3. 29.* sometime he reckoneth vp altogether, the Grecian, the Iew, Barbarian, Scythian, *Coloss. 3. 12.* here he diuideth all other nations beside the Iewes, into Greekes and Barbarians: the Iewes he mentioneth not, *quia Magister Gentium*, because he was the teacher or master of the Gentiles, *gloss.* 2. The Romanes

are comprehended vnder the Grecians, because from them they receiued their lawes, and the knowledge of arts, *Martyr*. 3. Whereas he addeth, both to the wise men, and vnwise, some take it for an exposition of the former, by the Greekes vnderstanding the wise, and by the Barbarians the vnwise: *Anselme, Caluin, Pareus*. But *Chrysostome* and *Theodoret*, *Gorham*: so also *Beza annot. Faim*, doe better referre it vnto particular men among the Greekes and Barbarians: for there were among either of them some wise, some vnwise. 4. *Anselme* by the wise, vnderstandeth righteous men, by the vnwise, sinners: some beleeuers, and vnbelecuers: But *Chrysostome* & *Theodoret* better interpret those to be wise men among the Gentiles, which had humane wisdom and knowledge; those to be vnwise, which were ignorant and vnlearned. 5. By this the Apostle sheweth, that their humane wisdom was not sufficient to bring them to the knowledge of God. And *Chrysostome* here well noteth, how *Plato* a wise Philosopher, thrice comming into Sicilia, could not conuert one Tyrant, but went away without any successe: but *Paul* a tent-maker, did not onely conuert Sicilia and Italic, but runne through (preaching) almost the whole world. 6. S. Paul here answereth a secret obiection: it might haue been said vnto him, You may not spend so much time among the Grecians, they are a people wise enough: therefore he saith, that not onely the vnwise, but euen the most learned among them, had need to be instructed in the Gospel, *Tolet*. 7. And *Paul*, *illud inculcat ab Iudeis*, doth vrge this because of the Iewes, who thought that the preaching of the Gospel, did onely belong vnto them, *Erasm*. 8. *Celsus*, against whome *Origen* did write, did object this place to discredit the Gospel, because it was offered to the vnlearned: whereas he taketh that to be the most excellent doctrine, that can bee perceiued onely of the wise and learned. But herein rather appeareth the dignitie and excellencie of the Gospel, which propoundeth the way of saluation vnto all of what degree soeuer, *Faim*. And Gods wisdom herein sheweth it selfe, that the Gospel beeing preached to the wise and vnwise; both the one might be humbled, when they see themselues to be fellow-schollers euen with the vnlearned, whom they taught before: and that the ignorant and simple should not despaire, but that they also may come to the knowledge of saluation, *Caluin*. 9. And seeing the Apostle nameth the wise and vnwise, not the rich or poore, noble, vnnobles: because he speaketh of the knowledge of the Gospel, which might seeme not so necessarie for them, which were wise and learned, *Tolet*. 10. And here is set forth a double commendation of the Gospell, both from the excellencie thereof, which was worthy the searching euen of the wise and learned Grecians: and a facilitate, from the facilitie thereof, because the very vnlearned might be also capable of it, *Aretius*.

38. Quest. How Paul is not ashamed of the Gospel, v. 16.

1. It might haue been objected vnto Paul; The Gospel is euery where scorned and derided among the Gentiles, and euery where it is spoken against: therefore the Apostle professeth, that he is not ashamed of the Gospel of Christ, though it seeme neuer so contemptible vnto the world, *Oleuian*. 2. And as he was not ashamed to preach the Gospel himselfe, so he insinuateth vnto them, that they should not be ashamed to heare it, *Martyr*. 3. *Chrysostome* moueth a question, why S. Paul saith not here, that he is not onely not ashamed, but reioyceth also in the Gospel of Christ: as he saith, *Gal. 6. 14. God forbid, that I should reioyce, but in the crosse of our Lord Iesus Christ*. And thus he answereth, that because the Romanes were lifted vp in their mind, because of their honour, riches, and estimation in the world, and Paul preached Christ Iesus, who was crucified, and counted as nothing in the world: he therefore first would winne them not to be ashamed of the Gospell: and then they would come also to glorie in it, &c. But S. Paul in effect, saith as much, as I glorie in the Gospell: *minus dicitur, plus intelligitur*, lesse is spoken, and more vnderstood, *Pareus, Mart. Faim*: for the reason following, *far. it is the power of God*, &c. sheweth that he did euen glorie in it. 4. But whereas two things might haue hindered Paul, shame and feare, of the two which, feare seemeth to be the greatest pul-backe: for shame is *de amissione honoris*, but for the losse of honour, feare is *de amissione vita*, for the losse of life: S. Paul yet saith rather he is not ashamed then he feareth not: both because his not fearing, had commended himselfe, but his not being ashamed, commendeth the Gospell, as not beeing a vile and contemptible thing: as also persecution was not yet generally moued among the Christians, which the Apostle needed to feare, but yet it was generally contemned. *Tolet*.

3. Quest. *What the Gospell or Euangel signifieth.*

1. *Euangelium*, the Euangel, is sometime taken for the sacrifice which vsed to be offered vnto the gods among the heathen, for the bringing of good newes and tidings: in which sense *Cicero* taketh it, *O suauis epistola, quibus Euangelium debere fateor: ad Attic.* O sweete epistles, which I count worthie of an Euangel: that is, of such an offering or sacrifice. 2. It signifieth, the bringing of any good newes or tidings; as *Ier. 20. 15.* *Cursed bee the man, that brought my father tidings, saying, A man child is borne vnto thee:* the word is *bissar*, which the Septuagint doe translate by the word *εὐαγγέλιον*, to bring good newes. 3. This word is appropriated to signifie the glad tidings of our redemption purchased by Christ: as the Angels say vnto the shepherds, *Luk. 2. 10.* *Behold, I bring you tidings of great ioy:* the word is, *εὐαγγέλιον*, and *Rom. 10. 15.* *Beautifull are the feet of them that bring glad tidings of peace, and bring glad tidings of good things:* where the same word is vsed in the Greeke, but in *Isa 52. 7.* from whence that testimonie is taken, the word is *bissar*, which betokeneth the bringing of good newes or tidings: some times for more euidence, the word *good* is added; as *2. Sam. 18. 27.* *heserah tobah, good tidings.*

40. Quest. *Of the definition of the Gospell, It is the power of God vnto saluation to euery one that beleeueth.*

This definition consisteth of three parts, 1. of the efficient cause, the power of God, 2. the ende, to saluation, 3. the forme to euery one that beleeueth.

1. *It is the power of God.* 1. The power of God is diuers; there is his creating power, whereby he made the world: but this power is that which is ioyned with his loue and fauour in Christ, whereby he wrought the redemption of man: which is so much greater then the other, because when he made the world, none resisted him; but *Sathan* opposeth himselfe in the worke of our redemption: *Faustus*. 2. There is a power also of God vnto perdition and damnation; but this is his power vnto saluation: *Chrysost.* *Orig.* 3. But how is the Gospell the power of God, seeing it setteth forth the humilitie of Christ in his sufferings, death and passion? *Ans.* These were *infirmities voluntarie assumpta*, infirmities which our Blessed Saviour did voluntarily take vpon him: and therein he most of all shewed his power, in destroying the kingdome of *Sathan* by such meanes, *Hugo*. 4. Neither doe we here vnderstand the essentiall power of God, but his organically power, *Pareus*: or by a *Metonymie*, the declaration of his power, whereby the preaching of the Gospell is made effectuell: *Faustus*.

2. *Vnto saluation.* 1. This saluation consisteth presently in the remission of sinnes, and afterward in the inheritance of eternal life: not like the saluation, which is promised by men, as by Magistrates to their subiects, by Physicians to their patients: but it is the euerlasting saluation of our soules, *Mart.* 2. Though outwardly the Gospell appeare vile and contemptible, yet it hath a secret vertue, to work to eternall life: As there be certaine natural things, which make no shew outwardly, yet inwardly are full of vertues: as pepper seeleth outwardly as cold, but it is hoat in operation, *Theodor.* as a pill which the Physician giueth, though it seeme nothing, yet it is of great efficacie to expell diseases, *Tales.* 3. The Gospell worketh to some vnto condemnation; it is the saueur of death vnto death: but that is not properly the effect of the Gospell, which is giuen vnto saluation, but by reason of mens incredulitie: so the Gospell, not by it owne proper effect, but accidentally worketh vnto condemnation, *Mart.*

3. *To euery one that beleueth.* 1. The Gospell is offered vnto all, but it onely profiteth vnto saluation vnto those that beleue: like as a medicine, is onely effectuell to those that receiue it, *Pareus*. 2. Christ is the efficient cause of saluation: but faith, is *organon apprehensivum*, &c. the apprehending instrument: like as the light is the cause of our seeing, but the eye also must be rightly disposed, which is the organe of seeing, *Aretius*. 3. Neither is this vnderstood of euery beleefe: beleeuers are not here taken for such, as to whom the historie of the Gospell is onely knowne, but such as are sealed by the spirit of grace, and are assured they are the sonnes of God, and crie, *Abba, father*, *Rom. 8. 15.* *Grynus*. 4. And thus the Apostle falleth into the cheife argument and scope of this whole Epistle; that we are justified by faith, and not by the workes of the Law, *Qualter*.

41. Quest. *Of the difference betweene the Law and the Gospell.*

1. In that the Gospell requireth beleefe vnto saluation, therein it differeth from the law:

whose righteousness is this, not to beleue, but to doe those things, which are therein commanded, as the Apostle sheweth, Rom. 10. 5. *Martyr.* 2. The Gospel is the power of God, that is effectually, mightie, liuely in operation: but the law is weake and impotent, Rom. 8. 3. it was weake because of the flesh. 3. The Gospel vnto saluation, but the law is the ministry of condemnation, 2. Cor. 3. 9. 4. The Law was giuen onely to the people of Israel: but the Gospel is proposed to all, both Iew and Gentile. 5. The Law consisted in *observatione ceremoniarum, & externa cultu*, in the obseruation of ceremonies, and externell worship: the Gospel in *interiori cultu fidei*, in the inward worship by faith: so that the lawe was *lex puerorum*, the law of children, which were kept vnder it as a schoolemaster: but the Gospel is, *lex virorum*, the law of men come to ripe age: *Aug. lib. de spir. & liter.* 6. They differ also in the manner, that which was couertly and darkely shadowed in the law, is manifestly and apertly set forth in the Gospel. In the time they differ: the Law promised things to come, the Gospel presently performed that which was in the Law promised: as *Ignatius epist. ad Philadelph.* *Quod supra legem praprium habet Euangelium? nempe presentiam aduentus Saluatoris*: what hath the Gospel about the Law? euen the presence of Christs aduent and coming.

42. Quest. *Why the Iewes are named before the Grecians, v. 16.*

To the Iew first, and also to the Grecian, &c. 1. Here by the Grecians generally all the Gentiles are vnderstood: because they of all other nations seemed to be the wisest, and therefore speciall instance is giuen in them, that they also haue neede of the preaching of the Gospel: *Tolet*: and at that time almost all nations vsed the Greeke tongue, and therefore they are called by the name of Grecians, *Gualter*: especially when they are set against the Iewes, *Beza*. 2. *Chrysostome* thinketh, that the Iew is named first, not for any other excellencie, or prerogative, *sed in hoc solo honoratur, quod primum illam accepit*, but he is honoured onely in this, because he first had the Gospel preached; so he giueth onely vnto the Iew the prioritie of order. 3. *Origen* thinketh that the Iew is set first, because that like as the Grecian preferred himselfe before the Barbarian, because of their lawes and ciuill life, whereas the Barbarians liued without law: so the Iew hath preheminance before the Grecian, because they receiued their lawes from God. 4. *Lyrannus* giueth this reason, the Iewes had a better preparation vnto the Gospel by the knowledge of the Law and the Prophets, then the Grecians, who onely had the light of nature, and the knowledge of the creatures. 5. But the Iewe hath a preheminance before the Gentile in respect of the prerogative, which was giuen them of God: vnto their Fathers were the promises made, and of them was descended the Messiah according to the flesh: so that this word *εὐαγγέλιον*, first, doth not so much signifie *ordinem temporis*, the order of time, as *ordinem dignitatis*, the order of dignitie: as when Christ saith, *Seeke yee first the kingdome of God*, Matth. 6. 33. that is, chiefly and most of all, *Tolet*, *Pareus*. This order our Blessed Sauour obserued both in himselfe, saying he was sent onely to the lost sheep of Israel: and gaue the like charge, when he sent out his Apostles, that they should not go the way of the Gentiles, Matth. 10. 5. yea and at his ascension, he appointed his Apostles to be his witnesses first in Iudea, Ierusalem, Samaria, and then to the uttermost part of the earth, Act. 1. 8. This order the Apostles accordingly kept, Act. 13. 46. *It was necessarie, that the word of God should first haue bene spoken vnto you.*

43. Quest. v. 17. *The iustice or righteousness of God is revealed: what iustice the Apostle speaketh of.*

1. There is a iustice of God, wherein he is righteous and iust in himselfe: as Psal. 11. 7. *The righteous Lord loneth righteousness*: but this the Apostle speaketh not of: the essentiall iustice of God is not communicated to vs by faith. 2. There is a iustice distributive in God, whereby he rendreth vnto euery man according to his works: *Origen* vnderstandeth this iustice of God: but this is not the iustice, whereby a man is iustified to saluation: for if the Lord should marke what is done amisse, no man should be able to abide it, Psal. 130. 3. 3. The iustice of God signifieth his veritie and truth in keeping his promises: so *Gerrhan* taketh it here: true it is, that God graciously performeth whatsoeuer is performed in Christ, but yet his mercie must goe before in promising. 4. *Theodore* vnderstandeth the perfect iustice of Christ, wherby he satisfied the wrath of God for our sinnes, and accomplished our redemption: and this perfect iustice of Christ is reuealed in the Gospel: but the Apostle speaketh euidently of such iustice, whereby a man is iustified before God, which is not that perfect iustice inherent in Christ, but the applying thereof vnto vs by faith. 5. Therefore *Chrysostomes* expo-

exposition is the best, who *homil. 3.* taketh this for that iustice, which is communicated and infused vnto vs by that iustice of Christ: and so *Augustine* vnderstandeth that iustice, not whereby God is iust in himselfe, *sed qua hominem induit, cum eum iustificat*, but wherewith he iudgeth man when he iustificeth him, *lib. de spirit. & liter. c. 9.* of this the Apostle speaketh, *cap. 3. 28. We conclude that a man is iustified by faith, without the workes of the Law.* 6. But this iustice is not an habite infused into the mind, whereby a man is made apt to exercise good workes, as *Pererius* saith, that this iustice comprehendeth two things, *remissionem peccatorum*, the remission of sinnes, & *animi rectitudinem*, &c. and the vprightnesse of the minde, whereby it is now acceptable vnto God, and is exercised in good workes: for the Apostle saith of this iustice of God, that it is *Made manifest without the Law, by the faith of Iesus, &c. c. 3. 21.* But this infused habite, which is charitie, and the exercising of good workes, is not reuealed without the Law: for the Law requireth and commandeth charity: This iustice then consisteth onely in the remission of sinns, and in imputing vnto vs the righteousness of Christ by faith, *c. 4. 5. Blessed is the man, to whom the Lord imputeth not sinne, Parcus.* 7. It is called the iustice of God, both because it is giuen vs from God, not procured by our owne workes: and for that we thereby are made righteous, not before men, but in the sight of God, *Toler.* 8. And this iustice is sometime called the righteousness of God, *Phil. 3. 9.* because hee is the author thereof: sometime of Christ, he is our righteousness, *1. Cor. 1. 30.* because by his obedience we are iustified: sometime of faith, *Phil. 3. 9.* because faith is the instrument whereby Christs righteousness is applyed vnto vs, *Grynem.*

Quest. 44. Of the meaning of these words, *v. 17.*

Is reuealed from faith to faith.

1. *Is reuealed.* 1. Which sheweth a double preheminance of the Gospel: in respect of the matter: it sheweth such things, as cannot be otherwise known then by reuelation from God, whereas the law of the Iewes, and the Philosophie of the Gentiles, treateth of common, and knowne things: and for the manner: that which was obscurely set forth in the law, is plainly declared in the Gospel, *Parcus.* 2. And it is so reuealed, that it is not onely made known, but indeed exhibited, *Beza.* 3. And herein a difference also is shewed, that the Gospel is reuealed vnto some, namely to such as belecue, but not vnto others: it is hid to them which are lost, *2. Cor. 4. 3. Hyper.*

2. *From faith to faith.* 1. *Origen* and *Chrysostome*, doe thus expound, *ex fide veteris Testamenti, in fidem noui*, from the faith of the Old Testament, to the faith of the New. 2. *Ambrose*, *Ex fide promittentis Dei, in fidem hominis credentis*, from the faith of God promising, to the faith of man beleeuing: so also *Aretius*, *Gualter*, *Matt.* 3. *Augustine*, *Ex fide predicantium, in fidem audientium*, from the faith of the Preachers, to the faith of the hearers. 4. *Anselme*, from the faith of one article, to the faith of the rest: but it can bee no faith, vnlesse it beleuee all the articles. 5. *Theodoret*, *Ex fide presentium, in fidem futurorum*, from the faith of things present, to the faith of things to come, as of the resurrection, life euerlasting: But vnlesse these things be soundly beleued, there can be no faith at all. 6. *Ex fide informi, in fidem formatam*, from an imperfect faith without charitie, vnto a perfect faith: but the Apostle speaketh not at all of any such faith without charitie, for that faith cannot iustifie. 7. There remaine then these two expositions, that this be vnderstood rather of the encrease of faith: we must proceed from faith beginning, to faith encreasing: as the like phrase is vsed, *Psal. 84. 7. They goe from strength to strength, Beza, Hyper, Gualter:* and *Ioh. 1. 16. Of his fulnes haue we all receiued grace for grace.* Thus *Clem. Alexand.* expoundeth, *stromat. 3. Apostolus vnicam tantum fidem annuntiat, &c.* but of one faith, which by encreasing commeth to perfection. 8. And this meaning it hath withall; from faith to faith, to signifie, that altogether by faith man is iustified, and onely by faith, *Par. Faun:* so also *Thomas*, *Nullo tempore cuiquam, nisi per fidem salus contingit*, that at no time saluation was attained vnto by any, but by faith.

3. And by faith here is not vnderstood, 1. either obedience of life, to liue as God hath commanded: for faith it here opposed to workes: 2. nor yet a bare and naked assent vnto the Gospel, that it is true: for such an historicall faith euen the deuills haue: 3. but it is taken for a full assurance, end confidence of the heart, *Heb. 10. 22. Let vs draw neare with a true heart, ἀληθορροία πίστεως, in the assurance of faith:* by such a faith are wee iustified, *Beza, Parcus.*

Quest. 45. Whether the Apostle doth rightly cite this place out of the Prophet, *The iust by faith shall live*, for the words.

1. *Obiect.* The Hebrew word used by the Prophet, Habuc. 2. 4. is *beemunatho*, in his truth or integrity, but the Apostle translateth it, *faith*. *Ans.* The *Septuag.* do translate this word by the Greeke word *πίστεως*, faith, and so the Hebrew word *eemunah*, signifieth not onely truth, integrity, but faith.

2. *Obiect.* In the originall it is *by his faith*, which notwithstanding the *Septuag.* doe thus interpret, *ἐκ πίστεως μου*, by my faith: the reason whereof *Hierome* coniectureth to be this, they might mistake the letter *van*, for *iod*, which onely differ in the length: now *Symmachus* readeth, *ἐκ πίστεως αὐτοῦ*, by his faith, according to the Hebrew: But S. Paul neither here, nor Gal. 3. 11. doth translate the Hebrew pronoun: but translateth onely, *the iust liueth by faith*: to this it may be answered, 1. *Hierome* saith, *Non erat ei cura de verbis, cum sensus esset in tuto*, he had no care of the words, retaining the sense. 2. And beside, *loquens eodem spiritu, quo Prophetæ, sensum sumit*, speaking by the same spirit, that the Prophets spake by, he taketh the sense, using his owne words, *gloss. ordinar.* 3. These pronounes are easily vnderstood in the Greeke tongue, though they bee not expressed, *Beza.* 4. And without the pronoun, the place as the Apostle alleadgeth, is sufficient to prooue his purpose, that the iust liueth by faith. *Pareus.*

3. But the Latine translator here readeth amisse, *viuit*, liueth, in the present tense, whereas it is put in the future in the originall, *ζήσεται*, shall liue.

4. And the order of the words is to be considered; *the iust by faith shall live*, not *the iust shall live by faith*: for this reading presupposeth, that first he is iust, and then liueth by faith: whereas he is first iust by faith, before he can liue vnto God, *Mart. Faustus, Inn. in Paral.*

5. And here by the way, a slip of *Chrysostomes* may be noted, who directly nameth in his Commentarie the Prophet *Zephany*, whereas this testimonie is taken from *Habacuke*: which may be obserued, to shew that thole auncient Fathers, though they were excellent men, yet were but men, and might sometime forget themselves: as *Ambrose* handling that place a little before, *to the Iew first*, thinketh that the Iewes were so called of *Iudas Maccabæus*, whereas long before they were called by that name, as is euident, 2. King. 25. Jerem. 40. Either 1. 3. *Mart.* This is no note, to derogate from the credit of the Fathers: but to shew a difference betweene their writings and holy Scriptures: which are free from the least error of forgetfulness.

Quest. 46. Whether S. Paul in citing this saying followeth the Prophets sense.

1. Some thinke, that the Prophet there historically speaketh of the deliuerance of the people from the captiuitie of Nebuchadnezzar, and therefore exhorteth the faithfull, that with patience they would expect the promised deliuerance, by which faith they should liue, and be thereby refreshed and comforted: but typically thereby is signified the deliuerance by Christ, and so the sentence is accordingly applyed: which typicall application the Apostle followeth: of this opinion is *Gualter.*

2. *Pareus* thinketh, that the Prophet doth indeede comfort the people in captiuitie, which was to come, but not onely: the Prophet doth lead the mindes of the godly to an higher matter, to consider of their euerlasting deliuerance by Christ: so hee thinketh, that both senses, of their temporall and spirituall deliuerance, are comprehended in this sentence.

3. But this is rather the literall and proper sense of the Prophet, specially to commend vnto the faithfull, their faith and beleefe in the Messiah to come. Thus *Eusebius* expoundeth lib. 6. de demonst. c. 14. and *Hierome* saith, *Manifesta est in his verbis de Christi aduentu prophetia est*, there is a manifest prophesie in these words of the coming of Christ: And the Apostle so euidently applyeth it, Heb. 10. 35. *Cast not away your confidence, which hath great recompence of reward*, &c. v. 37. *For yet a very litle while, and he that shall come, will come, and will not tarry*, v. 38. *Now the iust by faith shall live*, *Perer. Hyper.*

4. But it will be objected, that this sense agreeth not with the Prophets purpose, who c. 1. complaineth of the enemies and oppressors of the people of God, and therefore the vision, which the Prophet receiued, c. 2. was to minister comfort againe the present afflictions of Gods Church. *Ans.* It is the manner which the Lord obserueth in the visions and pro-

phesies by occasion of temporall deliuerances to raise vp the mindes of his people to looke for their euermlasting deliuerer: as Psal. 72. vnder the type of Salomon the kingdome of the Messiah is properly described: and Dan. 9. the Prophet prayeth for the deliuerance of his people out of the captiuitie of Babel, and he receiueth that prophesie of the 70. weeks concerning the Messiah, who should deliuer them from their sinnes. And so in this place, the Prophet praying for the deliuerance of the people from their oppressors, receiueth a vision concerning the Messiah, in whom whosoever beleaueth, shall liue for ever, *Perer.*

5. *Theodores* thinketh that this saying of the Prophet concerned not those times then present, but was a prophesie of the times of Christ, that then the iust by faith should liue: so also *Irenaeus* l. 4. c. 67. But the Apostle otherwise applyeth it, Gal. 3. 11. that neither vnder the law, nor vnder the Gospel, any were iustified by the Law, but by faith: for his words there are generall, *And that no man is iustified by the Law in the sight of God, it is euident, for the iust shall liue by faith.*

6. *Ambrose*, and so likewise *Chrysostome*, because the word is put in the future tense, *shall liue*, doe vnderstand this not of this present life, but of eternall life to come: But it is euident, that S. Paul Gal. 3. 11. vnderstandeth this life of iustification: and so the Apostle calleth iustification by faith, the life of the soule, Gal. 2. 20. *I liue by faith of the Sonne of God:* and the future tense with the Hebrewes, indifferently is oftentimes put for the present: yet the Apostle so vnderstandeth the present life of the soule by faith and grace, as that he excludeth not the other sense concerning eternall life: as he applyeth this sentence of the Prophet to the second comming of Christ, Heb. 10. 37. *Toler.*

7. Now whereas Moses saith, as S. Paul citeth him, Rom. 10. 5. *The man that doth these things shall liue:* the Prophet may seeme to be contrarie vnto him, saying, *The iust by faith shall liue:* but they are easily reconciled; Moses speaketh of the iustice of the Law, which none could attaine vnto, the Prophet of the iustice of the Gospel, which the faithfull obtaine by faith in Christ, *Mart.*

8. Thus the Apostle setteth downe the cheife benefits which we haue by faith, *saluation*, v. 16, *It is the power of God to saluation: iustice or righteousness, the iust by faith: life, shall liue, Martyr.*

Quest. 47. *How the wrath of God is said to be reuealed from heauen against all vnrigheteousnesse, ver. 18.*

1. This clause is a probation of the former, that there is no way whereby one is iustified before God, but by faith, which the Apostle prooueth by the contrarie: because either by workes or faith must men be iustified: but not by workes, as he prooueth first in this chapter by particular induction in the Gentiles, that their workes deserued nothing but Gods wrath; and in the Iewes, c. 2. This is the reason of the connexion of this verse with the former, *Beza*, *Arctius*, *Mart.* And the causes, why the Apostle thus beginneth to reprove the Gentiles are these: 1. S. Paul was the Apostle of the Gentiles, and therefore hee first dealeth with them. 2. because the qualitie and nature of faith, and of the grace of God, cannot be well vnderstood, vnlesse we first looke into our selues, and consider the vlenes of our owne workes. 3. And because such is mans pride by nature, *ut opera sua maxime faciat*, that he setteth much by his owne workes: therefore the Apostle doth first beginne to beate downe that pride of man. 3. It is the manner of the Prophets, and of our Blessed Sauour, in their prophesies and sermons, to begin with the Law, and then to proceed to the promises of the Gospel, *Hyper.*

2. By the wrath of God is signified, *declaratio ira Dei*, the declaration of the wrath of God, *Arctius*: there is in God no motion or perturbation, as in mans wrath according to the Hebrew phrase, is taken for reuenge or punishment, *Erasmus.*

3. *Reuealed.* 1. Three wayes is the wrath of God reuealed against sinne: 1. by the light of nature: for every mans conscience accuseth, or excuseth him: 2. by the Gospel, which threatneth euermlasting punishment to the wicked and vnbeleeuers. 3. and by daily experience, which sheweth that God is angry with the sinnes of the world, *Pareus.* 2. God doth by daily experience testifie his wrath against the vngodly of the world, & euen at this time when the Apostle thus wrote, the world was plagued with warre, famine, and other grievous calamities, for the contempt of the Gospel, *Gualter.* 3. But this reuelation also may be apply-

applied to the Gospel, wherein is revealed the wrath of God against sinners: as Matth. 3. John Baptist preached, *Now is the axe laid to the roote of the tree: and our Blessed Saviour saith, Luk. 13. 3. Vnlesse yee repent, yee shall likewise perish.* 4. Vnder the Law also the wrath of God was declared against the vngodly, as in the destruction of Sodome, and of the Egyptians in the red Sea: but the wrath of God did then onely shew it selfe in such externall and temporarie punishments: But the Gospel doth threaten euerlasting condemnation: as Matth. 10. 28. *Feare not them which kill the bodie, but rather feare him, who is able to destroy both bodie and soule in hell, Perer.* And the Law did onely in these, generally condemne all infidelitie: but the Gospell in hypocrisie, in particular condemneth incredulitie and vnbeleefe in Christ, *Perer.* And then it beeing a time of ignorance, the iudgements of God, though they were in the world, yet were not marked and obserued, but now they are euident to all men, *Actus.*

4. *From heauen.* 1. *Ambrose* expoundeth, *ipsos celos demonstrare, &c.* that the heauens doe declare the wrath of God against sinners, and shall be their accusers, who refused to worship God which made the heauens: so sometime the Lord calleth the heauens and earth to be witnesses against men, *Isa. 2. 1. Grynem.* 2. *Origen* giueth this sense, *quia spirituales nequitie in caelestibus sunt*, because the spirituall wickednesses, (that is, the euill spirits) are aboue in the celestiaall places, who are ministers of Gods iudgements vpon the wicked. 3. *Chrysostome, Theophylact, Oecumenius,* referre it to the reuelation of the last and finall iudgement from heauen, at the second coming of Christ. 4. *Caietan* and *gloss. ordin.* thus vnderstand it, *quia Euangelium de caelo est*, because the Gospel is from heauen, wherein this wrath of God is revealed. 5. Some hereby vnderstand the vniuersalitie of Gods iudgements, that they shall be vpon all men vnder heauen, wheresoeuer they are, *Per.* 6. Some referre it to the manifest appearance of Gods iudgements from heauen, *tanquam è sublimi loco*, as out of an high place in the sight of all, *Faim:* so manifest that no man can denie it, *Beza.* 7. But the best sense is, that men should not thinke, these plagues sent vpon the world, to be ordinarie and naturall, (though God therein may vse naturall and secundarie causes) *sed à Deo influcta*, but that they are inflicted of God, *Mart. Pareus.*

5. *Vpon all vngodlinesse.* 1. *Origen* restraineth this clause: that though the wrath of God, be said to be revealed against all impietie, *non tamen in omnes homines*, yet not against all men, but onely against those among the Gentiles; which had the knowledge of the truth: such were the wise men and Philosophers. 2. But *Tolet* by diuerse reasons sheweth, that all the Gentiles are here comprehended, whether the wise or vnwise: 1. by the generalitie of the words, *against all impietie and vnrighteousnesse.* 2. because they all had the knowledge of God by the creatures. 3. *v. 26.* the Apostle maketh mention of their women, whom he would not haue counted among the Philosophers and wiser sort. 4. the Apostles intent is to prooue, that all the Gentiles were vnder the wrath of God, and therefore also the knowledge of the Gospel, and of faith in Christ, was necessarie vnto all, both the wise and vnwise. 3. But as *Tolet* here reasoneth well: so yet herein he is deceiued; he thinketh as this sentence concerneth all the Gentiles; so the former, that the *just shall line by faith*, he taketh to be meant onely of the Iewes: whereas *v. 17.* the Apostle made euident mention both of Iew and Grecian, that the Gospel was the power of God to saluation, to euery of them that beleeued, *Faim.*

6. *All impietie and vnrighteousnesse.* 1. *Tolet* following *Theodoret*, thinketh that these two are applyed to idolatrie: which is both impietie, because it denieth vnto God his worship; and iniustice, in giuing that which is due vnto God, vnto idols. 2. But the vsuall interpretation is better: which *Origen* also hath, *Impietas peccare in Deum est, iniquitas in homines*, impietie is to sinne against God, iniquitie against men: so also *Chrysostome*, *non de dogmatis tantum dicit, sed de vita*, he speaketh not onely of the errors of doctrine, but of the sinnes of the life, &c. So impietie comprehendeth the transgressions against the first table; vnrighteousnes against the second, *Pareus.* 3. Some by impietie, &c. vnderstand all impious and vnrighteous persons, *Perer.* rather it signifieth *super omnes impietatis partes, &c.* vpon all the parts of impietie, and vnrighteousnes, *Gorrh.* whereof these two reasons may be yeelded, 1. that none should be excepted; though they seemed neuer so righteous, they might haue some impietie in them, *Beza.* 2. and to shew the object of Gods wrath, which was not properly men, but the impietie and vnrighteousnes of men, *Pareus.*

Quest. 48. What it is to withhold the truth in
unrighteousnesse, v. 18.

1. *Anselme* vnderstandeth this of those, *qui veritatem, id est, Dei scientiam habent, tamen male viuunt*, which haue the truth, that is, the knowledge of God, but yet doe liue ill. 2. *Basl* of those, *qui donis Dei ad proprias voluntates abutuntur*, which hauing the gifts of God, doe abuse them to their owne pleasure: But the first restraineth this word *veritie*, or *truth*, as though it onely concerned the knowledge of diuine things; whereas there is a truth also in morall duties: the second seemeth onely to include those which sinne maliciously, and of set purpose: whereas all the Gentiles were guiltie of this in detaining the truth in varighteousnesse.

3. *Oecumenius* expoundeth it of those which did know the truth in themselves, and did keep it in, *ne alijs splendeat*, that it should not appeare vnto others: But in this sense onely the Philosophers and wise men among the heathen should be touched, whereas S. Paul sheweth what was the condition of all the Gentiles in generall.

4. *Augustine, Ambrose, Chrysostome, Haymo*, doe specially apply it to the knowledge of God, which the Gentiles had by the creatures, and abused it, in leauing the Creator, and worshipping the creature, *Quod per opera Dei cognouisti, per opera hominum perdidisti*, that which thou knewest by the workes of God, thou hast lost by the handie work of men, *August. serm. 55. de verbo Domini secundum Ioan.* And *Chrysostome* thus resembleth it, like as one hauing the Kings treasure committed vnto him, to bestow in the Kings affaires, should spend it vpon harlots, and other lewd persons: so also *Toles. Perer.* But in this sense the Apostles reason should be too much restrained: who spake before of all impietie and vnrighteousnes, both against God and man.

5. By *truth*, then we here better vnderstand, *veras notitias de Deo colendo, & proximo diligendo*, the true notice both of worshipping God, and louing our neighbour: such as the Gentiles had by the knowledge of nature: which notice of the truth, they by their own concupiscence, and vnrighteousnes abused, and did contrarie things to this their knowledge, both in their duties toward God and their neighbours, *Pareus, Mart. Hyper.* And here the Apostle vseth a fit similitude taken from Tyrants, who oppresse the innocent, and imprison them: so the Gentiles did as it were imprison the truth which they had by nature, in their owne corrupt affections: which were as fetters and giues vnto the truth, which would haue shewed it selfe, but was kept vnder.

6. But seeing the truth is powerfull and preualent: why should it be kept vnder more at one time, then at an other? *Ans.* The truth is alwaies powerfull; but the difference is not in the truth it selfe, but in the instrument which we vse in apprehending it: our natural strength is of small force, but when the grace of God assisteth vs, then the truth breaketh forth, and can be no longer kept vnder, *Mart.*

49. Quest. What the Apostle meaneth by these words, v. 19. *That which may be knowne of God, is manifest in them, &c.*

1. The Apostle here preuenteth an obiection: for whereas he had said, that the Gentiles did hold the truth in vnrighteousnesse: it might be objected, that they had not the knowledge of the truth at all: the Apostle therefore sheweth, that they had the knowledge of God by the light of nature, and by the sight of the creatures, *Par.* 2. *Chrysostome, Oecumenius*, likewise *Ambrose, Augustine*, this is to say, that which may be knowne of God, they restraints vnto the knowledge of the creatures, making the next verse, an exposition of this, *the invisible things, &c. are seene by the creation*: But the Apostle evidently distinguisheth this knowledge from that: for this is said to be manifest in them, the other is without them: here therefore he meaneth, that naturall light, and those principles of truth, both concerning God, that he is, and what he is, and touching morall equitie, which are by nature imprinted in the minde, *Pareus, Mart. cognitionem sui naturaliter insinit & exterius per opera adiuvit*, God both hath naturally graft in man a knowledge of himselfe, and he doth helpe the same by his workes without. *Gorrbau.*

3. *That which may be knowne.* 1. which is not set against the knowledge of the essence of God, which can not be comprehended of any creature: as *gloss. ordinat.* but against those things, which are not knowne without reuelation, as the mysteie of the Trinitie, of the incarnation of Christ, the redemption of the world: that therefore is here vnderstood, *quod ductu rationis noscibile est*, which may be knowne by naturall reason: as that God is, that bee

is but one, *Gorrhan*: and his essentiall attributes, as *goodnes, wisdom, power, Lyan*.

4. *Is manifest in them.* 1. Not among them, as *Perer*. nor in them, that is, in the creatures, *Hugo*: but in them, that is, in their hearts: *Anselm*. as the Apostle interpreteth, c. 2. 13. *Pareus, Beza*. 2. Not that indeed, God was thus manifested and made knowne vnto them, but they had the way and meanes giuen them by nature. whereby they might haue attained to the true knowledge of God, *Tolet*. 3. *Pet. Martyr* by in them, vnderstandeth the Philosophers, to whom this naturall knowledge of God was reuealed, which they kept hid among themselves, and would not make it common to others: as appeareth in an epistle, which Aristotle sent vnto *Alexander*: wherein he writeth, that his physickes were so set forth (that is, in such obscure manner) as though they were not set forth at all: But it is euident, that *S. Paul* conuinceth here all the Gentiles in generall, that they hold the truth in vnrightheousnesse, as is shewed before, quest. 48. 5.

5. For God hath shewed it vnto them. 1. *Ambrose* expoundeth it thus, *faciendo opus, per quod possit agnosci*, that God manifested it by the workes which he did, whereby he might bee knowne: so also *Hugo*, *manifestauit per creaturas*, he did manifest it by the creatures: but the Apostle here speaketh euidently of a manifestation in them, not without them. 2. And he saith, he hath manifested, *not reuealed, ne lumen gratia immiserat*, that it should not be taken for the illumination of grace, *Perer*. or that he did manifest it, *per inspirationem*, by inspiration, *gloss. interlin.* 3. Some vnderstand it of the naturall infusion of those principles and notions of God imprinted in the mind, *Mart. Pareus*. But these seeme to bee two distinct things, to be manifest in them, and God hath manifested to them. 4. Therefore hereby the Apostle signifieth thus much: that beside that naturall instinct and light of the minde, God did concurre withall: as *Augustine* saith, *Not onely naturall reason did herewnto profit, sed Deus continuo adiuvit, ne sola natura sufficere videretur*: but God did also continually help, that nature alone should not seeme to be sufficient: *ex gloss. ordin.* so they had *diuinum concursum mediante lumine naturali*, they had concurring the diuine helpe together with this natural light, *Perer*. *Catharinus* thinketh that God did *per Angelos illuminare*, illuminate their minds by the operation of the Angels: But the Apostle saith, that God, not Angels, did manifest it vnto them. This then is added, least any man should *solia rationis viribus*, to the strength onely of reason ascribe whatsoeuer knowledge of God, *Gualter*: for though men haue this naturall instinct, yet by the corruption of their nature, and by the subtiltie of Sathan, it might be so obscured, that it should helpe them very little: and therefore it was necessarie, that the diuine assistance, should concurre together, with this naturall direction.

Quest. 50. Of the wayes and the meanes whereby the Lord doth

manifest himselfe vnto men.

These wayes and meanes of the manifesting of God, are 1. reduced to these three kinds: they are either such as are in this life, either naturall by the creatures, and the instinct of nature, or supernaturall by faith, and these are imperfect: And there is an other manifestation of God, in the next life, which is called *visio beatifica*, the blessed sight of God: when we shall see him as he is, *Tolet*. 2. Now the meanes, whereby God is manifested in this life are diuerse: 1. *per naturalem rationem*, by naturall reason. 2. *per creaturarum considerationem*, by the consideration of the creatures. 3. *per Scripturarum inspectionem*, by the inspection of the creatures. 4. *per gratia infusionem*, by the infusion of grace. 5. *per angelicam reuelationem*, by Angelicall reuelation. 6. *per humanam eruditionem*, by humane instruction. 7. *per miraculorum operationem*, by humane operation, *Gorrhan*. 3. But the naturall meanes of manifestation, which the Apostle speaketh of here, are thus distinguished: they are either within vs, or without vs: within vs, there are 1. the naturall principles, which are imprinted in the mind, both touching diuine things, as that there is a God, that he is omnipotent, eternall, good and gracious: and concerning morall duties. 2. The naturall reason of mans mind, whereby he discourseth, and concludeth vnto himselfe, that there is a God by his effects and workes in the world. 3. There is *diuinum concursus*, a diuine concurring of God, in helping our naturall weaknesse, and in giuing efficacy vnto these naturall faculties and powers: the naturall meanes without vs, are the knowledge, sight, obseruation, and experience of Gods creatures, whereby the inuisible things of God are made knowne vnto vs: which the Apostle sheweth in the next verse.

Quest.

51. Quest. What inuisible things of God the Apostle speaketh of, and how they are made knowne vnto vs.

v. 20. The inuisible things of him, &c. 1. Origen conceit here hath no probabilitie, who by these inuisible things, vnderstandeth the Angels: For 1. the Apostle saith, *the inuisible things of him*, that is of God, as he said before, v. 19. *that, which may be knowne of God.* 2. And he doth distinguish here manifestly betweene the inuisible things of God, and the works of God: seeing then the Angels are comprehended in the workes of God, they are not these inuisible things. Tolet. 3. Theodoret by these inuisible things, vnderstandeth the creation of the world, the diuine providence, his iustice, and gouernement of the world. 4. Lyranus by these inuisible things, interpreteth the essentiall attributes of God: and so he maketh it a distinction from the eternall power and Godhead, which afterward the Apostle mentioneth: whereas the Apostle interpreteth himselfe, *the inuisible things of God*, that is, his eternall power and Godhead. 5. Gorrhan the inuisible things of God interpreteth, *inuisibilis Deus*, the inuisible God: but there is great difference betweene God, and the things of God. 6. Therefore the Apostle doth best shew his owne meaning: the inuisible things of God, that is, his eternall power, and deitie: wherein notwithstanding all his other attributes, his wisdom, iustice, goodnes, are vnderstood: Pareus: for as Calvin noteth, his deitie *nisi cum singulis Dei virtutibus nequit consistere*, can not stand but with the singular vertues of God. But Tolet objecteth, that the word *quodq;*, also, is here a note, *non declarationis, sed adiectionis*, not of declaration, but of addition. Contra. Though the vulgar Latine so translate *quoque*, also; yet in the originall the word is *καί τε*, which is as much as *nempe*, or *videlicet*, that is to say, as Vatablus, and the Syrian interpreter read: so likewise Beza.

2. ἀπὸ κτίσεως κόσμου, from the world created. These words are diuersly expounded; for whereas *κτίσις* signifieth both the very act of creating of the world, and the creature it selfe that was made, as Erasmus noteth, hereupon these diuers interpretations are giuen. 1. Some read, by the creation of the world, Beza, Geneuens. and Aretius thus distinguisheth, that *κτίσις*, is *tota mundi fabrica*, the whole frame of the world taken together: but *ποιήματα*, the workes afterward mentioned, are the speciall workes, as the starres, the elements, and such like. But if by the creation, the workes themselues created should be vnderstood, then the Apostle should seeme superfluously afterward, to make mention, of the workes are vnderstood by the workes: Perer. Tolet. and beside, *κτίσεως* is put in the genitiue, and *ποιήμασι* in the datiu, and therefore they can not be ioyned appositively together by way of declaration. Pareus. 2. The Latin translatour readeth, *a creatura*, of the creature, which Anselme and the ordinarie glosse following, vnderstand of man: in which sense it is taken, Mark. 16. 15. preach the Gospel to *euery creature*. And man is so called the creature by a certaine excellencie, because he hath some agreement with euery creature: he is in a place, as other bodie, he hath sense, as beasts, and vnderstanding as Angels: But as Tolet well noteth, the other word, which is ioyned with creature, *of the world*, excludeth this particular sense and application vnto man. 3. Therefore *κτίσις* is here better taken for the world created: and is referred vnto the time, *a mundo conditio*, since the world was created, Pareus: *a fundamentis mundi*, from the foundation of the world, as the Syrian interpreter: for so the preposition ἀπὸ, from, is taken, as Matth. 13. 35. ἀπὸ καταβολῆς, from the foundation of the world, Tolet: so that *κτίσις* here signifieth, not the act of the creation: for it is taken for the word created afterward in this epistle, Rom. 8. 20. nor yet for the creatures simply: but for the state of the world, when it was created: *from the world created*, *a constitutione mundi*, from the constitution of the world, as Chrysostome is translated.

3. Being vnderstood by his workes. *Non corporea, vel imaginaria visione, sed intellectuall*, not by a corporall or imaginarie vision, are they seene, but by an intellectuall: gloss. interlin. as the cause is vnderstood by the effect: Lyran. like as by an image representing one that is absent, we are brought to the knowledge and remembrance of him, so God is seene in his workes. Perer.

4. To wit, his eternall power and Godhead. 1. Some by the inuisible things of God, vnderstand the person of God the father; by the vertue or power, the person of the Sonne; by the deitie the holy Ghost: which interpretation Theophylact mentioneth here onely: Gorrhan seemeth to follow it: But this reason maketh against it, that the mysterie of the Trinitie

tie is too high a matter to be searched out by the light of nature: that knowledge cometh onely by reuelation. *Perer.* 2. These three things then are here vnderstood, the eternitie, power, and diuine maiestie of God, the knowledge whereof man is lead vnto in part by his naturall instinct. *Perer.* 3. And vnder the deitie or Godhead, are vnderstood the rest of his attributes, his wisdom, goodnes, iustice, which are seene in the administration of the world, whereby his Godhead, which is in it selfe incomprehensible, is knowne, as by the effects: *Pareus.*

52. Quest. Of the knowledge which the Philosophers had of God,
and by what meanes they attained
vnto it.

1. *Theodoret* rehearseth fīue waies whereby the Philosophers were brought to the knowledge of the Creator. 1. By the contemplation of the heauens and the starres, and their orderly motion. 2. By the consideration of the elements, the fire, the aire, the water, the earth. 3. By the admirable frame and workmanship of mans body. 4. By the operation of mans hands, and by the manifold arts inuented by man. 5. By the dominion, which man hath ouer the creatures. *Theodor. in serm. de prouid.* But some Philosophers had their speciall and peculiar reasons beside, which induced them to thinke there was a God.

2. *Socrates* especially considered the prouidence of God, in prouiding so bountifully for man: as he bringeth *Enthydemus* by this particular induction to acknowledge, that God hath speciall care of man: as he hath giuen him the light and day to guide him, the night for him to rest in, the fire to warme him, the fruits of the earth to nourish him: And whereas *Enthydemus* objected, that these things were common vnto men with bruit beasts, *Socrates* sheweth, that euen the beasts themselues also are for mans vse: and beside God hath giuen more excellent gifts vnto men, then to any other creature, as vnderstanding, memorie, speach: wherein Gods speciall care appeareth more to man, then toward any other creature. This was *Socrates* inducement. *ex Grynaeo.*

3. The *Platonists* did finde out God, by comparing the Godhead with other things: first they were perswaded, that God was not a bodie, secondly they held God to be immutable, and so they sought not God in the soule of man, or among the mutable spirits: and therefore they held God to be an infinite, and immutable essence beyond them all: to this purpose *August. lib. 8. de ciu. Dei. c. 6.* And further they rose vp thus by degrees to finde out the Godhead: first, they held spirituall things, to be better then corporall: then the things that had life, they preferred before those that had no life: and of the things that had life, them that had sense and motion: and of these they held to be most perfect the things that were endued with reason: and of the things hauing reason, such as were intellectuall spirits, such as are the Angels: and among those, he to be most perfect, that was *totus actus*, onely in act, void of all passiue qualitie, which is God: for the other spirits doe consist partly in act, partly in a possibilitie, as they may not be: But it is impossible that God should not be: and thus by these steppes did they ascend to the contemplation of the diuine nature. *Fains.*

4. *Aristotle* was perswaded that there was a God, and that all things consisted by the diuine power, because it was *hereditaria fama omnium mortalium*, an hereditarie opinion of all mortall men: *lib. 12. Metaphys. c. 6, 7. lib. 7. Ethicor. c. 13.* thereupon hee calleth God *ζῶον ἄδιον ἄριστον*, the best thing liuing, and eternall: and the heauens, *θεὸς οὐρανῶν*, the habitation of God: *Pareus: Perer. disputat. 14.*

5. *Galen* by the contemplation of the creatures, and of the excellent workmanship of the world, did finde out the wisdom, power, and goodnes of God: for thus he writeth, *lib. 3. de usu partium*, as *Beza* annot. and *Gryneus* out of him translateth, *Sacrum istum sermonum, uti verum hymnum, conditori nostro componam, &c.* This sacred speach, as a right hymne, I will compose to our Creator: and this I hold to be the true worship of him, not to offer vnto him, many sacrifices of bulls, or burne ointment and incense: but if I both know him my selfe, and declare him vnto others, how great his wisdom, power, and goodnesse is: for in that hee would haue all these things made, and enuied vs not any of those good things, this is a cleare demonstration of his goodnes: in that he would finde out a way, how to adorne all those things, it was his great wisdom: and in that hee would bring to passe and effect, whatsoeuer hee had decreed, therein hee shewed his power. And by these meanes the Philosophers attained by their naturall light to some knowledge of God.

53. Quest. How other Scriptures, that denie all knowledge of God unto the wicked, agree with this place.

of Saint Paul.

1. Obiect. The Apostle saith here, that the things which might be knowne of God, were manifest vnto them: how then is it saide in the Psal. 53. 1. *The foole hath said in his heart, there is no God:* and Isa. 1. 3. *The ox knoweth his owner, &c. but Israel hath not knowne me:* and it is saide of all in generall, 1. Ioh. 1. 18. *No man hath seene God:* and yet more evidently the Apostle thus writeth, 1. Cor. 1. 11. *Seeing the world by wisdom knew not God in the wisdom of God, it pleased God by the foolishnesse of preaching to save them that beleeue.*

Ans. 1. Caietane giueth this solution, that the Apostle saith not, none of the world knew not God, *sed mundus (communiter) non cognouit*, the world generally knew him not: though the wiser sort among them, as the Philosophers knew him: yet they in respect of the rest of the world, were as none: But the Apostle doth exclude euen the wise from the true knowledge of God, as he saith in the same place, 1. Cor. 1. 20. *Where is the wise, &c. hath not God made the wisdom of this world foolishnes?*

2. Pareus thus answereth, *Impiis negatur cognitio Dei efficax & salutaris, qua ex verbo discitur*, the effectuell and sauing knowledge of God is denied vnto the wicked, which is learned out of the word: but an vnfruitfull and idle knowledge they may haue: Tit. 1. 16. *They professe that they know God, but by workes they denie him.* But the Apostle speaketh not here of the knowledge of God by his word: *the world by wisdom knew not God in the wisdom of God:* but of the naturall knowledge, which the heathen might haue had of God: for as Theodoret well noteth, the Apostle sheweth three kinds of wisdom, two are naturall, the wisdom of man by the light of reason, the other the wisdom of God shining in the creatures: these two the Apostle speaketh of here: the third kind is the wisdom of God in his Sonne Christ, which afterward the Apostle also expresth, v. 24. *We preach Christ the power of God, and the wisdom of God.*

3. P. Mart. Martyr maketh this answer, that there were some among the heathen, which by nature were perswaded there was a God, but afterward, they did not yeeld vnto him, that which was proper vnto God: as the Epicures denied vnto God the gouernement of the world, but made him as an idle beholder of the actions of men, being no agent himselfe: And some likewise grew in that impudencie, that they sought by subtile reasons to prooue, that there was no God. But though this be true, which P. Mart. affirmeth, yet it is too particular to include the whole meaning of the Apostle: for he saith generally of the heathen, *that the world knew not God*, not onely certaine sects of Philosophers among them, but all the Gentiles generally.

4. Pareus hath an other answer, that this naturall light could not bring them to the knowledge of God, because it was obscured and darkned by sinne, and so imperfect thorough the naturall corruption of man. But this doth not fully satisfie neither: for though by mans fall this naturall knowledge is decayed, yet there was sufficient remaining, if the Gentiles had not abused it: at the least, as the Apostle saith, *that they might haue groped after God*, in some sort to haue knowne him.

5. This solution then remaineth, that there is a twofold naturall knowledge, one is onely *speculatiue*, consisting in a bare and naked contemplation of God, bringing forth no fruit: the other is *practicall*, when men according to that light which they haue of God, doe feare him, and worship him: the first kind of knowledge of God the heathen onely had, as the Apostle sheweth, Rom. 1. 21. *When they knew God, they did not glorifie him as God, neither were thankfull, but became vaine in their owne imaginations:* for the heathen, notwithstanding this naturall direction which they had, generally did fall vnto idolatrie, and so dishonoured that God, whom they knew by his creatures. Mart. Perer.

54. Quest. Of the meaning of these words, *That they should be inexcusable*, v. 20.

1. Some thus translate the Greeke words, *eis tō diuin, ad hoc ut sint*, to this ende, that they may be inexcusable: Beza: Pareus: to the intent, that they be inexcusable, Geneuens. And Beza thinketh that God for this cause would haue the light to shine in darknes, *ut homines nihil possent pretexere*, that man should vse no pretext or excuse. But it is hard, to say that God for this ende gaue the light of nature vpon men, to take away all defense and excuse

from them: whereas Gods intent was, that man should thereby come vnto the knowledge of the Creator.

2. *Origen*, *Chrysostome*, doe vnderstand this consecutiue, by way of consequent: that this followed as a consequent vpon their abusing of that naturall knowledge, which was giuen them: and *Theophylact* maketh it like vnto that saying in the Psalme, 51. 4. *Against thee haue I sinned, &c. that thou maist be iust when thou speakest*: it was not the end, but a consequent: so also *Erasmus*: and *Fains*, *est consequens cognitionis illius*, it was a consequent of that knowledge: But the Apostle seemeth to signifie more then so, *Tolet*.

3. *Aretius*, because he can not thinke that to this ende were these helps giuen them, to make them inexcusable, taketh this to be a new argument, against iustification by workes: that whereby the Gentiles were made inexcusable, can not iustifie them: but by their works they were made inexcusable: *Ergo*. But the Apostle speaketh here of the light of nature, which the Gentiles vsed, not of their workes, which follow in the next verse.

4. Wherefore, the meaning of the Apostle is this, that this was not the proper end and vse of this naturall knowledge, to make them inexcusable: but it is *vsus accidentarius*, an accidentall vse; which happeneth through mans ingratitude, that abusing this naturall knowledge, which yet remaineth in man after his fall, they thereby are deprived of all excuse or pretext of ignorance, *Pareus*: so also *Gualter*, *quod gentium vitio factum est, Deo per accidens tribuitur*, that which came to passe by the fault of the heathen, is attributed vnto God accidentally: this sense is well expressed in the vulgar Latine, *ita vt sint, &c. so that they are inexcusable*: as our common English translation also readeth.

55. Quest. Whether there is any naturall knowledge of God in man.

1. *Pererius* here reporteth the opinion of some Schoolemen, whome he calleth Nominals, *Deum non posse naturaliratione, &c.* that God can not demonstratiuely be prooued by naturall reason: *disput. 16.* And *Pareus* maketh mention, *dub. 16.* of one *Osterodius*, who directly affirmeth, that man hath no knowledge of God by nature, or by the contemplation of the creatures, but onely by outward fame and heare-say: his reasons are these:

1. Because many in India and Brasile, are found viterly ignorant of God, because they haue not heard, that there is a God.

2. If there were any such naturall knowledge, all should haue it, but euen among the Philosophers some were found, which denied that there was any God.

3. The Apostle speaketh of the workes of the new creation, namely of his miraculous workes, v. 20. whereby God is knowne.

Contra. 1. The very Indians are not without knowledge of God, though they abuse it: for some of them worship the Deuill for their god. 2. Those Philosophers of malice, not of ignorance, denied that there was a God. 3. The Apostle speaketh evidently of such workes, as were manifest and made knowne to all men: so were not Christs miraculous workes, they came not to the knowledge of all the world.

2. Now, that there is some knowledge of God euen by nature, is euident by the Apostle in this place. 1. He saith, that God hath manifested vnto them, that which naturally may be knowne of him: and that the inuisible things of God are seene and vnderstood by his workes, v. 20. *Pareus*. 2. For how els should all men be inexcusable, if they had not by nature some knowledge of God: whereas many haue not otherwise heard of God? *Perer.* 3. *Cicero* an heathen man confesseth *lib. 2. de natura Deorum, quid potest esse tam apertum, &c. quam esse aliquod numen prestantissima mentis, qua hac regantur*, what is so manifest, when we looke vp to the heauens, &c. as that there is some diuine nature most excellent, whereby all those things are governed? 4. This was the ende, wherefore God created the world that thereby man might learne to know his Creator. 5. And if man naturally had not knowledge of God, then naturally he were not bound to loue God aboue all: for how naturally can he loue and honour him, whom he acknowledgeth not? *Perer.*

56. Quest. Whether the naturall knowledge, which the Heathen had of God, was sufficient vnto saluation.

1. It was neuer doubted of among Christians, whether a man by his naturall strength, without Gods supernaturall grace, might be iustified before God, and so attaine vnto everlasting life: for this were to ascribe all vnto mans free will, & to denie the grace of God: But

this hath bin called into question, whether that this naturall knowledge of God, without any supernaturall instruction or reuelation, had not been sufficient (concerning knowledge) vnto saluation.

Chrysostome affirmeth, *hom. 37. in Matth.* that of those which died before the comming of Christ, *fides Christi, qui nondum venerat, non petebatur*, the faith of Christ, which was not yet come, was not required, &c. likewise *Iustin. Apolog. 2. qui cum ratione olim vixerunt, Christianos esse appellandos, &c.* they which lived in time past according to the rule of reason, are to be called Christians, although they knew not Christ: such as were among the Grecians, *Socrates, Heraclitus*, with others. *Clemens Alex. lib. 6. Stromat.* saith, that they which were before Christ, were made iust either by the law of *Moses*, or by Philosophie, but they wanted onely faith in Christ: and therefore they expected the comming of Christ and his Apostles in hell, *eorumq; ibi predicatione Christi fidem percepisse*, and there by their preaching they attained vnto faith, and so were saued. And further these reasons may be alleadged for this opinion, that this naturall knowledge was sufficient:

1. God requirerh not things impossible: but it had beene impossible for the Gentiles, beside their naturall knowledge, to attaine vnto faith, which commeth by hearing the word, which they had.

2. To know that God is, and that he is a rewarder of them that seeke him, had bin sufficient, *Heb. 11. 6.* but this they might haue attained vnto by nature.

3. The Gentiles by their naturall knowledge of God, might haue beene able to lead their life aright, and to direct their actions both toward God, and man: and therefore it might haue beene sufficient.

Contra. 1. Though it be impossible to attaine vnto faith without the ordinarie meanes, yet it is not to be doubted, but that, if the Gentiles had thankfully acknowledged their Creator, and not abused their naturall knowledge, God would haue given them further instruction: as he did afterward in sending the Apostles to preach the Gospel to all the world.

2. To beleue that God is, and a rewarder of them that seeke him, is the worke of faith: and not of naturall knowledge, as the Apostle there sheweth.

3. Some morall ciuill duties the light of nature might haue directed them vnto, but to order their waies aright toward God and men, their naturall direction had not sufficed without the grace of God: for then some might haue been found among them, who had attained vnto this sufficiencie, by their naturall light onely.

2. Now on the contrarie side: that beside our naturall knowledge, faith in Christ is necessarie, and that without it there is no saluation, thus it appeareth by the Scriptures. 1. Christ saith, *Ioh. 14. 6. I am the way, the truth, and the life:* and *Ioh. 10. 9. I am the doore:* so that none can enter into life, but by this way and doore: he is the lambe of God, that taketh away the sinnes of the world, *Ioh. 1. 29.* he is the Mediator betweene God and man, *1. Tim. 2. 5.* And *S. Peter, Act. 4. 12. that among men there is giuen none other name under heauen, whereby we must be saued:* all these places doe evidently testifie, that without the knowledge of Christ there is no saluation. 2. Further the necessitie of faith also appeareth. 1. Because by faith we are iustified: as the Apostle alleadgeth here out of the Prophet, *the iust shall line by faith,* and without iustification there is no saluation. 2. Inuocation and calling vpon the name of God, is necessarie: but they cannot call vpon him, vpon whom they haue not beleueed, *Rom. 10. 14.* 3. Without faith it is impossible to please God, *Heb. 11. 6.* and where God is not pleased, there can be no saluation. 4. The knowledge of the life to come, and of those those things which God hath prepared for them which loue him, is necessarie vnto saluation: But those things are apprehended by faith, *which is the euidence of things, which are not seene, Heb. 11. 1.*

3. Therefore, the former assertions of *Chrysostome, Iustinus, Clemens*, are vnfound: vnlesse they be vnderstood to speake of perfect, distinct, and complete faith, which was reserued for the times of the Gospel, that such an exact faith was not required of the fathers: otherwise the Scripture generally imposeth necessitie of beleefe in Christ, in some degree and measure, vpon all: *Augustines* iudgement herein is much to be preferred, who thus writeth, *quod scriptum est, non esse aliud nomen sub celo, &c. that which is written, there is no other name under heauen whereby we must be saued, &c. since that time preuailed for the saluation of mankind, when in Adam all mankind was corrupted, &c. epist. 157. ad Optat.*

57. Quest. Whether any of the Philosophers were saved by that naturall knowledge, which they had of God.

1. *Catharinus* a Popish writer, thinketh that where *S. Paul* saith here of the Gentiles, when they knew God, they did not glorifie him as God, that he speaketh not of all the Philosophers: a better opinion may be conceiued of *Socrates* and *Plato*: it is an hard censure, to send all the Philosophers vnto hell: *Erasmus* opinion also is well knowne, who inclineth to thinke that *Cicero* was saued. *prafat. in Tusculan. question.*

2. For the deciding of this question: 1. It can not safely be affirmed, that all the Philosophers and other of the better sort among the heathen were damned: for God might haue mercie on some of them, and bring them vnto repentance, and impart vnto them some more cleare light and knowledge of saluation, then nature could afford: it is therefore hard to set downe, what ende euery one had: God might shew mercy in the very instant of the passage of the soule: And we finde that there were some among the nations, that were strangers from the people of God, that had the knowledge of his waies: as *Iob* with his friends, who liued among the Gentiles, had the knowledge of the true God: the like might be found els-where.

2. Concerning *Socrates* and *Plato*, and other the like in particular, whatsoeuer their end was, which is secret and hid vnto vs, yet by their sayings and doings it can not be gathered, that they had the true knowledge of God, or attained vnto saluation. First, *Socrates*, though he priuately among his friends seemed to mislike of the heathen gods, and acknowledged one onely God, yet publicly he worshipped their gods, and sacrificed vnto them, as both *Xenophon* and *Plato* excuse him, and free him from that imputation, that he contemned the gods of the Grecians: likewise *Plato*, though he sometime seeme to magnifie the one God the Creator of all things, yet he alloweth sacrifices done vnto the heathen gods, and commendeth *Socrates* for rendring his vowes vnto them, and that he commaunded a cocke to be sacrificed vnto *Æsculapius*: to this purpose *Euseb. lib. 13. de prepar. Evang. c. 8. & 11.* the like *Tertullian* reporteth of *Socrates* in *Apologet.* who in contempt of the heathen gods vsed to sweare by a goat, or a dogge, yet in the end caused a cocke to be sacrificed to *Æsculapius*: *Chrysostome* affirmeth the same of *Socrates*, that he sacrificed to *Æsculapius*, and of *Plato*, that he allowed the fables of the Poets of the gods. *hom. 3. in 1. c. ad Rom.*

Seneca, who in his booke *de superstitione*, which is now perished, but cited by *August. lib. 6. de ciuit. Dei. cap. 10.* though he much enueighed against the heathen idols, shewing how they worshipped their gods in the forme of beasts, and fishes, and other shapes, thus writing; *numina vocant, quæ si spiritu accepto subito occurrerent, monstra haberentur*, they call them gods, which if they had spirit and life, and should suddenly meete vs, would be thought to be monsters: yet in the end he resolueth, that all this rabble of the gods is to be worshipped, yet so, that we thinke, *cultum magis ad morem, quam ad rem pertinere*, that this worship rather is for fashion, then in truth: thus, as *Augustine* inferreth, this graue Philosopher, *celebat quod reprehendebat, agebat, quod arguebat*, adored that which he reprehended, and acted that which he misliked. Much better is the example of that auncient and reuerend old man *Eleazer*, who being perswaded by his friends to dissemble as though he did eate swines flesh, and so to saue his life: answered, *non dignum est atati nostre fingere*, it is not befitting our age to dissemble, *2. Macchab. c. 6.*

Hermes Trismegistus, that wise Philosopher among the Egyptians, who did teach many things truly of God, in so much that some called him the Egyptian Moses, yet he spake very absurdly and impiously touching the idols of the heathen, as *Augustine* setteth it downe, *lib. 8. de ciuit. dei. c. 23.* that *simulachra sunt velut corpora Deorum, &c.* that the images were as the bodies of the gods: and he foretellet, and that with greife, that the time should come, when the worship of idols should faile among the Egyptians: wherein he seemeth to note those times, when as by the preaching of Christs Gospel, idolatry should bee banished: wherein he sheweth himselfe an enemy and aduersary to Christ. If this were the behaviour of the most famous Philosophers, who contrarie to their owne iudgement worshipped idols, what is to be thought of the rest? and what argument can we haue of their saluation, who both liued, and died for ought we know, in so grosse idolatrie? Therefore howsoeuer God might haue mercie vpon some of them vpon their repentance, yet it is most certain, that they being without the faith of Christ, could not be partakers of life euerlasting. *Fains.*

Quest. 58. Seeing that the naturall knowledge, which the heathen had was not sufficient vnto saluation, how are they thereby made inexcusable?

1. *Pareus* *duob. 16.* answereth that they to whom sufficient knowledge and strength is denied to attaine vnto saluation, may haue some excuse of their ignorance and weakenesse, if these fowre conditions be obserued. 1. That this their ignorance and imbecillitie commeth not by their owne default. 2. If that light of nature which they had, they had followed, and not wilfully depraued. 3. If they had acknowledged their owne wants, and had desired to haue the same supplied by the grace of God. 4. If God had been any wayes bound to haue giuen them further graces to helpe their ignorance and imbecillitie: But none of these things could be pretended by the heathen: for their ignorance and weakenesse came vpon them by their owne apostasie, and falling away from God: and that light which they had they depraued; neither did they acknowledge their infirmitie, but became vaine and foolish in the opinion of their owne strength; neither is God debter, or bound vnto any, but bestoweth his graces freely.

2. *Pererius disput. 16.* insisteth only vpon the first part of this answer, shewing that there is a double kind of ignorance, *vna est causa culpa*, one kind of ignorance is that which is the cause of fault or sinne, and this excuseth: there is an other, *cuim causa culpa est*, the cause wherof is our fault, and this excuseth not: and such was the ignorance of the heathen, which was caused by their owne wilfull neglecting and abusing of the light of nature giuen vnto them.

3. *Peter Martyr* hath yet a further answer; he distinguisheth betweene the ignorance of the heathen, and their imbecillitie or weakenesse: this the heathen would not haue pretended, because they ascribed all vnto freewill, and therefore they would not haue complained of want of strength: the Apostle then toucheth that, which was most likely to haue been objected by them, namely, their ignorance: and sheweth how euen in that behalfe they were also inexcusable, &c. But seeing as is shewed before, euen their naturall knowledge was insufficient to saluation, the same doubt remaineth still: therefore those two other exceptions concerning their imbecillitie, which *P. Mart.* mentioneth, as that happened by their owne default, and that they did not practise that little knowledge which they had, but abused it, may also be admitted, touching their ignorance, as *Pareus* answered before sufficiently.

4. Hereunto further may be added, that distinction of ignorance, which *Grynus* borroweth from *Augustine*, Not enery one, which is ignorant is excused, sed is solum qui, non habuit unde disceret, but be onely, that had not whence to learne. And therefore *S. Paul* excuseth himselfe by his ignorance, that he persecuted Christ, *I did it ignorantly through unbeleeffe*, 1. Tim. 1. 13. But such was not the ignorance of God, which the Gentiles had, hauing naturall meanes offered vnto them, which they depraued and abused.

Quest. 59. v. 21. How the Gentiles are said to haue knowne God, and yet glorified him not as God.

1. Some thinke that in Scripture, that ignorance, which is caused by a mans owne fault when he may haue knowledge, if he will himselfe, it is called by the name of science and knowledge in Scripture, as *Ioh. 7. 28.* Christ saith to the Iewes, *Tee both know me, and whence I am:* because they might haue knowne if they would: *Iustin. resp. 140. ad 44. Gentium:* so also *Photius*, and *Sedulius*. But this is not the Apostles meaning here: for he saith not, when they might haue known God, but when they knewe God, they therefore had some knowledge of him.

2. Some thinke that they had the true knowledge of God, but they against this knowledge maliciously, and against their owne conscience, worshipped other gods: so *Ambrose*, *Anselm*. But 1. it cannot be shewed, that any of the Philosophers, no not they which come nearest vnto the truth, had the true knowledge of God, for euen *Socrates*, *Plato*, *Seneca*, allowed the worship of the heathen gods, and practised it, as is before shewed, qu. 57. and if any of them thought, that the images were no gods, yet those which they worshipped, were either deuils or Angels, as *Athanas.* sheweth, *orat. contr. idol.* 2. The Apostle here saith, that they became vaine in their imaginations, which sheweth, that they were without the true knowledge of God: *Anselm* answereth, that they had once the true knowledge of God and afterward lost it. But the Apostle saith otherwise, That they did withhold the truth in vnrightheousnesse, v. 18. they lost not that knowledge of the truth which they had, but suppressed

fed it, and kept it vnder, with their vaine imaginations.

3. *Origen* seemeth to thinke, that they were vterly voide of all true knowledge of God, *Dum formas & imagines requirunt in Deo, in semetipsis imaginem Dei perdiderunt*, while they imagined formes and images to bee in God, they lost in themselves the image of God: for there were some Philosophers which held God to be a spirit without any forme or image.

4. Some, whereas it is said, *Ioh. 1. the world knewe him not*, and yet here the Apostle saith, *when they knew God, &c.* giue this solution, that the world knewe the onely God, but not the Sonne, *Gorrban*. But the Apostle speaketh here onely of such knowledge of God, as naturally may be attained vnto: but the knowledge of the Trinitie exceedeth the strength of nature.

5. Wherefore, the Apostle is thus to be vnderstood, that they knew the true God in part, but not perfectly: they held some truths concerning the diuine nature, but they mingled many vntruths and falsities therewith: they acknowledged a God, but they either denied his providence, and power, or they communicated the diuine honour vnto others which were not gods: and thus they knew him, and yet knew him not: In this sense Christ said to his Apostles, *Ioh. 14. 4. Whether I goe, ye knowe, and the way ye knowe: and yet Thomas saith immediately, Lord, we knowe not whether thou goest, how then can we knowe the way?* So they knew Christ, because they saw him, and he was among them: but yet they knew him not perfectly, his power they as yet did not fully vnderstand: So the Gentiles knew God in some sort, but such an one as he was, they did not knowe.

Augustine to this purpose giueth instance in one of their cheife Philosophers, *Hermes Trismegistus*, how he confesseth many things of the true God the maker of the world: *tamen obsecrante cordis ad ista delabatur, &c.* yet by the darkenes of his heart he fallieth to say, that hee would haue men subiect vnto those gods, which are made by men: *Beda ex August.* so they kept the truth as the same *Augustine* saith, *in doctrina multis falsitatibus permixta*, in doctrine mingled with many falsehoods.

And though some among the heathen did hold certaine true principles of God, yet there were others more grosse and foolish, and were vterly ignorant of the diuine nature: taking the fire, wind, starres, and such like to be gouernours of the world: as it is in the booke of wisdom, c. 13. 1, 2. See before of this matter, quest. 52.

Quest. 60. v. 21. *How the Gentiles did not glorifie God, neither were thankfull, but became vaine.*

1. *Did not glorifie him as God*: this word to glorifie, is taken two wayes: either to conceiue an honourable opinion of God, and to magnifie him, and set forth his praise: as *Ioh. 11. 4. This sicknesse is not vnto death, but for the glorie of God, that the Sonne of God may be glorified thereby*: or it signifieth the worship due vnto God, as *Isa. 43. 23. Neither hast thou honoured (or glorified) mee with thy sacrifices*: *Theodoret*, so likewise *Chrysostome* and *Origen*, seeme to take it in the first sense: that the Gentiles did not conceiue so reuerent an opinion of God, in faining him to bee like vnto the images of creatures: so also *Peter Martyr. Gregor. hom. 11. in Exech.* thus vnderstandeth it: they did not glorifie God, *non impenderunt ei cultum debitum*, they did not giue vnto him his due worship: *Ambrose, Anselme, Sedulius*, doe expound the former of the latter: they glorified not God, in not giuing him thanks, but the Apostle set these two downe, as two distinct things: not to glorifie God, and not to giue him thanks: Therefore by this word, *to glorifie*, is better comprehended, both the inward reuerent opinion of God, of his iustice, mercie, eternitie, power, goodnesse, as also the outward worship due vnto him, *Calvin, Pareus*. So the Gentiles did offend in both these: they neither honoured God as they ought, worshipping him and reposing their trust and confidence in him: neither did they returne him thanks for the benefits receiued, but referred all vnto fortune, some to the starres, some to their owne providence.

2. *They became vaine in their imaginations.* 1. *Erasmus* giueth this sense, they were deceived in their expectation, because they tooke themselves to be wise, yet prooued very fooles: but this the Apostle expresth afterward in particular. 2. Some take it in *Aristotles* sense: that is called vaine, which is not brought to the due effect: as the ende of this their knowledge was, that God should be honoured: which ende they attained not vnto, *Martyr*. but indeed they neither had the true knowledge of God, nor yet propounded vnto themselves

selues any such end.

3. Some referre it to the errors of the Philosophers, because they did resemble the God-head by vaine images: *Theodor. Chrysost. Tolet*: but this seemeth to be too particular: they had many vanities beside: and this the Apostle alleadgeth afterward, as a proofof their foolishnes, v. 23.

4. *Augustine* whom *Anselme* followeth, vnderstandeth it of their pride: the knowledge which they had, *suis cogitationibus tribuebant*, they attributed to their owne thoughts, and reason: but their vanitie was more generall, it comprehended other things beside.

5. Therefore hereby are vnderstood all the vaine opinions and inuentions which the heathen, trusting to their owne wit and inuention, coyned concerning the diuine nature: as 1. some denied there was any God, as the Epicures. 2. some doubted thereof, as *Protagoras*, *Diagoras*. 3. some affirmed there was a diuine power, but they made many gods: and them either incorporeall, as the spirits, so the Platonists. 4. or some also made materiall and corporall gods, as the Greekes and Romanes made men departed gods: the Egyptians other creatures, as oxen, geese, crocodyles, yea herbes, as onyons, leekes. 5. some acknowledged one God, as *Plato*, *Aristotle*: but either denied his prouidence in all things done vnder the moone, as the *Peripatetikes*: or tied him to second and inferiour causes, as the Stoikes: this is the vanitie, which the Apostle speaketh of. And as this was their vanitie in their iudgment and opinion, so were they deceiued in their hope and expectation: they thought by such meanes to appease their gods, to procure fauour, to obtaine good things: but the contrarie fell out.

3. *Their foolish heart was full of darkenesse*. 1. By the heart is vnderstood the minde, their very vnderstanding was darkened, *Faui*: the naturall reason in them was obscured, *Gorrhan*. 2. This was a iust punishment vpon them, because they abused that knowledge, which was giuen vnto them: their owne pride and overweening of themselves besotted them, that whereas they thought themselves wise, they became fooles, *in* *Dei* *indicio* *propter* *superbiam*, their foolish heart was obscured through their pride, *Lyran*. 3. That whereas they boasted of the name and title of wisemen: as the Grecians much gloried in their seuen wisemen: as the Romanes had their wisemen also, *Numa*, *Cato*, *Cicero*, yet they were all fooles: for as fooles delight in toyes, and let passe things of greater substance and importance; so they worshipped images in stead of the true God, which the Apostle in the next verse giueth as a reason of their foolishnesse: yea *Socrates*, who was counted one of the wisest Philosophers, desired his friends, beeing now readie to die, to offer for him a cocke vnto *Asculapius*, which he had vowed, *Patens*.

4. Some interpret thus, that while they held themselves wise in temporall things, *facti sunt in spiritualibus*, they became fooles in spirituall things: *Lyran*. But their vnderstanding was darkened euen in morall duties: as *Cato* gaue his wife vnto *Hortensius* desiring her, and tooke her againe when he was dead. *Lycurgus* exposed virgins naked in their plaies and publike spectacles, he commended theft, if it were secret: and many such absurd things euen in ciuill duties, were committed by their wisest men. *Grynem*.

5. *Augustine* whom *Hugo Cardinal*. followeth, doth somewhat curiously distinguish these three. 1. *They became vaine in their imaginations*, this he applyeth to those, which doe measure the diuine nature according to their corporall sense, imagining him to haue parts and members like vnto man, which was the error of the Anthropomorphites. 2. *Their foolish heart was full of darkenesse*, this he vnderstandeth of them, which ascribe vnto God the qualities and affections of the soule of man, as anger, griefe, forgetfulness, remembrance. 3. *When they thought themselves wise, they became fooles*, this he doth interpret of those which doe imagine such things of God, which neither can be found in him, nor in any other creature, neither in the bodie, nor in the soule of man.

6. But this description of the error and blindnesse of the Gentiles is better referred generally to their foolish and carnall deuises, and pretexes whereby they obscured the truth, both in diuine and humane duties: as they alleadged for their images, that they did not worship the image or idoll, but the thing represented thereby: and that as a man cannot haue access vnto the Prince, but by his Courtiers; so there must be mediators to bring vs vnto God: Thus they became foolish in their imaginations, for God is not like vnto man, that he need to bee informed by others: Thus they became fooles, leauing the true substance of Gods worship, and following after shadowes and shewes: as the Apostle saith, *Coloss. 2. 24.*

which

which things haue indeede a shew of wisdom, &c. but substance they had none, *Martyr.*

Quest. 61. How the Gentiles changed the glorie of God into the image of men and beasts, v. 23.

1. They changed the glorie of the incorruptible God. 1. The glorie of God is either absolute in himselfe, which can no waies be changed: or it is considered with relation to vs, as the worship and honour which is yeelded by the Creatures vnto the Creator: this is changed by men, when they giue the honour due vnto God, vnto creatures, *Pareus.* So that indeede they could not deprive God of his glorie, *sed audacia accusantur*, but they are accused of great presumption, that as much as in them lay, they attempted to robbe God of his honour, *Martyr.* 2. God is said to be incorruptible, because he onely of himselfe is free from all corruption and change: the Angels are incorruptible, yet not originally, but by the will of God, *Pareus: infelix mutatio*, this was an unhappie change of the true glorie of God, into a similitude; of the verie God, into an image; and of the incorruptible, into that which is corruptible, *Gorrhan.* 3. This they did two wayes; first, in ascribing diuine honour to such things, as by nature were not gods, as the Egyptians did worship beasts and other creatures for their gods: then in seeming to honour the true God by the images of men and beasts, *Pareus.* 4. Some take the words in this sense, as though they should thinke that the godhead was like vnto these things, as S. Paul toucheth that error, *Act. 17. 29. Wee ought not to thinke that the Godhead is like to gold or siluer, &c.* But the meaning rather is, that they giue the diuine honour due vnto God, vnto the images of men and beasts; for the Apostle seemeth here to allude to that place, *Psal. 106. 16. they turned their glorie into the similitude of a bullock, &c.* yet the Israelites did not thinke God to bee like vnto a calfe or bullock, *Tolet.* now whereas in the Psalme, it is said, *their glorie*, but here *the glorie of God*, the reason is, because *gloria eorum Deus*, God was their glorie; for there can be no greater honour vnto a nation, then the true worship of God, *Mart.* 5. The Apostle here doth diuerse wayes exaggerate this grosse idolatrie of the heathen. 1. *maxime ridiculum est, &c.* it was ridiculous that they tooke vpon them to change the glorie of God: 2. then *quod in tam absurda mutarunt*, that they changed it into such absurd things, *Chrysostome.* 3. he saith nor, they changed the glorie of the incorruptible God, into a corruptible man: but into *the similitude of the image, &c.* not naturall, but such as was fashioned and framed by the hands of man, *Gorrhan, Tolet.* 6. And whereas some of the Philosophers were not so grosse to thinke, that the very images of wood, gold, or siluer, were the gods, but that the gods were represented in them: yet both the one and the other did worshippe them for gods, as *Athanasius* sheweth, *orat. cont. idolat.* and *Augustine* saith well, *Quis orat intuens simulachrum, qui non sic afficiatur, ut ab eo se exaudiri putet, &c.* who prayeth looking toward an image, and is not so affected, as though hee thought it heard him, and hopeth to haue performed by it, that which hee desireth: whereupon men addicted to such superstitions, doe turne their backe vpon the Sunne, and powre out their prayers before the image of the Sunne, *August. tractat. in Psalm. 123. ex Beda.*

Quest. 62. Of the diuerse kinds of idolatrie among the heathen, in worshipping the images of men and beasts, v. 23.

1. *Varro* a famous antiquarie among the Romanes, who wrote the 41. bookes of antiquities, whereof 25. are of humane matters, 16. of them of diuine, he maketh three kinds of Theologie or heathenish diuinitie: one fabulous and poeticall, wherein the Poets doeaine many vndecent things of the gods, as that they committed theft, adulterie: that some of them had their beginning out of the thigh, some out of the head of Iupiter: there was also a naturall Theologie, which the Philosophers handled: as whether the gods were eternall, what their beginning was, whether of the fire, as *Heraclitus*, or they consisted of numbers, as *Pythagoras*; or *ex atomis*, of small motes, as the Epicures: the third was ciuill Theologie, which belonged to the Priests, as what gods ought to be worshipped, and with what ceremonies and sacrifices: this was for cities, the second for the world, the first for the theatre or stage; to this purpose *Varro.* But *Thomas* sheweth how in this place, the Apostle condemneth all these kinds; the Ciuill, which consisted in the adoration of images, in these words, *They turned the glorie of the incorruptible God, into the similitude of the image, &c.* the fabulous and poeticall, in these words, v. 25. *Which turned the truth of God into a lie:* and the naturall, obserued by the Philosophers, he condemneth in saying, v. 25. *They serued the creature, forsaking the Creator. Thom. in hunc locum.*

2. *Plutarke 6. c. lib. 1. de placit. Philosoph.* diuideth the heathen idolatrie into 7. kinds. 1. they obserued the heauens, and starres, and when they saw that by their motion and influence the things belowe were much guided, they gaue vnto them the name of gods. 2. they made some profitable and wholesome gods, as *Iupiter, Iuno, Mercurie*. 3. some vnprofitable, as *Mars, Saturne*, the Furies, whom they appeased with sacrifices. 4. they gaue the fourth place vnto the passions and affections of the minde, as to loue, venerie, desire. 5. Then they made goddesses of the vertues, as of Iustice, Fortitude, and such like. 6. Then follow the poeticall fictions, as *Hesiodus* generation of the gods. 7. They ascribed diuine honour vnto those, that had bestowed any benefits, or found out any profitable inuention for men, as *Hercules, Castor, Pollux, Bascub*.

3. And of all other people the Romanes exceeded in the varietie of idolatrie; *Tertullian in Apolog.* citeth *Varro*, that he brought in 300. Iupiters, and of other kinds they had an infinite number of gods; whereof *Augustine* giueth this reason, *Roma quanto maior facta est, sicut nautis nautas, tanto plures adhibendos esse Deos putauit, &c.* Rome the greater it waxed, as a great shippe requireth more mariners, so they thought to vse many gods, as though a fewe gods sufficed not for their greatnesse, *lib. 3. de ciuit. c. 12.* *Leo* addeth further, *Cum pene omnibus dominaretur gentibus, omnium pene seruiebat erroribus*, when as they bare rule ouer all nations, they became slaues to all their errors, *Serm. 1. de Natal. Pet. & Paul.* and they in pollicie did worshippe the gods of all other nations, *ad dilatationem imperij*, for the enlarging of their dominion; thinking thereby the rather to insinuate themselves, *Lyranus*.

Quest. 63. Of the grosse idolatrie of the heathen in worship-
ping the images of men, and of beasts,

uer. 23.

1. Of the image of a corruptible man, &c. 1. In the booke of wisdome two reasons are yeelded of the adoration of images, *Nimius amor amicorum, & nimius timor tyrannorum*, too great loue of friends, and too great feare of tyrants; of the one they made images to remember them, of the other to flatter them, *Gorrhan*. 2. The *Assyrians* were the first that worshipped the image of a man, namely of *Belus* the father of *Ninus*, whome the *Babylonians* called *Bell*, the *Sydonians* *Baal*, the *Iewes* *Beelzebub*, the *Philistims* *Zebet*, *Haymo*. 3. The *Romanes* after the comming of *Eneas* into *Italie*, worshipped also the images of men, as *Iupiter, Romulus: ex gloss. ordin.* 4. And they worshipped not onely men of desert, but lewd persons; as the *Romanes* made *Larentia*, a common strumpet one of their goddesses; *Simon Magus* they inagured with the title of a god, *Tertullian in Apolog.*

2. And of birds, and fourefooted beasts, and of creeping things. 1. Herein appeared the great follie of the heathen, who beside the adoration of images of men, gaue diuine honour vnto creatures: the *Romanes* worshipped a goose, the *Egyptians* the hawke, and the *Crocodile*, and other beasts beside, *Haymo*: and the *Philistims* *Dagon* in the forme of a fish; and *Ambrose* saith, the *Pagans* had *Coracina sacra*, their sacred rauens solemnities. 2. But the *Egyptians* exceeded all other nations in these abhominable fooleries, as *Diodorus Siculus* expresseth at large, *lib. 2. c. 4.* which narration of his may be sorted out to these particulars. 1. First, their grosse superstition appeared in the adoration of diuerse kinds of beasts and foules, as at *Memphis* they worshipped the god *Apis* in the likeuesse of a pide cowe, in *Midata* a goat: at the lake *Mirides* the crocodyle, and a lyon in the citie *Leonce*. Beside they adored dogs, and cats, wolues, vultures, water rats, which were enemies to the crocodyles, and gnawed a sunder their bowels. 2. Those their beasts and birds, which they held sacred, they kept very carefully in places neere vnto their Temples, and appointed keepers for the, prouiding them diuine meate, soft beds, and beside they vsed to bath and wash them with sweet water and spices. 3. If any chance to kill any of them, he was put to death for it, they spare none, for at such time as *Ptolome* was receiued into amitie and societie with the *Romanes*, there chanced one of the *Romanes* to kill one of them, who notwithstanding the mediation of the King himselfe, and the nobles, could not escape the hands of the people. 4. If any of them die in an house, there is great mourning and lamentation made, and they bestow great cost vpon the burials: in *Ptolomeus Lagus* time, who succeeded *Alexander*, there died at *Memphis* an old oxe, in the burying whereof the keeper bestowed 50. talents, which he borrowed of *Ptolome*, and *Diodorus* in the same place reporteth of some, that had employed an 100. talents that way.

3. This kind of Egyptian Idolatry the *Romanes* also learned, after the ouercomming of
Alexan.

Alexandria, gloss. *ordinar.* Tertullian obieſteth to the Romanes, *iumenta omnia cali à vobis, vosq; omnium pene pecudum, & bestiarum esse cultores*, that they worshipped all kind of cattell and beasts: *Valerius Maximus* hath a memorable historie, *lib. 1. c. 8.* how they brought a serpent in honour of *Æsculapins* from *Epidaurus*, which came of it owne accord into one of their shippes, and there lay folded together one part within an other, and so was brought to Rome: which narration if it be true, it was either the deuill in the likenesse of a serpent: or the deuill vsed the serpent, as his instrument. The reason hereof, why that Sathan vseth Serpents to worke by, and to deceiue men, *Augustine* rendreth to be this; *Hec permittuntur, ad primi facti memoriam commendandam, &c.* those things are permitted vnto Sathan to delude and deceiue men by serpents; as in causing them to mooue at the enchantment of men: to call to minde the first fact of Sathan, in seducing our first parents by a serpent, *lib. 11. de Genes. ad liter. c. 28.* *Pherecydes Syrus* writeth that the spirits were cast downe from heauen by *Iupiter*, the Prince whereof was called *Ophioneus*, that is, *serpentinus*, serpentine, *ex Lodov. Vm. in lib. August. de ciuit. dei.*

4. Thus were the heathen blinded, that as *Ambrose* in this place saith, *Eorum quæ praua sunt, & inimica homini, similitudini, &c.* that they gaue the honour of God, euen vnto euill things, such as were enemies vnto man. They might pretend, that in worshipping serpents, and such other deadly things enemies to man, they adored the diuine wrath and reuenge of God, who vseth those creatures as his instruments to punish men by, *Mart.* But this is a foolish pretence: the like may the men of *Calecut* alledge for worshipping of the deuill, *ne noceat*, that he should not hurt them: they should rather haue turned themselues vnto God, as the onely *ἀλξίμανδρ*, turner aside of all such euills.

5. This grosse idolatrie of the heathen, in worshipping the images of creeping things, and beasts and such like, did not containe it selfe among the heathen onely: but the Israelites also learned to follow the Gentiles: as *Ezechiel* was commanded to digge an hole through the wall, whereby he came into a secret place, where hee found the similitude of creeping things, and abominable beasts painted vpon the wall, and the Elders of Israel standing before them with their censers, *Ezech. 8. 10. 11.*

6. But whereas the heathen commonly pretended this excuse, that they did not hold such things as they worshipped to be gods: but they in them worshipped God: as *Symmachus* obieſted in his oration, wherein he craued of the Emperours *Valentinian* and *Theodosius*, the restitution of the Romane gods: that the heathen had respect but vnto one onely God, *sed ad illum per diuersa itinera pergant*, but they haue diuers wayes to bring them vnto that God: this friuolous cause is here taken away by the Apostle, who saith, that the heathen changed the glorie of the incorruptible God, into the similitude of those things. And *Augustine* further hereunto maketh this answer, *quod illic facit ara, si non illud habent pro numine*, what doe their altars there before their images, if they take them not to be their gods. And whereas *Symmachus* pretendeth many waies to lead vnto one and the same God, the Scripture teacheth vs, that as there is but one God, so there is but one way, which hee hath prescribed vs, whereby to come vnto him: as our blessed Saviour saith, *Ioh. 14. I am the way, the truth, and the life*: we can not come vnto God who is the fountaine of life, but by Christ, who is the way. This and other obiections made by *Symmachus* are answered at large by *Ambrose*, *epist. 30.*

7. Of this kind of idolatrie, was that heathenish deuise of the Astronomers, in imagining the image of beasts and foules among the starres: which was Sathans subtiltie, to bring man, *ut se submitteret ijs rebus, &c.* to submit himselfe to those things, which hee was made Lord and gouernour of. *Pet. Mart.*

Quest. 64. How God is said to haue deliuered them to their owne hearts lusts, v. 14.

1. Some doe expound this onely by way of permission, *tradidit, nihil aliud est, quam permisit*, hee deliuered or gaue them vp, that is, suffered them: so *Chrysostome*, *Origen*, *Oecumenius* with others: *Chrysostome* vseth two similitudes: like as if a captaine should withdraw himselfe from his souldiers, and so in the time of battell, they fall into their enemies hands: the captaine might be said to deliuer them vnto their enemies: likewise a King hath a Son that is giuen to riot, whom he cannot reclaime, he leaueth him to himselfe, that by experience he may see his owne folly. *Theodore* also to the same purpose vseth this similitude, that God leaueth men to themselues, *tanquam cymbam absque rectore*, as a ship left without a pilote:

pilote: *Theophylact* likeneth God herein to a Physician, who hauing to deale with an vnruely patient, that will not obey his precepts, taketh no more care of him; likewise *Ambrose* thus expoundeth, *tradere est permittere, non incitare*, to deliuer vp is to permit, not to incite, or stirre vp. *Damasceen. lib. 4. de fide orthodox. c. 20.* sheweth, that it is the vse of Scripture to call the permission of God, his action, that he is said to doe that, which he onely permitteth and suffereth: yea *Pererius* here addeth further, that the permission of God sometime *nomine precepti appellatur*, is called by the name of precept: as, where as Christ saith according to Matthew, c. 19. 8. *Moses suffered you for the hardnes of your heart, to put away your wines*; according to S. Marke, c. 10. 3. he saith, *What did Moses commaund you?*

Sotus in his commentarie maketh two kindes of permission: *est una generalis*, there is one generall, when any man is suffered to sinne, but this permission is not called a deliuering vp: *altera est singularis quadam & valde formidabilis*, there is an other a singular and most fearefull kinde of permission, when God for the punishment of former sinnes, suffereth one to be blinded, and hardened in his sinne: which kind of permission the Apostle speaketh of here. Of this opinion generally are the Romanists, that this deliuering vp is vnderstood of permission; as *Lyranus* with the ordinarie gloss. *Varabius, Tolet.* the Rhemists.

Contra. 1. To make God onely a sufferer or permitter of things to be done, doth admit a double inconuenience: first, they make God an idle beholder of mens actions, like as *Homer* bringeth in *Iuppiter*, feasting and sporting himselfe in Aethiopia, while the Grecians did take Troy: and againe, they make God accessarie and consenting vnto euill: for like as the father, or master of the house, if he should suffer his seruants to liue riotously, and giue themselues to all licentiousnesse, though hee doe not encourage them to it, yet in not hindering them, he seemeth to giue content: the like inconuenience also would follow, if God should be a permitter or sufferer onely of such things to be done: *Pareus.*

2. But it will be here objected, that if God suffer sinne to be done in the world, it could not be: how then is not he to be accessarie to that, which he doth not hinder? *Ans.* God is here otherwise to be considered, then as man: we can not suffer any euill to bee done before vs, which is in our power to hinder, but we must guiltie of it: But the Lord is alwaies most iust: euill should not be done in the world, if it did not stand with Gods will and pleasure; who notwithstanding is therein iust, and good, as *Augustine* saith, *probando patientiam dat locum penitentia, nolens aliquem perire, &c.* the Lord therein sheweth his patience in giuing way vnto repentance, because he would not haue any perish, &c. and so he concludeth, *Deus non facit voluntates malas, sed vititur is, ut voluerit, cum aliquid inique velle non possit*, though God make not mens wills euill, yet he vseth them, as it pleaseth him, and yet he willet not any thing vniustly. *August. contr. Iulian. lib. 5. c. 3.*

3. *Chrysostomes* similitudes are not fit: for the captaine which leaueth his armie, is a betrayer of them, and the very cause of their deliuering vp: but so is not God the author of euill: and the father can not turne his sonne from his licentious life: but God is able to turne the heart. *Martyr.*

4. Seeing the Scripture ascribeth vnto God manifest action, as shall appeare afterward: as he is said to haue hardened Pharaohs heart, and to bid Shemei curse David, and such like; it is a forcing of Scripture to applie that vnto a bare permission, which sheweth an actiue and working power: *Pareus.*

2. An other way, how God is said to deliuer them vp, is by the subtraction, and withdrawing of his grace: as he which taketh away the proppe or pillar, that beareth vp a great stone or weight, may be said to be the cause of the fall thereof: *Thomas.* Thus *Gregorie* expoundeth: God is said to harden the heart, *quando cor reprobum per gratiam non emollit*, when he doth not mollifie with his grace a reprobate heart: So also *Augustine*, *Deus non indurat cor impertiendo malitiam, sed non largiendo gratiam, &c.* God doth not harden the heart, by imparting vnto it malice, but in not giuing vnto it grace: So also *Thomas* vpon this place: God directly doth not deliuer ouer men to vncleannesse by inclining the affections, *sed indirecte tradit in peccatum, in quantum subtrahit gratiam*, but he doth indirectly deliuer them to sinne, by withdrawing his grace. This interpretation may safely

bee admitted, but yet it seemeth not fully to expresse the meaning of the Apostles phrase: for deliuering vp, signifieth more then a subtraction onely, or depriving one of grace.

3. Some doe expound the Apostle thus, that God is said to harden the heart, and to deliuer vp vnto concupiscence, and such like, by ministring occasion, which is perueried by the wicked vnto euill: for as vnto those that loue God, all things are turned to the best, so vnto those that hate God, all things make for their ruine and destruction: thus the miracles and wonders wrought in Egypt, and the messages which Moses brought from God vnto Pharaoh, were a meanes to harden Pharaohs heart, not so intended by God, but so perueried by Pharaohs malice. Thus God is saide to doe those things, because by occasion of such things as the Lord doth, other things fall out: In this sense it is said, that he *which loneth iniquitie, hateth his owne soule*, not that he intendeth directly the death of his soule, but because he doth such things, as procure the death of his soule: So the Lord bestowed many benefits, and temporall blessings vpon the heathen, which they abused to couetousnes, and watonnnes, in following of their owne lusts. This interpretation followeth *Pet. Martyr*, and *Pererius*. But this seemeth to be no fit exposition: *God deliuereth them vp*, that is, they abusing the blessings of God vnto wantonnes, deliuered themselues vp: for the Apostle heresheweth, that this deliuering of them vp, was inflicted as a punishment vpon the Gentiles for their idolatrie: and therefore God must bee considered here as a iust Iudge, who had an hand in this their punishment, otherwise, then by ministring occasion onely.

4. Some doe thus interpret, *tradidit illos Deus, id est, delictum in Dominum*, God deliuered them vp, that is, their sinne committed against God deliuered them: as we say, *perdidit illem pecunia*, his money was his destruction: whereas it was not the money, but the abuse of the money which hurt him: so *caten. Grac.* which *Stapleton* followeth. But *Fains* here well answereth, that, here money is considered *παθητικός*, by way of passion, it is a thing vsed, as an instrument, it hath no action: but an actiue power is here giuen vnto God.

5. The blasphemous Manichees were here driuen to this strait, because they would free God from beeing any way accessarie to euill, that they made two gods, one good the father of Christ, and the author of the new Testament, the other euill, the author of the old: and that God it was, which is said to haue hardened Pharaohs heart, and to bid Shemei curse David: and of this god, they vnderstood S. Paul to speake, 2. Cor. 4. 4. *In whom the god of this world hath blinded the mindes*: But the Manichees doe here manifestly contradict the Apostle, who saith, Eph. 4. 6. *There is one God, and father of all, &c. who is aboue all*: there are not then more Gods then one. And in that other place, by the *god of this world*, the Apostle meaneth Sathan, who is the prince of the darknes of this world, who is so called because he is so held to be of the infidels. Some thinke that God may as well be said to blind the minds of infidels, as here to deliuer them vp to their owne concupiscence: as *P. Mart.* following *Augustine*: But the Scripture vscth not so to speake of God: the God of this world, is all one, as to say, *the prince of the world*, which name Christ giueth vnto Sathan, Ioh. 14. 30.

6. Wherefore, there is more to be considered in these actions, of hardening the heart, & deliuering vp vnto a reprobate sense, then bare permission only, and subtraction of grace: these we refuse not, so that permission be here vnderstood, as ioyned with Gods will: for otherwise to thinke that God permitteth any thing, which he can not hinder, were great blasphemie, *Fains*: yet God hath a further stroke in these actions, then by permission onely, and withholding of his grace. 1. *Augustine* doubteth not to affirme, that not onely the good wills and mindes of men, which God maketh good of euill, are in Gods hand, but also the euill mindes and wills of men, are so in Gods power, *ut eos quo voluerit, quando voluerit, faciat inclinari*, that the same God causeth to be enclined, which way he will, and when he will: and he giueth instance in diuers places of Scripture; as how God is saide to haue hardened Pharaohs heart, that he bid Shemei curse David, *non iubendo dixit, sed eius voluntatem proprio suo vitio malam in hoc peccatum iusto suo iudicio inclinauit*, not that he in deede badde him, but by his iust iudgement he inclined his will, beeing euill of it selfe, into this sinne: so it is saide, 2. Chron. 25. 20. *But Amaziah would not heare, for it*

was of God, that he might deliuer them into his hand, &c. likewise Ezek. 14. 9. If the Prophet bee deceined, when he hath spoken a thing, the Lord hath deceined that Prophet: vpon these and other such places, *Augustine* thus inferreth: that it is manifest, *operari Deum in cordibus hominum, ad inclinandas eorum voluntates, quacumq; voluerit, &c.* that God worketh in the hearts of men to incline their wills, which way he will, either vnto good for his mercie sake, or vnto euill, according to their desert: *iudicio suo aliquando aperto, aliquando occulto semper autem iusto*, by his iudgement sometime open, sometime hid, but alwaies iust: thus *August. lib. 5. contr. Iulian. c. 3.* All these places alleadged shew, that God in such actions, is to be considered as an agent, and yet is free from the imputation of any euill.

2. Which that it may more fully appeare, these considerations following are here necessarie. 1. We must distinguish, between the motion of the mind, & ἀταξία, and the disorder or euilnes of the motion, *Pareus*: and there are two things in sinne, actio, & defectus, the action it selfe, and the defect or fault: the action is of God, but not the other, *Mart. so Hugo Cardinal. Deus non incitat ad malas actiones, in quantum sunt mala, &c.* God doth not stirre vp vnto euill actions, as they are euill, but as they are actions. 2. Beside, sinnes are considered three waies: first as they are transgressions of the law of God: then as they are causes of other sinnes: in neither of these respects doth sinne any way stand with the will and pleasure of God: thirdly, as they are *pæna precedentium scelerum*, punishments of sinnes before-going: and so they are of God: so then, as there is ἀταξία, a disordered motion in sinne, God no way is accessarie vnto them: but the ἀντιμίσθια, the infliction of them as a punishment, proceedeth from the iust iudgement of God. *Pareus*. 3. As God is to be considered, as a iust Iudge in punishing sinne by sinne, so likewise as a wise foreseeer, and prouident worker and contriuer of all things, to effect his good pleasure: so then we affirme, *Deum iusto suo iudicio ordinare, &c.* God doth so ordaine in his iust iudgement, that men be deliuered vp to their owne concupiscence: as the Iudge deliuereth malefactours ouer to the tormentor, or hangman, *Caluin: carnifex agit vi, & autoritate iudicis, &c.* the tormentor worketh by the authoritie of the Iudge: yet *carnificis opus, cum imperio iudicis non confundo*, I confound not the worke of the hangman with the commandement of the Iudge, saith *Beza*: So it is true, as *Fains* here saith, *Deus arcano suo iudicio effecit, &c.* God so wrought by his secret iudgement, that they which were already estranged from him, *magis auerterentur*, should be estranged more.

But it will be thus objected against this resolution. 1. *Iulianus* the Pelagian thus cauilled, If this concupiscence, vnto the which the Gentiles were deliuered vp, were a punishment of sinne, then it is good and commendable. *Ans.* It followeth not, for by the same reason the deuill should deserue commendation, because he is the executer of Gods reuenge, and punishment. 2. He objecteth, that they were left by the patience of God, not per potentiam compulsi, not compelled by his power. *Ans.* 1. God sheweth herein both his patience and his power, as the Apostle sheweth, *Rom. 9. 22. What if God would, to shewe his wrath, and make his power knowne, suffer with long patience, the vessels of his wrath prepared to destruction, &c.* 2. Yet although God herein shew his power and secret iudgement, in punishing them with their owne concupiscence, yet he forceth not their wills, but bee- ing euill of themselves, he giueth them ouer further to all impiety. 3. Object. The Apostle saith, *Eph. 4. 19. Which beeing past feeling, haue giuen themselves vnto wantonnesse, &c.* they then giue themselves ouer, God giueth them not vp. *Ans.* It followeth not: for both God doth deliuer them vp, as a iust Iudge, and Sathan as a minister of Gods vengeance: and they themselves, as willingly precipitating themselves into all vncleannes: So God deliue- red vp his Sonne vnto death, and the Iewes also: in one and the same action, God is iust, and man guiltie: *quia in vna re quam fecerunt, causa non est vna ob quam fecerunt*, because in one and the same thing which they did, there was not one cause, for the which they did, *August.* See more of this question, *Hexapl. in Exod. c. 11. qu. 15. to qu. 28.* where it is discussed at large.

65. Quest. How the Gentiles are said to defile their bodies in themselves, v. 24.

1. *Chrysostome* thus interpreteth, *propria corpora inter seipsos dehoneſtari solitos*, that they were accustomed to defile their bodies betweene themselves: so also *Erasmus*, *Vatablus*, and *Beza*: *Theophylact* readeth, *à seipsis*, of themselves: but in the originall it is ἐν ἑαυ- τοῖς, in themselves: as the vulgar Latin translateth: so also *Calv.* *Pareus*. 2. Some retaining this reading, by in themselves, vnderstand that kind of pollution and vncleannes, which men

commit with themselves, & not with any other person, *Ansel. Gorr.* for there are three kinds of sinnes of vncleannes against nature: either the same party with himselfe worketh vncleannes: or with an other person, of the same sexe, but of the same kind, as man with man, or with an other kind, as man with beast: the first of these is signified here, *Lyranus*. 3. Some thinke that the Apostle speaketh of such vncleannes, which was committed by themselves one with an other, *Osiand.* but that is spoken afterward. 4. *Tolet* taketh this to be vnderstood, not of sinnes against nature, but of adultery, fornication, and such like: that first they fell into *peccata simplicia*, into simple sinnes, then as they exceeded in idolatry, so they fell into more grosse sinnes. 5. But this is better vnderstood generally of all kind of pollution, and vncleannes, naturall, or vnnaturall, which was committed in themselves, that is, against their owne bodies: for other sinnes are committed without the bodie, but the sinne of vncleannes defileth the bodie, and such doe sinne against their owne bodies: as the Apostle sheweth, 1. Cor. 6. 28. And so *Augustine* distinguisheth betweene *flagitium*, and *facinus*: the first is that which one committeth against himselfe in defiling his owne body, and soule: the other is in hurting of an other, *Pareus*. 6. And this was the first recompence of retaliation, that as they had dishonoured God, so they should dishonour themselves: and like as they had turned God into the similitude of beasts, and beasts into gods; so they themselves should be giuen ouer to beastly affections. *Fains*.

66. Quest. How they worshipped the creature, rather then the Creator.

1. So readeth the vulgar Latin, and the Syrian translator: but vpon this reading it would follow, that they worshipped the Creator, but not so much as the creature: and the same inconuenience followeth to read, *aboue the Creator*, *Chrysost.* *Vatabl.* but the word in the originall is *παρά*, which signifieth, beside the Creator: as *Cyprian* well giueth the sense, *relictō Creatore*, the Creator beeing forsaken, *lib. 3. contr. Iudeos, c. 10.* and *Hilarie*, *præterito Creatore*, the Creator beeing omitted: so also *Beza*. 2. *Tolet* here noteth, that they committed two things in their idolatrous worship, *unum ad intellectum, alterum ad voluntatem spectat*, one concerneth the vnderstanding, in the error of their minde: they changed the truth of God, the true worship of God into a lie, that is, a lying image: the other was in their will and affection, in worshipping the creature. But *Grynæus* addeth a third degree, which was in their action: for he distinguisheth these two, *they worshipped*, and *serued*, the first he applieth into the inward veneration and worship, the other to their outward seruice. 3. By the creature, is not onely here vnderstood such things as were, and had an existence in the nature of things, as the Sunne, the Moone, the starres, but they did also worship *ἐκ ὄντα*, such things as had no being: which were of three sorts, either such as neuer were in the world, but were imagined gods and goddesses, as *Venus*, *Pallas*, *Herculius*, *Febris*, and such like: or such as were sometime in the world, but were now dead, and not in the world, as *Hercules*, *Romulus*, so *Fains*: and they worshipped some things of diuers shapes, which neuer were, nor could be in the world: as *Iupiter* of *Lybia* had a rammes head, and *Anubis* of *Egypt* a dogges head: the *Faunes* and *Satyrs* had goates feete, the *Naiades* and *Tritones*, had a mixt shape with men, and fishes: *Aretius*: by the creature then is vnderstood, whatsoever beside the Creator, which they worshipped.

4. Whereas the Apostle addeth, *which is blessed for euer*: *Chrysostome* well noteth, *nullo ille ex hac impietate damno afficitur, &c.* that God, notwithstanding this contumelie offered him by idolaters, sustained no losse thereby, he still remained blessed for euer: and that it is said for euer, a difference is shewed betweene the honour of God, which remaineth inuiolable for euer, and the honour of idols, which remaineth but for a time. *Gorrh.*

Quest. 67. Of the vnnaturall sinnes of the heathen.

v. 26. For this cause God gave them up, &c. 1. *Aretius* taketh this to be but an *ἐκθεσις*, a further explanation of that which the Apostle had spoken of before: but it is rather an *ἐκθέσις*, an exaggeration rather, and amplification: for it is more to be giuen ouer, *πᾶσι*, vnto passions, then *ἐπιθυμίαις*, vnto the lusts of the heart: for they differ in three things, 1. the passion here signifieth a settled disease of the minde, which could not be remooued, whereas the lust of the heart was not yet perfected, *Fains*. 2. By the lust is signified their vncleane desires, but here the Apostle also speaketh of their vncleane acts, *Pareus*: 3. And before the Apostle touched such vncleannes, as defiled the bodie: but now they are giuen ouer vnto such vile affections as also defile the mind, depriving it of the vse of reason, *Tolet.*

2. How

2. How the women did change the naturall vse, may seeme strange: *Theophylact* thin-
keth it was *obscenum aliquid, quod nec dici fas est*, some obscene thing, that is not to be vt-
tered. *Lyranus*, so also *Tolet*, and before them *Ambrose* and *Anselme*, vnderstand it *de com-*
mistione faminarum inter se, of the commixtion of women among themselves, as the men
were defiled betweene themselves. But rather he reth the naturall vse is to be referred vnto
the organe and instrument of generation: when the women did prostitute themselves, the
men exercising *praposterum & sterilem venerem*, preposterous and sterillous venerie, *Osiand.*
Sodomiticos concubitus, or they companied with men, as Sodomites, *Pareus*: and as *Augu-*
stine saith, when the males abused *ea parte corporis, qua non ad generandum instituta est*,
that part of the bodie in the female, which was not appointed for generation: so the Syrian
translator, *re qua non est ex natura usa sunt*, they vsed the thing both, which was not of na-
ture, &c.

3. So likewise the men with men wrought filthines: actiuelly, in forcing vpon other vn-
naturall acts of vncleannes: and passiuelly, in suffering others to doe it: this was the sinne of
Sodome, for the which they were destroied. *Socrates* is noted among the Philosophers for
masculine venerie, which *Plato* condemneth. And the Apostle may seeme to haue speciall re-
lation here vnto the abominable vncleannes of the Romanes, and specially Nero, who was
a monstrous beast for such finnes against nature, *Pareus*. *Chrysostome* here elegantly sheweth,
how whereas by Gods ordinance, in lawfull copulation by marriage, two became one
flesh, both sexes were ioyned together in one: by this Sodomiticall vncleannes, the same
flesh is diuided into two, the men with men working vncleannes as with women, and so
serue in stead of two sexes.

68. Quest. How one sinne is punished by an other, vpon these words,
And receiued in themselves such recompence
of their error, &c. v. 27.

1. There are some finnes, which are as punishments of former finnes, which are *non tor-*
menta peccantium sed incrementa vitiorum, not so much the torment of sinners, as the encrea-
sing of sinne, as *Augustine* saith. And here we may make a foure-fold distinction of finnes:
1. Some are not onely finnes, but the causes also of finnes following: as *Gregorie* giueth in-
stance of one giuen vnto riot and excesse in eating and drinking, which causeth him tho-
rough the lustines of his flesh to commit adulterie: here the Epicures life is both a sinne, and
the cause of an other sinne, namely adultery. 2. Some finnes are both the cause of an other
sin following, and the punishment of a former: as if the adulterer proceed further to commit
murther: here adultery is the punishment of his gluttonie, and the cause of murther. 3. And
there is a sinne, which is the punishment of a former sinne, though it bring forth no newe
sinne: as murther here is the punishment of adulterie. 4. Some finnes are neither the causes,
nor punishment of other finnes, but simply finnes in themselves: as namely, when any one
repenteth of his sinne, and proceedeth no further.

2. But here it will be objected, that every sinne is voluntarie, but the punishment of
sinne is inuoluntarie: how then can sinne be a punishment: and every punishment of sinne is
iust, and so of God, but sinne is vniust, and not of God, therefore not a punishment? To this
obiection diuers answers are made.

1. The master of the sentences, *lib. 2. distinct. 36.* giueth this solution, that sinne is said to
be a punishment, not as it is a fault committed by the will: but in respect of the effect which
it worketh in the soule, which is the corrupting of the minde, and making it guiltie of dam-
nation. But in this sense, every sinne should be a punishment of sinne: because the minde is
thus corrupted, and made guiltie euen by the first finnes, which one committeth.

2. Therefore *Thomas Aquinas* addeth further, that sinne in respect of the nature there-
of, because it is voluntarie, is not a punishment, but in respect of the cause, which is the sub-
traction or remoouing of the grace of God, whereby he falleth into further sinne. And fur-
ther he explaneth the matter thus: that sinne is a punishment 3. waies, either in respect of
somewhat going before, as the absence, or subtracting of the grace of God; or of somewhat
which accompanieth sinne, either in the minde, as the corrupting and polluting of it; or
withour, as crosses and troubles, which are sent for sinne: or els in respect of somewhat en-
suing and following, as the torment of conscience. But all these, the subtracting of grace,
outward trouble, and remorse of conscience, may concurre in the first finnes, which are not
the punishment of any precedent finnes: therefore a further reason hereof is to be found out.

3. Wherefore, God in punishing one sinne by an other, is to be considered as a iust Iudge, that not onely by subtracting his grace, as *Pererius*: nor by giuing Sathan power ouer sinners, to draw them further into sinne, as *Hyperius*: but by the secret working of his iustice, in ordering and directing all things according to his will, he so disposeth and effecteth, that the wicked are given ouer to greater impietie and iniquitie, to commit sinne with greediness: so then this *ἀντιμίσθια*, recompence, hath neither reference vnto the sinners themselves, who regard herein nothing but their owne inordinate pleasure, nor yet vnto Sathans work, who intendeth nothing but the contumely of God, and the destruction of the vngodly: but it is referred vnto God, who in punishing sinne by sinne, onely respecteth the due course of his iustice, in thus recompencing their former error. God then is no way accessarie to their sinnes, but concurrereth as a iust Iudge in punishing their former sinnes with greater following: *Pareus*. *Faius* here noteth well a difference betweene the word *ἀντιμίσθια*, which the Apostle here vseth, which signifieth a iust and full recompence, answering and correspondent vnto the merit of their sinne: which word is onely vsed of euill workes: but *μισθός*, a reward, is giuen vnto good works, as be conferred of grace, not answering vnto any merit before going.

3. As thus it hath beene shewed how sinne is the punishment of sinne, so also one sinne may be the cause of an other: and that either directly, or indirectly: *directly*, when as a man by one sinne is included to commit an other: and that three waies, 1. In respect of the ende, as when one through couetousnes committeth murder, to enioy an others wealth: 2. Or by suggesting the matter of an other sinne, as gluttonie bringeth forth adulterie: 3. Or in respect of the efficient and moouing cause, as when one by practise and continuance in sin, is growne into an habit of sinning, which still stirreth him vp to heape sinne to sinne: *Indirectly* one sinne causeth an other, by remoouing that which should keepe one from sinne, as namely when the sinne first committed, excludeth the grace of God, whereby one should be preferued from sinne, *Thom. prim. secund. qu. 80. art. 2.*

69. Quest. *How the Gentiles are said, not to regard to know God*, v. 28.

1. *Origen* thinketh, that the Apostle setteth downe here three kinds of impieties against God: first, of them which worshipped idols, to v. 23. which was the generall sinne of the Gentiles; secondly, of those which worshipped the creature rather then the creator, v. 25. such were the Philosophers and Astronomers, which were skilfull in the obseruation of naturall things; thirdly, he thinketh heretikes here to be noted, that regard not to know God: But the Apostle seemeth still to continue in the same argument, setting forth the sinnes of the Gentiles; that as before he shewed, how they polluted and defiled themselves; so now he describeth other sinnes as fruits of their idolatrie, namely, such as are committed against others.

2. These words, *they regarded not to knowe God*: 1. Some thus interpret, that they thought God to haue no knowledge, or no great care of such things, as they committed, *gloss. interlin. Gorrhan.* and so before them *Ambrose*: but the words must be much forced and strained to make this sense, as though the Apostle should say, *they regarded not, that God knew.* 2. Some thinke the Apostles meaning is, that they had not Gods feare before their eyes, that knowing him, they much regarded not, what was pleasing or displeasing vnto him, *Haymo.* But the Gentiles had not the true knowledge of God, for they neglected the meanes, which should haue brought them to know him. 3. Some giue this sense, *neglexerunt, &c.* they neglected, *Tolet. non curarunt*, they had not care to know God, *Vatab.* they did not seeke to know God according to that naturall light and direction, which they had. 4. But there is more signified here, then a negligence: rather *spreuerunt*, they despised to know and acknowledge God, *Faius*: they scorned and derided the true knowledge of God, and preferred their owne vaine inuentions: And so *Chrysostome* noteth, that the Apostle saith not, as *they knew not God*, but regarded not to know God: so that it was *corrupti iudicij*, of a corrupt iudgement, not a sinne of ignorance, that they refused the knowledge of God. The Apostle then sheweth, *voluntariam cecitatem*, their wilfull blindness, *Pareus*: it seemed not good vnto them, as *Beza*: or they iudged it not good, as the Syrian translator, to know God: it was a voluntarie election in them to preferre their superstitions before the knowledge of God. And *Erasmus*, whome *P. Martyr* therein approoueth, noteth here a difference betweene *γνῶσις*, knowledge, and *ἐπίγνῶσις*, acknowledgement: the latter word

is here vsed: though they had some knowledge of God, yet they did not acknowledge him to be God, as in glorifying him, & giuing thanks vnto him, as the Apostle said before, v. 21.

Quest. 70. What it is to be deliuered vp to a reprobate minde.

1. Some vnderstand this word ἀδόκιμον, reprobate, passiuely, that is, *quod omnibus displicet*, which displeaseth, and is reprooued of all: *Erasm. mentem improbandam*, a minde to bee reprooued or disallowed, *Sa.* but this expresseth not the whole meaning: their reprobate minde, was not so called so much in respect of others, as of themselves.

2. Same take it passiuely in respect of God: that they were as reprobates, that is, reiected and reprobate of God: But all the Gentiles, which followed these sinnes were not reprobates, *Beza*: many of them afterward were washed from their sinnes, and sanctified in the name of Christ, 1. Cor. 6. 11.

3. Therefore this word (*reprobate*) is rather here taken actiuely: for a minde voide of all iudgement, *Beza*: which taketh good for euill, and euill for good, *Esa. 5. 10. Bucer*: which prauitie of minde commeth not by one or two euill acts, but by a continuall custome to euill, *per acquisitum habitum*, when it is growne into an habite: like as the tast that is corrupted taketh sweet things for bitter, *Lyran.* So the Gentiles were not deliuered ouer to this reprobate minde, all at once, but by diuerse degrees: first, they were giuen vp to their hearts lusts, v. 24. then to vile affections, v. 26. last of all to a reprobate sense, to such an euill habit, that they could doe nothing but euill, *Faius.*

4. This prauitie of the minde is here described, 1. By the subiect, *in the very minde*, not in the *sense*, as the Latine translator: the word is νῦς, which signifieth the very iudgement and vnderstanding, both theoreticall, and practicall, they erre both in their iudgement and conscience: as the Apostle saith, Tit. 1. 15. their mindes and consciences are defiled. 2. The materiall part wherein this reprobate disposition of the mind consisteth, is more distinctly shewed, *Ephes. 4. 18.* where the Apostle imputeth to the Gentiles, *vanitie of mind*, their iudgement and vnderstanding was corrupt, then their cogitations were darkened, their reason & thoughts were obscured, and their hearts were hardened: that is, their wills and affections. 3. The causes are expresse; the *meritorious* cause, is their reiecting of God: they regarded not to knowe God; they reiected God, and he reiecteth them: where there is a fit allusion in the words: for it is said of them, ἐκ ἐδοκίμασαν, they approoued not to know God, so they are deliuered vp εἰς ἀδόκιμον νῦν, into a reprobate minde, *Pareus.* The *efficient* cause, not of their reprobate mind, but of giuing them vp to a reprobate mind, is God, who as a iust iudge doth deliuer them to this punishment, *Gryneus.* 4. Then followe the effects of their reprobate minde, to doe things not conuenient, that which was forbidden both by diuine and humane lawes, *Haymo.*

5. But here it is to be considered, that God is not said to be the author or worker of their reprobate minde: but of the deliuering of them vp to a reprobate minde, *Faius*: not that their minde beganne now to be wicked and euill, which was not so before: but God finding their minde euill and lewd, doth deliuer them ouer, that is, to themselves, first, in withholding his grace, then vnto Sathan, to worke his will in them, *Gryneus*: and not onely so, but God by his iust iudgement doth secretly so worke and dispose, even in the hearts of the wicked, that all things doe tend still to their further hardening, *Aretius.*

6. This reprobate minde or corrupt and depraued iudgement is of two sorts, either in generall, when things that are euill and vnlawfull, are iudged to be good and commendable: and in particular, when as the affection is misled in some particular act, to doe that which generally the iudgement condemneth, as to steale, to commit adulterie: the Gentiles fayled in both these, for some of them iudged many things to be lawfull, which were euill, as to commit fornication, to steale: but most of them failed in particular, committing those things, which in their generall iudgement they allowed not, *Tolet.*

Quest. 71. Generall obseruations out of the Catalogue of the sinnes of the heathen, reckoned vp by the Apostle, ver. 29. 30.

1. As before the Apostle touched those sinnes of vnrighteousnesse, which the Gentiles committed against themselves, in their mutuall defiling, so now hee rehearseth such sinnes as were perpetrated against others, *Pareus.* 2. And in that he saith, *full of all vnrighteousnes*, this happened vnto them, *propter auersionem à Deo*, because they had now forsaken and turned

ned aside from God: therefore they fell into all euill, *Lyran.* for as the feare of God is the fountaine of all righteousnesse, so incredulitie, and want of the faith and feare of God, is the beginning of all iniquitie. 3. *Origen* seemeth to make this the cause, why they were giuen ouer to a reprobate minde, because they were full of all vnrighteousnesse, and the Latine interpreter, referreth it to the word, *deliuered vp*: that they beeing full of all vnrighteousnes were deliuered vp: but then nothing should haue remained afterward, to shew their reprobate minde in, if they had been full of all iniquitie before: this then is rather a prooofe of their reprobate minde, by such fruits and effects as followed, *Tolet. Erasmus. Beza.* 4. Thus the Apostle setteth downe their faults in particular, *vt apertius accuset*, that he might accuse them more plainly, *gloss. ordinar.* 5. But this further is to be obserued, that the Apostle in this catalogue of their sinnes, *sub alijs personis omnem sermonem producit*, doth frame his speech as vnder other persons, not directly accusing the Romanes, but shewing what they were, vnder the generall view of the sinnes of the heathen. 6. Now the Apostle saith, *They were full of all vnrighteousnesse*, shewing a difference betweene the Gentiles, that were giuen ouer vnto all iniquitie, and such as beleueed, who may sometime faile in these sinnes, but are not full fraught with them, *Mart.* 7. And though all among the Gentiles were not alike guiltie of these sinnes, yet an imputation is laid vpon all the Gentiles for these reasons. 1. Because the number was small of those which carried themselues more ciuilly, and therefore they were not to be counted in so great a multitude. 2. Though some bridled their corrupt nature, yet they were naturally giuen to these sinnes, as well as others: as *Socrates* beeing noted by a certaine *Physiognomer*, that tooke vpon him to coniecture by his countenance of his disposition, that he was giuen to incontinencie, answered, that by nature he was so, but that he had corrected the euilnesse of his nature by Philosophy, *Gualter.* 3. The Apostle doth not onely rippe vp the sinnes of the Gentiles in fact, but such as were committed in the mind, as *malice, enuie*, that they which were not detected of outward and grosse sinnes, yet might finde themselues guiltie of the other, *Hyperius.* 4. And though all these sinnes are not found in euery one, yet *alicuius ex illis conscij omnes*, all men are guilty of some one of them, *Caluin.*

Quest. 72. Of the order obserued by the Apostle in this particular enumeration of the sinnes of the Gentiles.

1. *Hugo Cardinal.* thus scanneeth the number: that whereas here are rehearsed, 21. sinnes in all of the heathen, he would thus distinguish them, that there are seuen capitall sinnes, and each of them is three waies committed, *corde, ore, opere*, in the heart, mouth, and worke: and so the number of 7. beeing multiplied by three, we shall haue the iust summe of one and twentie in all: But hauing propounded this diuision, he there leaueth it, not beeing able to assigne euery one of these particular sinnes to one of these kinds.

2. *Gorrbhan* doth thus more distinctly distribute these seuerall kinds: first the Apostle setteth these sinnes downe in generall, *full of all vnrighteousnesse*: then in particular, first the sins of transgression, then of omission, from these words, *disobedient to parents*, to the end.

The sinnes of transgression, are 1. in fact. 2. in word, *whisperers*. 3. then both in word and deede, *doers of wrong.* &c. v. 30.

The sinnes of transgression in fact are scene, 1. in inferring some temporall damage, either in the affection, as *malice*, or *euilnes*: or in the effect, either concerning carnall pleasure, as *fornication*, or worldly profit, *conuetousnesse*, or some other notable wrong, which is called *wickednesse*. 2. Or in personall damage, which is done to ones person, which beginneth in the heart, that is, *ennie*, and is finished in *murther*. 3. Then followeth *spirituall damage or hurt*, which consisteth in deceit, which is threefold, in *open debate*, in *secret craft*, and in the sinister opinion of the minde, *in taking all in the worst part.*

2. In word men transgresse either against men, in priuate *whispering*, or open *backbiting*: or against God, in *hating him*, or speaking euill of him.

3. Then follow the transgressions, partly in word, partly in deede. 1. in detraeing and dishonouring of others, *doers of wrong*, or *contumelious*. 2. in preferring themselues before others, *prond*. 3. in despising of others, *boasters*. 4. in corrupting of others, *inuenters of euill things.*

Next are the sinnes of omission. 1. in respect of superiours, both in rebellion to parents; they are *disobedient*: then they are *vnwise*, in refusing their parents instruction: and so became *incomposite*, disorderly without any gouernement. 2. or in respect of all: where there are three

three finnes: first, they are without naturall affection: secondly, *sine fœdere societatis*, without fidelitie, or societie: they can neuer be appealed: thirdly, *sine misericordia compassionis*, without compassion, they are merciles.

3. But I rather thinke with *Caluin*, that it is too curious, to obserue such order in the enumeration of the Gentiles finnes, which the Apostle intended not, but onely to accumulate together, the manifold corruptions, that rained among the heathen: setting downe euery sinne, not in any certaine methode, but as it came into his minde: yet if these particular finnes be sorted out to their seuerall kinds, we shall finde, that these transgressions are against all the precepts of the second table, *Pareus*.

Quest. 73. Of the particular finnes of the Gentiles here rehearsed by the Apostle.

1. First, is set downe the general to all the particulars following, *adikia*, vnrightheousnes, which is *ἀνομία*, the transgression of the Law, 1. Ioh. 3. 4. some interpret it, full *omni peccati*, of all sinne, *Gorrhan*: but that is too generall, it signifieth rather all such iniustice, *quod coniungitur cum iniuria proximi*, which is ioyned with the wrong of our neighbour, *Calv.* some thus distinguish betweene *iniquitie* and *sinne*, the first is referred to the euilnes of the minde, the other to the outward execution in the bodie.

2. The first speciall sinne is *πορνεία*, fornication: the vulgar Latine placeth next, *κακία*, *malitia*, maliciousnesse, and so *Beza* following his auncient Greeke copie: and he thinketh it to be another generall word comprehending all the particulars following: But the most Greeke copies, and the Syrian translation, make it the fourth particular sinne, next to *concupiscentie*, so *Vatabl. Mart. Gryneus, Genenens. Gualter*, with others: the Greeke word *πορνεία*, is deriued of *πέρνηω*, *pernao*, to sell, because such doe make sale of their bodies, and prostitute them for gaine, *Gryneus*: the Latine word *fornicatio*, *fornication*, is deriued à *fornicibus*, of the vaulted houses where such strumpets vsed to prostitute themselves, *Haymo*: By fornication is vnderstood, *omnis usus præter legitimum connubium*: any carnall vse beside lawfull marriage, *gloss. interlin.* all vncleannesse and impuritie of the bodie, *Caluin*: And for two reasons, is this one kind named rather then adulterie. 1. *Quia ex leniori grauius enuncitur*, &c. because by the lesse sinne the greater is conuicted, *Ambrose*: if fornication bee a sinne, adulterie is much more, *Mart.* 2. And because fornication was held to be no offence among the Gentiles, therefore the Apostle especially nameth it: for euen *Solon*, which was counted one of the wisest men among the Grecians, did vse to buy harlots for the young men: and among the Carthaginians it was a common vse, for the virgins before their marriage, to prostitute themselves publicly in the Temple of Venus, that they might bring a dowrie with them by that filthy lucre, home to their husbands, *Gualter*.

3. *πορνεία*, wickednes, *studium agendi*, a studie or desire to doe mischeife, *Pareus*: the Syrian translator readeth *amaritudinem*, bitternesse: some *versutiam*, craft or subtiltie, *Vatablus*: which is interpreted to bee a seiled purpose or endeauiour to doe hurt, *Genad. ex Oecumenio*. *Beza* his coniecture is, that this word *πορνεία*, came into the text, because of the neere affinity that it hath with *πορνεία*, for his auncient copie hath it not: But I preferre herein *Piscators* coniecture, that thinketh the Apostle of purpose put these words together, that had some allusion the one to the other: as *πορνεία*, *πορνεία*, *φόνευ*, *φόνευ*, *ἀσάυετες*, *ἀσυνδίτες*.

4. *πλεονεξία*, couetousnes, which is the desire of hauing much, though it be with wrong vnto others: and so is the word deriued of *πλεονέχειν*, hauing much, *Mart.* some referre it not onely to the desire of wealth, but of carnall pleasure, *Haymo*: but this was touched before vnder the word *fornication*: the Romanes knowe by wofull experience, what a mischeife couetousnesse brought with it, for this was the cause of the warre between *Cesar* and *Pompey*, and betweene *Augustus*, *Lepidus*, and *Antonie*: *Gualter*: it comprehendeth, *omnes furti & impostura species*, all the kinds of theft and other impostures, *Bucer*: which are transgressions against the 8. precept.

5. *κακία*, *nequitia*, maliciousnesse, it sometime is taken generally, as it is opposed vnto vertue: but here it rather signifieth, *inclinacionem ad deteriora*, a generall inclination vnto euill: *Tolet*: some take it for the sinne of spirituall slouth, when one is weary of well doing, *Mart.* But I preferre the former sense, that thereby is signified a generall inclination to euill: and especially *ad luxum & libidinem*, to excesse, riot, and wantonnesse, *Erasmus*: as they which are giuen to drunkennesse, are vsed to blasphemy, rayling, filthy communication,

tion, and such like, *Gualter*.

6. Full of *φθύν*, enuie: the Apostle changeth here his forme of speech, both because of the elegance of the Greeke tongue, and for that these sinnes following are speciall trangressions against our neighbour: enuie hath a double passion; for an enuious man would not haue an other to be that which he is, seeing another in better case then himselfe, it greiueth him that he is not so too: this difference there is between enuie and zeale, that is taken alwaies in the worst part, so is not the other; for there may be both a good, and badde zeale, *Haymo*: and commonly men doe enuie those whom they cannot otherwise hurt, for if they could, they would soone take them out of the way, *Bucer*.

7. *φόνος*, murther is the next, which is set next after enuie, as the mother thereof: for *Cain* first hated and enuied *Abel* before he killed him, *Mart.* the Latine interpreter readeth in the plurall, *murthers*, because there are two kinds of murther, one in will and purpose, the other in act: but in the originall the word is put in the singular, yet thereby all kinds of murther are vnderstood: which is committed diuerse wayes, 1. in heart, euery one that hateth his brother is a manslayer, 1. *Ioh.* 3. 2. in giuing counsell, or vsing perswasion, so the Iewes are said to haue killed Christ, 1. *Iam.* 5. 6. 3. by writing, as *Dauid* killed *Vriah*. 4. by striking with the hand, as *Ioab* killed *Abner*. 5. by taking away necessarie things, such as the life should be maintained with: as he that holdeth the poore mans couering wherein hee should sleepe: *Exod.* 22. 27. 6. by not shewing mercie in releeuing, as the rich glutton refused to giue the crummes to poore *Lazarus*. 7. in not rescuing and deliuering such as are vnjustly oppressed: as the wise man saith, *Deliver them that are drawne to death*, *Prou.* 24. 11. *Gerrh.* yet all kind of killing is not here vnderstood, vnlesse it proceed of a corrupt affection, either of reuenge, or a desire of gaine: that putting to death which proceedeth of the execution of iustice, is no sinne, *Bucer*.

8. *ἔρις*, contention, which is set next after murther, because it followeth vpon murther, *Mart.* contention, *Basil* describeth thus, which for vaine glorie sake, *facit ut alij similiter faciant*, procureth others to doe the like, *re. bre.* 66. *Haymo* thus, *ubi non ratione aliquid, &c.* when any thing is not defended and maintained with reason, but with a pertinacie of mind: *gloss. ordinar.* thus, *est impugnatio veritatis*, it is an impugning of the truth by clamorous contention: against the which the Apostle speaketh, 1. *Cor.* 11. 12. *If any man lust to be contentious, we haue no such custome, nor the Church of God.*

9. *δόλος*, deceit; some take it for that speciall kind of deceit, which men vse in vndermining anothers life, that whome they cannot ouercome by strength, they supplant by treacherie, as *Ioab* did *Abner*, *Mart.* *Basil* defineth it *exquisita diligentia ad insidiandum*, a most exquisite diligence to lie in wait: But here it is taken generally for all kind of dissimulation and deceit: *Calu.* *cum aliud simulatur, aliud agitur*, when one thing is dissembled, another thing done, *gloss. interlin.* *Haymo* maketh this difference, betweene *dolus*, *insidia*, *fraus*, *deceit*, which is in the mind, *lying in wait*, which is in act, and *craft*, which is the deceiuing of mutuall faith.

10. *κακοήθεια*, churlishnesse, morositie: *Basil* defineth it to bee *latens in moribus vitium*, a sinne lurking in mens manners: *Theophylact* taketh it to be a kind of dissimulation: some take it for vnthankfulness, *gloss. Hugo.* but it rather signifieth *morositie*, churlish behaviour: which *Aristotle* taketh to be a vice in construing all in the worse part, so *Beza*, *Gryn.* *Gualt.* *Plutarke* did taxe *Herodotus* for this, writing a booke of the morositie of *Herodotus*: these five last rehearsed are offences against the sixth precept, for they practise against the life and health of our neighbour, either secretly, as by enuie, fraud, or openly, in murther, contention, or both wayes, as in malignitie, or morositie, *Pareus*.

11. The next is *ψιθυριστής*, a whisperer, such an one as secretly practiseth by carrying of tales to dissolue friendship, and sowe enmitie, and thinketh by such meanes to insinuate himselfe: such the wiseman speaketh of, c. 6. 20. *Without wood the fire is quenched, and without a talebearer strife ceaseth*: whisperers are *inter amicos discordias seminantes*, such as sow dissention among friends, *gloss. interlin.*

12. *κατάλαλος*, a backbiter: he differeth from a whisperer, 1. in that he speaketh euill openly of an other, the whisperer doth it priuily, *Theophyl.* 2. *nullius fama parcut*, they spare no mans fame, but the other specially intendeth, to set strife betweene friends, *Caluin.* 3. they differ in the end, the detractor or backbiter intendeth to separate friendship, the other to hinder ones fame.

13. *θεστυνης*, is a hater of God, which some take both actively and passively, as *Theophylact*: for such, as both doe hate God, and are haters of God: some take it passively, for such as are hated of God, as the Latine interpreter: and in this sense they thinke there is a relation to the former sinnes, of whispering and backbiting, that even for such sinnes they may incurre damnation, and be hated of God. But *Oecumenius* saith well, that it is not the Apostles purpose, to shew who were hated of God, but to set downe the sinnes of the Gentiles: whereof this was one, that there were among them enemies to all religion, plaine Atheists, that had no list, to thinke, heare, or speake of God, *Mart.*

14. *ὕβρις*, one that is contumelious or iniurious: *Lyranus* taketh it for one that is contumelious in words; so also *Oecumenius* interpreteth them to be *convitiatores*, raylers: but it is rather an iniurie offered both in word and deed; and that in a petulant and insolent manner: *sedes in fronte, corde, & manu*, this sinne of contumelie it hath the seate both in the heart, countenance, and in the hand, *Pareus*: it is that sinne, *qua homines parvi facit*, which maketh no account of any; such were they which both rebuked the Apostles and scourged them, *Act. 4.* *Haymo*: and such were the people of the old world, full of crueltie, *Gen. 6. 11.* *Bucer.*

15. *ὕπερφανς*, he is a proud man, that preferreth himselfe before an other in honour, riches, and such like; as *Chrysostome* saith, that *superbia in animo est idem, quod in corpore tumor*, pride in the mind is the same, that a swelling is in the bodie, *Grynem.*

16. *ἀλαζών*, a boaster, a vaine-glorious man, that boasteth of that which he hath not: *Theophylact* thinketh that the first is pride against God, the other against men: But the true difference is, that the proud man boasteth of such things as he hath, the boaster of that which he hath not, *Oecumen.* such was that vaine-glorious *Thraso* in Terence, *Pareus*: this difference there is betweene *ἀλαζών*, and *εἰδών*, the first *ostentat quod non est*, boasteth of that which he hath not, the other *dissimulat quod est*, dissembleth, and hideth that which is, and indeede he hath, *Eras.*

17. *ἐφευρητής*, an inuenter of euill things: such as were not content with the olde knowne sinnes, but still inuented new; which sheweth, that they sinned not of ignorance, but of malice, *Chrysost.* *Theophyl.* these were of two sorts, for either nothing could be so well said, or done, but they would finde some fault with it, or else they would find out some new deuises themselves, tending either to mischeife, or filthy pleasure, or such like. As *Tiberius* the Emperour did promise great rewards to such as could finde out new *Venereous* and carnall pleasures, *Gualt.* such also were *Phaleris* and *Sardanapalus*, that made great promises to such as inuented strange torments, or new pleasures, *Bucer*: in this number may be reckoned such as found out new impostures, in vsurie, trafficke, and in law suites, *Marlor.* And *Basil* thus in generall describeth them, *qui prater usitata mala, alia excogitant, &c.* which beside the vsuall euills, doe deuise others, *reg. breu. resp. 78.*

18. *Disobedient ἀπειθής*, to parents: for they which obey not God their heauenly Father, it is no maruell if they are disobedient to their earthly Parents, *Haymo.* *Aristotle* sheweth that children receiue three benefits by their parents, *causam essendi generando, causam viuendi educando, & causam discendi informando*, they are the cause of their beeing by generation, the cause of their liuing by education, the cause of their learning by instruction, *Grynem*: this is vnderstood not onely of naturall, but of spirituall parents also, and of others in authority, *gloss. interlin.* men are bound vnto their naturall parents, because they haue from them *esse & nutrimentum*, their beeing and nourishment, vnto their spirituall, because they haue of them their *regimen & documenta*, gouernment and instruction, *Lyran.* and here by the lesse sinne of disobedience, are vnderstood all other wrongs offered to parents, as in striking, and killing of them: which sinnes were common among the heathen, as may appeare by so many lawes of the Gentiles made against parricide, *Gualt.* And euen in these dayes this sinne of disobedience to Parents, is too common: for children growe stubborne, and will not be ruled by their parents; yea, and they will presume to marry without their parents consent, *Osander.*

19. *Without vnderstanding, ἀσύνετος*: *Lyran.* *Gorrhan* doe referre this vnto the next sinne before going: that herein they are vnwise, because they doe not giue eare vnto their Parents: but it is more generall: they are such as are not guided by reason, but are void of all iudgement in their actions, beeing carried away with their preposterous and precipitate affections: such were *Pharaoh*, *Saul*, with others, that ranne headlong into their owne destru-

struction: such were *Catiline* among the Romanes; and of late one *Thomas Monerarius*, that tooke armes with a purpose to destroy all Princes, and that vile person of *Munster*, that made himselfe king of the Temple of God, *Marlorat*. And generally by the *unwise*, we vnderstand such as are voide of all iudgement, both in diuine and humane things, *Par*.

20. *Covenant breakers*, ἀσυνθέτες, some read *incompositos*, *Lat. Lyrans. Gorrh. Tolet.* vnderstanding such as are vnciuill, and rude in their manners and behaviour: *Haymo* calleth them lasciuious and inordinate persons: But *Theophylast*, so *Erasmus* also and *Beza* take them better for such as would not stand vnto their couenants and leagues: such an one was *Lysander* among the Lacedemonians, whose saying was, that children should be deceiued with check stones, and men with oaths, *Gualt.* The *Olynthians* were noted for breaking their truce and league with *Philip* King of Macedonia, *Libanius argument. 1. Olynthiac.* The Carthaginians were common breakers and violaters of their faith: vnto these may be adioyned all such as denie such things, as are committed to their trust, or doe wast and consume them, or any other, which deceiue that trust which is reposed in them, *Bucer.*

21. *Without naturall affection*, ἀσέβητες, some take it generally for such as are without all loue or humanitie, *Lat. Tolet. Lyrans.* as therefore the tribe of Dan did smite *Lachis*, because they had no societie with any other people, *Gorrhans.* But specially is here signified the naturall affection, as betweene parents and their children, husband and wife, kinred, countrey: the heathen were voide euen of such naturall affection, *Mart. Beza:* as their stories are full of such examples of vnaturall inhumanitie, as *Cambyses, Remus, Romulus*, and such like, *Gualter:* such was *Cain, Ismael, Esau*, to their brethren. The Stoicks among the heathen deprived a wife man of all affection, and so doe the wicked *Catabaptists* among Christians, *Bucer.*

22. *Such as can neuer be reconciled:* ἀσπένδεις, some read *absq̃, federe*, without fidelitie, *Lat.* such as breake all truces and leagues: but they were noted before, *trucebreakers:* *Lyrans* taketh them to be such as would hold no friendship with any, but such men were also spoken of before, *loc. 10.* they are therefore such as were implacable: that beeing once offended, would neuer be reconciled againe, *Mart. Pareus*, with others: such was *Saul* that would by no meanes be appeased toward *David*, *Marlorat.*

23. *Mercilesse*, ἀνελεήμονας, such as had no bowels of compassion, neither pitied the miseries and calamities of others: as among the heathen, their cruell wars, and bloodshed, when they spared neither man, woman, nor children; and their bloody spectacles and swordplaies, when they delighted to see the blood of man shed before their face, were euident proofes hereof, *Gualter:* *Chrysostome* thus distinguisheth these last sower: they are *covenant breakers*, that keepe no fidelitie with the same kind, as man with man: they are without *naturall affection*, which are vnkind to their kinred: and such are ἀσπένδοι, which breake ciuill leagues: and the last includeth mercie to be shewed euen vnto enemies.

Quest. 74. *Of the true reading of the last verse, v. 31.*
and the meaning thereof.

1. The vulgar Latine, which *Lyrans* followeth and *Tolet*, the Rhemists with other Romanists, read thus, *When they knewe the iustice of God, understood not, that they which doe such things, are worthy of death, &c.* and this reading seemeth also *Cyprian* to followe, *Epistol. 68.* But in the originall these words, *non intellexerunt, they understood not*, are wanting, and are inserted beside the text: and they do also quite inuert the sense of the text, for they make it a lesse thing to consent vnto euill doers, and approoue them, then to commit euill: *Not only they which doe them, but also they which consent vnto them*, as the vulgar Latine text standeth: whereas the Apostle euidently maketh two degrees of sinners: they which commit euill, and those worse, which are patrons and fauourers of euill. And so *Chrysostome* well expoundeth: shewing how the Apostle taketh away two pretexts and excuses of the Gentiles: one was their ignorance, which they could not pretend, because they knew by nature what the iustice of God required: the other was their *infirmities*, but that they could not alleadge, seeing they did commit such things in fact: and approoued also and commended the euill doers.

2. By the iustice of God, δικαίωμα, is here vnderstood not the morall lawe which the Gentiles had not, but the iudicarie iustice of God in punishing of sinne: for so δικαίωμα is defined, *iniusti facti correctio*, a correcting of that which is vniustly or vnlawfully done: *Michael Ephesus in ethic. Aristot. lib. 5. c. 7.* The Gentiles knew this iustice of God in pu-
nishing

nishing of sinne, both by the light of nature, by the testimony of their owne conscience, and by the examples of Gods iustice shewed in the world: *Pareus*: Euen *Draco*, which appointed death for all offences, was taught by the law of nature, that all sinne deserued death, *Marr*. So *Abimelech* and *Pharaoh* knew by the light of nature, that marriage was not to be violated, and therefore they caused Sarah to be restored to Abraham, *Gualter*.

3. By death here is vnderstood any kind of punishment, tending to the ruine and destruction of the offender, *Pareus*: yea also the Gentiles had some knowledge of everlasting punishment: for they had an opinion of hell, as *Virgil* sheweth, *lib. 6. Anead.* as they promised the pleasant Elysian fields after death vnto well doers: *Plato. lib. 10. de repub. Cicero in som. Scipion.*

75. Quest. What a dangerous thing it is to be a fauourer and procurer of sinne in others.

1. The vulgar Latine, reading thus, *not onely they which doe such things* (are worthy of death) *but they which consent vnto them that doe*, and *Lyrannus, Toletus*, with others, doe thinke, that here to consent with sinners, is put as the lesse: that no not the consenters onely were free, but were worthy of death: But it is rather expressed as an higher degree of sin: as *Theophylact* saith, *quodq; deterius est*, and that which is worse, they gaue assent vnto those which doe euill: so also *Erasmus, Osiander, Pererius*, with others.

2. The word *consensu dixerit*, signifieth not an assent onely, but an approbation, and patronage, as *Beza* and *Pareus* read, *patrocinantur*, they giue patronage: but *Piscator* rather vseth the word *applaudant*, because to applaud and approoue, is more then patronize: for one may be a patron of that vpon some occasion, which he doth not altogether approoue.

3. The heathen generally were guiltie hereof, in defending and maintaining publicly euen those things, which by the light of nature they knew to be euill: as idolatrie, fornication, and such like: when *Alexander* had killed *Clitus* his friend, and was stricken in conscience for the same, he had miserable comforters applied vnto him, *Anaxarchus, Aristander, Callisthenes*, which were all but patrons of his sinne, and made him worse: the first as an Epicure told him, that all was lawfull which Princes did: the second being a Stoike, referred all to fate and destiny: the third vsed morall and ciuill perswasions: but none of them shewed him the greatnes of his sinne, *Grynus*.

4. Of these fauourers there are two kinds: some doe afford their helpe, and assistance to euill doers: some, hold their peace, when they should reprove. And there is a double kind of reproofe or correction: *fraterna correctio*, brotherly correction, vnto the which all are bound, but not alwaies, *sed pro debito tempore & loco*, but in due time and place: there is *correctio punitiōis*, correction by way of punishment, vnto the which all superiours are bound, and at all times, as they shall see it to make best for the amendment of sinners: *Lyr*. But both these kind of corrections were much neglected among the heathen.

5. Now of these there were three sorts, some might commit sinne in themselves, and yet not consent vnto it in others, and these were worthy of death: some might giue consent, in not punishing sinne in others, though they did it not themselves, and these also were worthy of death: and some did both practise it in their owne person, and fauour it in others: and these were worthie of double death, *Haymo*.

76. Quest. How one may be accessarie to an others sinne.

This may be done diuers waies: 1. They which command others to doe euill, as *Saul* bid *Doeg* fall vpon the innocent Priests, 1. Sam. 22. are guilty of others sinnes. 2. They which are ready to obey such wicked commandements, as *Ioab* vpon *Dauids* letter caused *Vriah* to be killed: and the same *Ioab* also was *Dauids* instrument to number the people, though he misliked it himselfe. 3. They which giue counsell, or any kinde of helpe or assistance to the euill: for which cause *Iehosaphat* was reproofed of the Prophet *Iehu*, because he aided the idolatrous king of Israel in battell: and here they also are included, which doe promote vnworthie and vnmeet persons to office: and therefore *S. Paul* chargeth *Timothie* to lay hands suddenly on none, neither to be partaker of others sinnes, 1. Tim. 5. 4. They which commend the wicked in their euil doing, and so extenuate their sinne: as *Psal. 10. 5.* the wicked man is said to blesse the couetous. 5. They which by any signe in word or deed, seeme to giue consent vnto the sinnes of others, as *Saul* kept their garments which stoned *Steuē*, and so gaue consent vnto his death. 6. They which are partakers with others in their sinne,

and part stakes with them: as Psal. 50. 18. *When thou seest a theefe thou runnest with him, and art partaker with the adulterer.* 7. They which doe not rebuke and correct others, when it is in their power: which was the sinne of Heli, who vsed too much conniueance and forbearance toward his sonnes, 1. Sam. 2. 8. They which giue entertainment vnto the wicked, as vnto theenes, robbers, strumpets, and such like. 9. Such as conceale and keepe secret others sinnes, whereby their heart is hardened, and so they continue in their sinne, *Hyper.*

Quest. 77. *Whether all the Gentiles were guiltie of these sinnes*

which are here rehearsed by the

Apostle.

Many among the Gentiles in respect of the rest, were men of ciuill life, and gaue example of diuerse morall vertues: such among the Grecians were *Aristides, Phocion, Socrates*; among the Romanes, the *Scipios, Catoes*, with others: But yet none of them are exempted out of the Apostles reprehension: 1. Because none of them were free from the most of these sinnes, though they were not guiltie of all. 2. They wanted true faith, and therefore their vertues were but *speciosa peccata*, goodly sinnes. 3. And in respect of their naturall corrupt disposition, euen the best of them were inclined vnto all these sinnes, sauing that the Lord bridled in some of them the corruption and badnesse of their nature, that there might be some order and gouernement among the heathen: otherwise their common wealths would soone haue come to confusion. 4. And those which gaue any good example among the heathen, were so fewe, that they are not to be named among the rest, *Peter Martyr.*

4. Places of doctrine.

1. Doct. Of diuers kinds of seruice.

V. 1. *Paula a servant of Iesus Christ.* Christs seruice is perfect freedome: there are three kinds of seruice: 1. The seruice of God, which is either generall belonging to all Christians, which is the seruice of their profession, whereof the Apostle speaketh, Rom. 6. 19. or speciall, which is in that vocation, to the which any are called: whereof see Matth. 25. 14. Luk. 12. 43. 2. Ciuill seruice, which may very well stand with the seruice of God: see 1. Cor. 7. 1. 3. There is the seruice of sinne, Rom. 8. 16. and seruice to please men, Gal. 1. 10. and this seruice is contrarie to the seruice of God, *Pareus*

2. Doct. Of diuers kinds of callings.

Called to be an Apostle. There are two kinds of calling: one is vnto saluation, the other is to some office in this life. The first is either externall, which is generall to all by the light of nature, and knowledge of the creatures: or speciall, by the preaching of the word: or internall by the inward working of Gods spirit, which is peculiar to the elect. The calling to some function in this life, is either priuate, as of men, to their seuerall vocations: or publike, which is either Ciuill, of Magistrates in the time of peace, leaders and Captaines in the time of warre: or Ecclesiasticall, which is either immediate from God, as of the Prophets and Apostles: or mediate by men, which is either ordinarie, such as is the ordination of Bishops and Ministers now: or extraordinarie by lot, as was the election of Matthias, Act. 1.

3. Doct. Of the difference betweene Apostles and other Pastors.

To be an Apostle. There is a threefold difference betweene Apostles and other Pastors. 1. They were immediatly called of Christ: the other mediately are appointed by men. 2. In respect of their doctrine and writings, both the authoritie thereof, they are free from error, and are part of the Canonickall Scripture: but so are not the doctrine and writings of the other, they must be subiect to the writings of the Apostles: as also their doctrine was confirmed and ratified by miracles. *Marr.* 3. In their authoritie and office, the Apostles were not tied vnto any place, but were sent to preach to the whole world: but Pastours now haue their particular and speciall Churches, *Pareus*.

4. Doct. The Father, Son, and holy Ghost one God.

Set apart. God the Father set apart Paul to be an Apostle, Gal. 1. 1. and Iesus Christ, Act. 9. and the holy Ghost, Act. 13. 2. these three then are one God: for it belongeth onely vnto God to send Prophets, and Apostles, and Pastors to his Church: therefore all such are condemned, whom the Lord hath not sent, Ierem. 14. 15.

5. Doct. Christ God.

Gospel of God: which is afterward ver. 16. and chap. 15. 19. and in other places called the Gospel of Christ: which is an euident testimonie of Christs eternall Godhead. *Pareus*.

6. Doct. Of the Gospel, and the nature thereof.

V. 2. *Which he had promised before, &c.* Concerning the Gospel of Christ, 1. *Euangelium*, the Euangel, signifieth a ioyfull message of the grace of Christ: 1. Though the Gospel be

be diuers in circumstance; for there is Gospel promised by the Prophets, and the Gospel performed by Christs comming, yet it is one and the same in substance. 3. The efficient and author thereof is God, it is called the Gospel of God: the materiall cause is Iesus Christ, God and man: the formall, the declaration and manifestation of him to be the Son of God, v. 4. the end, is to saluation, v. 16. the effects, obedience to the faith, v. 5.

v. 3. *Concerning his Sonne*: here the person of Christ is described to be both God and man: Man as he was borne of the seede of Dauid; and he was also declared to be the Sonne of God, *Piscator*.

7. Doct. Christ God and man.

According to the flesh. In that the Sonne of God is said to be made of the seede of Dauid after the flesh, it sheweth against the Nestorian heretikes, that there are not two Sonnes but one Sonne, the same both God and man; and that according to the flesh he was made, there the propertie of his natures is still reserued; against the *Eutychians*, and *Suenkefeldians*, which destroyed the vniue of Christs humane nature.

8. Doct. Of the vniue of Christs natures without confusion.

By reason of this vniue of the diuine and humane nature of Christ, that which was done in one of his natures, is ascribed to his whole person: and here we are to consider of a three-fold communion of the properties of Christs diuine and humane natures one vnto the other. 1. Some things are really common to both his whole person, and natures: as such things which belong to the office of the Redeemer, as to sanctifie, quicken, glorifie, to raigne, to be adored: which things were performed in both his natures. 2. Some things are communicated really to his whole person, which yet properly belong onely to one of his natures: as Christ the Sonne of God in whole person is said to be made of the seede of Dauid, but yet in respect onely of his humanity; according to the flesh: these two communions there is no question made of. 3. A third communion there is deuised by the Vbiquitaries, whereby they really communicate the properties of one nature to an other: as the flesh of Christ by reason of the vniue of the Godhead, they call *omnipotent*, knowing all things, e- uery where present: *Pareus*.

9. Doct. Of the mutuall communicating of the properties of Christs diuine and humane nature

v. 8. *I thanke my God, &c.* 1. Here two kinds of prayer are expressed, inuocation, which is a requesting of some grace or benefit from God, and giuing thanks for some benefit receiued. 2. The requisite things in prayer are here shewed, 1. That our prayers must be made to God, not to any creature, *I thanke my God*. 2. We must pray with confidence, *my God*. 3. By Christ our Mediatour. 4. Not for our selues onely, but our brethren. *Pareus*.

10. Doct. Of prayer, how it ought to be made.

v. 9. *God is my witnes*. Hence the lawfulness of a lawfull oath among Christians, is warranted by the Apostles example against the Anabaptists. *Piscator*.

11. Doct. It is lawfull to take an oath

v. 10. *That by some means, &c.* The Apostle then though he praied for a prosperous iourney, yet neglected not the means: against the *Messallian* heretiks, who ascribed all vnto prayer, and in the meane time would doe nothing themselves.

12. Doct. Meanes must be ioyned with prayer.

Here also the doctrine of Gods prouidence is to be considered, who many times worketh euen by contrarie meanes: for S. Paul his bonds and imprisonment, which might haue seemed like to hinder his iourney to Rome, yet were meanes to bring him thither by his appeale. *Oleuius*.

13. Doct. Gods prouidence worketh by contrary means.

v. 17. *As it is written*. The Apostles alleadged Scripture, not to confirme their doctrine, for they were *ἀπίστωτοι*, of themselves worthie to be credited, but to shew the consent of the Prophets for the confirmation of others: but the Pastors of the Church doe now alleadged Scripture for warrant of their doctrine, *Pareus*.

14. Doct. How the Apostles alleadged Scriptures.

v. 19. *That which may be knowne of God*. The knowledge of God is generall, either internall by the light of nature: or externall by the view of the creatures: or speciall, which is peculiar to the Church, which is either externall, common to the whole visible Church, as by the preaching of his word: or internall, by the inward operation of the spirit, which is proper onely to the Elect.

15. Doct. Of the diuers kinds of the knowledge of God.

v. 23. *They turned the glorie of the incorruptible God to the similitude, &c.* An idol is whatsoeuer beeing not God, is worshipped for God, either inwardly or outwardly: Idolatry is of two sorts: *direct*, or *indirect*: the first, when the creature is worshipped, the Creator beeing omitted: and it is of two sorts, *internall*, when men set vp such an idol in their hearts: or *externall*, when diuine worship is giuen outwardly to a false god, as the heathen worshipped the Sunne, Moone, and starres: or to the image of a false god; *indirect* idolatry, when the true God is worshipped, but not after a due manner, such as he hath prescribed: *Pareus*.

16. Doct. Of the diuerse kinds of Idolatry.

5. Places of controuersie.

1. Controv. Against the Manichees, which refuse Moses and the Prophets.

v. 2. Which he had promised before by the Prophets. Out of this place *August. lib. 5. cont. heres.* as he is cited by Beda, conuinceth the Manichees: I (saith the Manichee) neither receiue Moses nor the Prophets, & *quid ais de Apostolo Paulo. &c.* what saiest thou then to the Apostle Paul, who in the beginning of his Epistle to the Romanes, thus writeth, *Paul a seruant, &c. put a part for the Gospel of God, which he had promised before by his Prophets, &c.* then he inferreth thus, *audis, quia euangelium per Apostolos non exhiberetur, nisi ante per Prophetas promitteretur,* you heare that the Gospel should not haue beene exhibited by the Apostles, vnlesse it had beene promised before by the Prophets.

2. Controv. Against election by the foresight of workes.

v. 1. Set apart for the Gospel of Christ. Origen, and Sedulius following him, thinke that Paul was separated in the counsell of God, and ordained to be the Apostle of the Gentiles, because God did foresee his merits, and labour, which he should take in the Gospel: the same is the opinion of the Rhemists, who affirme, that Christ doth not appoint any by his absolute election, without respect vnto their workes: *annotat. Hebr. 5. sect. 9.* But Tolet, a champion of their owne, confuteth this position, by that place of S. Paul, *Gal. 1. 15. But when it pleased God, (which had separated me from my mothers wombe, and called me by his grace,) to reueale his Sonne vnto me:* he ascribeth this his separation to the good pleasure and grace of God, not to any merit foreseene in himselfe. P. Martyr addeth further, that if election were grounded vpon such foresight of workes, it had not beene so hard a matter to find out the reason, why the Lord electeth some, and not others: and the Apostle needed not thus to haue stopped the mouthes of those, which complaine of Gods righteousnesse, *O man, who art thou, which pleadest against God, &c.* And the Apostle in the same place evidently saith, *It is not in him that willet, or in him that runneth, but in God that sheweth mercie.* This doctrine of the free grace of God in electing his seruants, hath a double vse: 1. To make them confident and bold, that seeing they are elected of God, nothing can hinder or ouerturne their election, whatsoeuer befalleth them in this life: 2. As also to humble them, that they should not ascribe their election to any workes of their owne, but to the meere grace of God.

3. Controv. Against the Nestorians and Vbiquitaries.

v. 3. Made of the seede of Dauid according to the flesh. The Sonne of God, not the Sonne of man, is said to be made of the seede of Dauid, and yet with this limitation, according to his flesh, that is, his humane nature: where first the heresie of the Nestorians is confuted, who denied that Marie was *θεοτόκος*, the mother of God: seeing the Apostle doth evidently affirme, that the Sonne of God was made of the seede of Dauid: so that because of the vnion of the two natures, the humane and diuine in one person, that is ascribed to the whole person, which is proper but vnto one of his natures: as the Sonne of God is said to be borne, and become man, and to haue died for vs: and so the Sonne of man is said to haue descended from heauen, the Sonne of man which is in heauen, *Ioh. 3. 13.* which was onely true of his diuine nature, yet is spoken of his whole person, which there receiuerh denomination of his humane nature. 2. Beside, as the Nestorians admit no communication at all of the properties, which belong to each nature, but doe so diuide and distinguish the natures, as if they made two persons; so the Vbiquitaries make a confused commixtion and community, really attributing to one nature, that which is proper to the other, as though to ascribe any thing to the whole person, were *secundum utramq. naturam tribuere*, according vnto both natures to attribute it: because Christs deitie is euery where, and it is true of Christs whole person, that *homo Christus*, the man Christ is euery where: yet it followeth not that his humanitie should bee euery where: so then wee conclude against the Nestorians, that *Christus totus non dimidiatus*, that Christ whole not halfe, was made of the seede of Dauid; and against the other, that yet *non secundum totum sui*, not according vnto his whole nature, but his humanity onely.

4. Controv.

4. Controv. Against the heresie of one Georgius Eniedinus, a Samosatenian heretike in Transilvania.

v. 3. According to the flesh: whereas we vnderstand this place of the Apostle of the two generations of Christ, his humane, in that he is said to be made of the seede of Dauid after the flesh, his diuine, in that he was declared to be the Sonne of God touching the spirit of sanctification: this forenamed heretike affirmeth, that Christ is said to be made of the seede of Dauid in respect of his carnall generation, which is vulgar and common to all, and that he is by his spirituall natiuitie the Son of God, as other faithfull are. *Eniedin. expl. loc. p. 226.*

1. Concerning the first part of his wicked assertion, that this clause according to the flesh, doth here signifie the vulgar and common kind of natiuitie, he would prooue it by the like places, as, Rom. 9. 3. he calleth the Iewes his kinsmen according to the flesh: and 1. Cor. 10. 18. *Israel after the flesh, &c.*

Contra. 1. It is not true, that this clause, according to the flesh, (no not in these places giuen in instance) doth shew the common and vulgar generation: but there is implied a difference and distinction betweene, kinred according to the flesh, and in the spirit: and of Israel after the flesh, and Israel after the spirit: for otherwise in respect of their common natiuitie all Israel was after the flesh: whereas some were the children of Abraham after the flesh, some were the children of promise, Rom. 9. 8. 2. The miraculous and singular birth of Christ is not insinuated onely by these words, according to the flesh, but in that he is said to be made, not borne, for the word is γενόμενος, not γεννηθέντος, it sheweth the extraordinary making of his flesh, as the Apostle saith in the same phrase, Gal. 4. 4. that he was made of a woman. And this is of purpose obserued by diuers of the fathers, to set forth the miraculous conception of Christ: as by Tertullian, lib. in praxeam. Iren. lib. 3. c. 32. aduers. hares. Vigilium in Eutychet. l. 5. August. l. 2. de Trin. c. 5. whereby is conuinced the heresie of Hebion reuiued by this Transilvanian, that Christs flesh was conceiued by humane seede.

2. He thus obiecteth concerning the other generation of Christ. 1. That euery faithfull man likewise hath two natiuities, one according to the flesh, an other according to the spirit: as Ioh. 1. 13. *Which are not borne of blood, nor of the will of the flesh, nor of the will of man, but of God: Isaac* is said to be borne according to the spirit, Rom. 9. 8. yet hereupon it followeth not, that they had two natures, diuine and humane.

Contra. There is great difference betweene the two generations of the faithfull, and of Christ: 1. For when they are said to be borne of the flesh and of the spirit, not two natures are thereby signified, but two beginnings of their diuers births: but Christ is man according to his owne flesh, and declared to be the Sonne of God, according to his owne sanctifying spirit: he is not said to be borne of the spirit, but to be declared to be the Sonne of God according to the spirit: which sheweth not a diuers generation onely, but a diuers nature. 2. Other faithfull are the Sonnes of God by adoption and grace, Rom. 8. 15. *Ye haue receiued the spirit of adoption, whereby we crie, Abba, Father:* But Christ is the true naturall Son of God: Ioh. 1. 18. *The onely begotten Sonne, which is in the bosome of his father:* Heb. 1. 3. *The brightnes of his glorie, and the ingraued forme of his person.*

2. *Obiect.* Christ is no otherwise the Sonne of God, then because the Father sanctified him, and sent him into the world: Ioh. 10. 26. *Say ye of him, whom the Father hath sanctified into the world, thou blasphemest because I said I am the Sonne of God?* And thus others also are the Sonnes of God, because they are sanctified by his spirit.

Contra. Christ maketh not his sanctification a cause of his Sonneship, but he reasoneth from the effects, which are set forth by an argument from the lesse to the greater: that if the Scripture calleth ciuill Magistrates the Sonnes of God, in respect of their office; much more may Christ call himselfe the Sonne of God, whome the Father had sanctified to be the Redeemer of the world, and to be the cheife gouernour thereof.

3. *Obiect.* By the spirit of sanctification, the diuine nature of Christ can not be signified: for Christ is thereby sanctified, but that which sanctifieth, is diuers from that which is sanctified: and the Apostle giueth this to be the cause of Christs beeing the Sonne of God, namely his resurrection: But his diuine nature rather should be the cause, if it were here signified.

Contra. 1. It is true that which sanctifieth is diuers from that which is sanctified; and Christ humane nature, which is sanctified, is diuers from his diuine, which sanctifieth. 2. Neither is the resurrection giuen as a cause of his beeing the Sonne of God, but of his manifesting to be the Sonne: there is one cause of the beeing of a thing, an other of the manifestation, *ex Pareo.*

5. Controv. *Against the Marcionites, that Christ had a true bodie.*

v. 2. *Made of the seede of David.* Then the Marcionites heresie is hereby conuincied, which imagine Christ to haue an inuisible bodie, that could not be seene or touched though it were present: from whose heresie they much differ nor, which include the bodie of Christ in the sacrament, vnder the formes of bread and wine, neither giuing vnto it place, nor disposition of parts, nor making it visible or palpable: their heresie is also noted, that as firme Christ to haue brought his bodie downe from heauen with him: or to haue passed thorough his mothers wombe, as water through a conduit: for he was made of the seede of David, *Gryneus*.

6. Controv. *Against the Apollinarists, that Christ had no humane soule.*

v. 3. *Made of the seede of David.* If Christ had a true humane bodie, made with parts, organes, and instruments, of life and sense, as other men haue, then it followeth alio that he was endued with an humane soule: which though it be not here comprehended vnder the name of flesh, yet it followeth by necessarie consequence, that hauing an humane bodie, he likewise receiued of God a reasonable soule: as he himselfe saith, *Matth. 26. 38. My soule is beanie vnto death:* his diuine spirit was not subiect to greife or heauines. This ouerthroweth the heresie of the *Apollinarists*, which denied Christ to haue an humane soule, but affirmed, that his flesh was animated by his diuine nature.

7. Controv. *That the Romane faith is not the same now, which was commended by the Apostle.*

v. 8. *Your faith is published through the whole world.* *Pererius* among other commendations of the Romane faith, alleadgeth this, That the Romane Church hath kept inuiolably the faith once receiued by the Apostles, and therefore the fathers, *Irenaeus, Tertullian, Optatus*, by this argument vsed to confute heretiks, because they dissented from the faith of the Church of Rome. The *Rhemists* also alleadge diuers testimonies of the fathers in the commendation of the Romane faith, as of *Cyprian*, who saith, *whose faith was praised, to whome misbeleefe can haue no acceffe*, *epist. 55. nu. 6.* likewise *Hierome*, *The Romane faith commended by the Apostles mouth, will receiue no such deceits, nor can be changed possibly, though an Angel taught otherwise, beeing sensed by S. Pauls authoritie: adu. Ruffin. l. 3. c. 4.*

Contra. 1. The meaning of these fathers is not, to giue such priuiledge vnto the Romane Church, as that it should neuer faile in faith: for *Cyprian*, though in error himselfe, chargeth *Stephanus* Bishop of Rome with errour: and *Hierome* sheweth that *Liberius* Bishop of Rome fell into heresie: *catalog.* and he himselfe reprooueth the custome of the Church of Rome, and preferreth the custome of the Catholike Church in all the world: *Euagrius*. 2. But they giue this commendation of the Romane faith, which was commended by the Apostle, which while the Church of Rome held, as it did vntill those times, it could not possibly erre. Now beeing fallen from that faith, more then any Christian Church in the world, it hath lost this commendation which S. Paul gaue of the faith of the Romanes: therefore as *P. Martyr* well saith, *dolenda magis sunt vices Romana Ecclesia, &c.* this change of the Church of Rome is much to be lamented, which beeing sometime so highly commended by the Apostle, is now become the seat of Antichrist: as at *Ierusalem, Antioch, Alexandria, Constantinople*, which were sometime famous Churches, the Mahometane profession is now receiued: and the Christians that are there, are addicted to infinite superstitions.

8. Controv. *That the Pope is not vniuersall Bishop.*

v. 5. *By whome we haue receiued grace and Apostleship, &c. among all the Gentiles:* hence the Romanists may pretend the Popes vniuersall Pastorship ouer all the world, because he succeedeth the Apostles.

Contra. 1. Other Bishops also as well as the Pope succeeded the Apostles, therefore they also may chalenge as well as he, to be vniuersall Bishops. 2. But neither they nor he doe succede the Apostles in their speciall calling to be Apostles, but in their generall ministerie in office, in beeing Pastours and Bishops. 3. The Pope chalengeth to be Peters successor, not Pauls: but Peter was the Apostle of the circumcision, not of the vncircumcise Gentiles. 4. *Gregorie* the 1. Bishop of Rome condemneth the title of the vniuersall Bishop and thus wrote concerning *Iohn Patriarke* of Constantinople, who affected that title, *lib*

Epist. 30. Ego fideliter dico, quia quisquis se vniuersalem sacerdotem vocat, vel vocari desiderat, in elatione sua Antichristum praecurrit, &c. I speake confidently, that whosoeuer calleth himselfe vniuersall Priest, or desireth to be so called, in his pride forerunneth Antichrist: likewise in the *Africane* Council it was thus decreed: *The Bishop of the first Sea shall not bee called the Prince of Priests, or the cheife Priest, but onely Bishop of the first Sea: Vniuersalis autem nec etiam Romanus pontifex appelletur, &c.* but no not the Bishop of Rome shall be called Vniuersall: distinct. 100. prima sedis.

Controv. 9. Against the Popish distinction, betweene λατρεύω, to worship, and δαίω, to serue, ver. 9. Whome I serue in my spirit.

1. The Romanists make this difference: they take the first to signifie religious worship due onely vnto God, the other to betoken seruice which is giuen vnto Saints and men, *Bel. lib. 1. de Sancto. beatitud. c. 12.* Erasmus much dissenteth not, sauing that hee vnderstandeth λατρεία, to be worship, which is giuen *Deiis aut Deo*, to Saints or God.

Contra. That these words are indifferently taken for the same, is euident both by the Scripture, and prophane writings. 1. As the Apostle here saith, ὃ λατρεύω, whom I worship, so in other places he vseth the word, δαίω, to serue, *Act. 10. 19. Rom. 7. 6. and 12. 11. Ephes. 6. 7. Philip. 2. 22. Pareus.* And as δαίω, to serue, is giuen vnto God, so λατρεύω, which they would haue onely to signifie to worship, is vsed of men: as in *Leuiticus, 23. 7.* where it is said, thou shalt do no seruite worke, the words are as the *Septuagint* translate, ἔργον λατρευτῶν: likewise *Deuter. 28. 48.* where it is said thou shalt serue thine enemies, the word is λατρεύσεις. 2. Likewise these words are inforren writers taken in the same sense, as *Pet. Martyr* sheweth out of *Snidas*, that at the first, λατρεύειν, was the same with δαλεύειν, but that the first word afterward was taken to be of the same sense with σέβουμαι, to worship: So also *Xenophon lib. 3. Cyropaid.* bringeth in the husband thus speaking vnto *Cyrus* concerning his wife, that he had rather giue his life, then she should serue, the word is λατρεύσαι: *Beza* also sheweth the same out of *Pindarus in Olym. od. 1. λάτρι μισθός*, a reward for seruice: So that the vanitie of this distinction sufficiently appeareth: the word λατρεύειν, is deriued of the particule λα, which is added for more vehemencie, and the word ἰσθῆν, which signifieth to tremble: because it is the vse of seruants to be much afraide and tremble at the presence of their masters; *Erasmus.* This deuise then will not serue their turne, to coine two kinds of religious seruice by this curious distinction, one peculiar vnto God, the other vnto Saints.

Controv. 10. That God onely is spiritually to be serued and worshipped.

v. 9. Whom I serue in the spirit: God onely is so to be serued, as our Blessed Sauour saith, *Math. 4. 10. Thou shalt worship the Lord thy God, and him onely shalt thou serue:* *Origen* saith, *lib. 1. in epist. ad Roman.* Nos nullam creaturam, sed Patrem, Filium, & Spiritum sanctum adoramus & colimus, we worship no creature but the Father, Sonne, and holy Ghost, &c. Therefore if no creature is to be worshipped, much lesse an image, which is the worke of mans hands: if not the liuing are to be adored, much lesse the dead. But here this obiection will be mooued, if no creature is to be worshipped, how then doe we adore Christ? *Chrysostome* answereth, *Nemo veneraturus regem, dicit illi exuas purpuram, &c.* no man comming to do reuerence to the King, saith put off thy robes: So Christ beeing cloathed with our flesh, is worshipped in and with our humanitie, which is vnited vnto his Godhead in one person: yet the originall and first cause of this adoration giuen vnto Christs humanitie, proceedeth from his diuine nature: adoration then beeing due vnto the person of Christ, is yeilded vnto him both God and man, *Mart.*

Controv. 11. Of the vaine vse of Popish pilgrimages.

v. 13. That I might haue some fruit: Paul desireth to see Rome, to the intent, that he might receiue some fruit by them, and they by him: this was the end of this his iourney and peregrination: Much vnlike herein were the pilgrimages which in times past, and now in many countreyes are made to Rome, Ierusalem, and other places: which are onely of a superstitious meaning, to offer before some idoll, and to performe their vowe: But the end of the trauell and comming together of Christians, should be for their mutuall edifying, *Mart.*

Controv. 12. *None to be barred from the knowledge of Gods word.*

v. 14. *I am debter both to the Grecians and Barbarians*: seeing there was no nation so barbarous, to whom the Apostle was not willing to impart the knowledge of the Gospel, the Romanists are evidently convinced of error, that will not admit their lay people generally to the reading of the Scripture: If the Gospel of saluation must be communicated to all, then the Scriptures also, which containe the knowledge of saluation, should be common to all, *Hyperius*: the booke of the law was appointed to be read in the hearing of the people, that they might learne and feare God, Deut. 31. 12. See more *Synops. Centur. 1. err. 3.*

Controv. 13. *Against diuerse hereticall assertions of Socinus touching the iustice of God.*

v. 17. *For by it the iustice of God is revealed*: Because in this place the iustice of God is taken for his benignitie and mercie shewed by Christ in the Gospel, *Socinus* that blasphemous heretike, taketh occasion thus to broach his errors. 1. He saith, that iustice beeing vnderstood of God, is neuer in Scripture set opposit to Gods mercie: but the contrarie is euident, Psal. 5. 6. *Thou shalt destroy them that speake lyes*: here the Prophet speaketh of Gods reuenging iustice: and in the next verse he compareth it with Gods mercie, *But I will come into thine house in the multitude of thy mercies.* 2. Hee affirmeth, that, that which is opposed to Gods mercie, is not called the iustice of God, but wrath, indignation, seueritie: which is euidently refelled, v. 31. *They knowing the iustice of God, that they which commit such things are worthy of death*: here the vengeance of God vpon sinners, is called *Smalanza*, iustice. And yet more euidently, Psal. 145. 17. *The Lord is iust in all his wayes, and mercifull in all his workes*, here the iustice and mercy of God are compared together. 3. Further he saith, that this iustice of God, as it is set against his mercie, is of two sorts: there is one, wherby he punisheth the wicked and obstinate sinners; an other, wherby he chasteneth euen those, that are not altogether impenitent. But herein is his error, he maketh them two kinds of iustice, which are but diuerse degrees of one and the same iustice: for when God sheweth seueritie in punishing the wicked, therein he exerciseth his strict and rigorous iustice: and when he chastiseth sometime his owne children, for their amendment, he vseth the same iustice, but in another degree, tempering his iustice with mercy and fauour, *Pareus*.

Controv. 14. *Against inherent*

iustice.

v. 17. *The iustice of God is revealed*: the Rhemists apply this place against imputative iustice, alleadging out of *Augustine* how it must be vnderstood of that iustice, not which God hath in himselfe, *sed qua induit hominem*, but wherewith he endueth man when hee iustificieth him.

Contra. 1. They doe not well translate the word *induit*, which signifieth here not to endue, but to cloath with: and so man beeing iustified by faith, is cloathed with Christs righteousness; he is not iustified by any inherent righteousness in himselfe, but by an imputed righteousness, Rom. 4. 6. 2. And the Apostle doth expound himselfe, Rom. 3. 22. shewing that the iustice of God is by the faith of Iesus: and Philip. 3. 9. the Apostle renounceth his owne righteousness, that he might haue the righteousness of God through faith.

Contra. 15. *That the Sacraments doe not conferre grace.* *Henricus* out of this place, v. 16. *The Gospel is the power of God to saluation*, inferreth, that the Sacraments doe no other wise iustifie then the word preached, that is, *excitando fidem*, by exciting and stirring vp our faith; as in this sense, the Gospel is said to bee Gods power to saluation.

Bellarmino answereth, 1. That the Gospel is not here taken for the preaching of the Gospel, but for the historie of the Gospel, as of Christs incarnation, and passion. 2. If it be taken in the other sense, it followeth not because the preaching of the word iustifieth onely, by stirring vp faith, that therefore the Sacraments iustifie the same way, *Bell. lib. 2. de effect. Sacram. 1. ration. 4.*

Contra. 1. The Apostle speaketh not onely of the historicall narration of the Gospel, but of preaching and publishing the same, as it appeareth both by the words before going, v. 15. *I am ready to preach the Gospel to you that are at Rome*: and by the words following, it

is the power of God to saluation to every one that beleeueth: but they cannot beleue vnlesse they heare, neither can they heare without preaching. 2. The argument thus followeth from the greater to the lesse, if that which is more principall in the worke of our saluation, doe iustifie no otherwise then instrumentally, in stirring vp faith, namely the preaching of the word; then that which is the lesse principall, cannot iustifie more: but the word and preaching of the Gospel, is the more principall: for they beget faith, which the Sacraments onely confirme and seale: therefore the Sacraments doe not iustifie men, as by conferring of grace by the worke wrought.

Controv. 16. That faith onely iustificieth.

¶ v. 17. *The iust by faith shall liue*: out of this place, where the very iustice, life, and actiuitie of the soule is ascribed to faith, we doe conclude that a man is iustified onely by faith: for all is ascribed vnto faith: Now the Romanists, seeing this place of the Apostle to bee so pregnant for iustification by faith onely, seeke diuerse shifts, to obscure the truth of this testimonie.

1. *Costerus Enchirid.* 170. saith, that these words, *The iust shall liue by faith*, haue no other meaning but this, *iustum secundum fidei normam vitam dirigere*, that the iust doth direct his life according to the rule of faith.

Contra. 1. He doth not place the words aright, for thus are the words to be ioyned together, *the iust by faith shall liue*, so that by faith, hath rather connexion, with the first word, *the iust*, then with the last, *shall liue*. 2. The Apostle by *life*, here vnderstandeth euerlasting saluation, not our conuersion here: as is said before, v. 16. that the Gospel is the power of God to saluation to every one that beleueneth: faith then bringeth to euerlasting saluation.

2. The *Rhemists* haue this shift, that faith together with workes must be here vnderstood to iustifie: the Apostle saith not, the iust shall liue by faith onely: to this purpose also *Bellar.* lib. 1. de iustif. c. 20.

¶ *Contra.* 1. If the whole life of the soule depended not vpon faith, but partly vpon faith, partly vpon workes: then it might as well be said, the iust shall liue by workes: which were an absurd speach and not farre from blasphemy. 2. The Apostle, c. 3. 28. excludeth workes, concluding that a man is iustified by faith without the workes of the lawe: then to liue by faith, is to liue onely by faith, as we are iustified onely by faith without workes. 3. Now although the iust liue by faith, and not by workes, yet faith liueth by workes: it must bee a liuely and effectuell faith working by loue, by the which the iust man liueth; and not a dead faith.

¶ 3. *Pererius* here flyeth to their old distinction of iustification: the first which is by faith, the second is perfected by workes: so faith is said to iustifie a man, because it is *exordium, fundamentum, radix iustificationis*, the beginning, foundation, and roote of iustification, *Perer.* disput. 8. in 1. ad Roman. sect. 46.

Contra. 1. That which he calleth the second iustification, is properly, satisfaction, which is the fruit of iustification: as the Apostle saith, Rom. 6. 22. *Being now freed from sinne, and made seruants vnto God, you haue your fruit in holinesse, and the ende euerlasting life*: where the whole state of the faithfull man is diuided into these three parts, his iustification and freedom from sinne, which is by faith; the fruit of his iustification which is holinesse; and the end or reward, which is euerlasting life. 2. To liue by faith, sheweth that not the beginning, but the perfection of our life is by faith, and by nothing but faith, as the Apostle saith, *The iustice of God is reuealed from faith to faith*: faith is the beginning and end of this iustice: there is no time, wherein saluation is given vnto any but by faith, as *Thomas* expoundeth: see before quest. 47.

4. *Bellarmino* hath an other deuise, he maketh this the meaning; the iust shall liue by faith, that is, *ex fide patienter expectare, quæ Deus promittit*, by faith he doth patiently expect those things which God hath promised: So hee would haue it vnderstood, rather of patient wayting and expecting, then of iustifying, lib. 2. de effect. Sac. c. 9.

Contra. This patient expecting of Gods promises is indeed a fruit of iustifying faith, for it is the ground of things hoped for: and he that is iustified by faith, hath this grace also of patient expectation: but to liue by faith comprehendeth more. 2. And that by this phrase, to liue by faith, the Apostle vnderstandeth to be iustified by faith, is euident, Gal. 2. 20. *Thus I liue, not I now, but Christ liueth in me, and in that I now liue in the flesh, I liue by the faith of the Sonne of God, &c.* 3. And whereas *Bellarmino* further objecteth, that the Prophets

meaning, from whom the Apostle taketh this saying, is none other, but to note their patience, that waited for the Lords promises; it hath been shewed before, qu. 44. that the Apostle keepeth the Prophets sense, and doth most fitly apply this sentence to iustification by faith.

5. But the Romanists against iustification by faith onely, thus object. 1. It seemeth a verie absurd thing, to make men beleue, that they shall be iustified by faith onely, without either satisfaction for their sinnes, or the workes of righteousness: by this meanes, nothing could be easier, then by faith to be saued. 2. And this doctrine will make men presumptuous, that they will care for no good workes: and so there should be no more vse either of precepts to exhort them vnto the workes of pietie, nor of threatnings to terrifie them from sinne.

Contra. 1. Though that faith neede no satisfaction for sinne in our selues, nor good workes as helping vnto iustification: yet it apprehendeth the satisfaction made by Christs suffering for our sinnes: and workes are also necessarie as testimonies of our faith, though not as helpes of our iustification: neither is such a faith, liuely and effectually to easie a thing, seeing man hath no power of himselfe to attaine vnto it, vnlesse God doe giue it: and to beleue in Christ, as a Christian ought, is found to be the hardest thing in the whole world. 2. Neither is this a doctrine of presumption, nor yet doth it make voide, precepts and comminations: for faith though it require not workes as causes and helpes to saluation, yet it cannot be without them as fruits and effects: so that the lawe of faith establisheth the lawe of workes: as the Apostle sheweth, c. 3. 31. *Doe we then make the law of none effect through faith? God forbid, yea we establish the lawe: Pareu.*

Controv. 17. *How the Gospel is the power of God to saluation to euerie one that beleueth.*

This, and such like places, which ascribe iustification and saluation to faith, as Ioh. 3. 16. *That whosoever beleued in him, should not perish:* Act. 13. 39. *By him euerie one that beleueth, is iustified:* Bellarmine would thus elude: 1. He saith, that these Scriptures must be vnderstood negatiuely, that without faith none are iustified: not that onely by faith they are iustified. 2. Then by all are vnderstood, all nations, that there is no difference between Iewe, and Gentile, but that one common way to saluation is propounded to them all. 3. And it being applied to euery particular man, the meaning is, that not faith of it selfe alone, but with other things, as hope, charitie, iustifieth: *Bel. l. 1. de iustif. c. 22.*

Contra. 1. Yes these sayings hold affirmatiuely, that faith is sufficient to saluation: for our Sauiour faith, Ioh. 5. *Hee that beleueth, &c. hath everlasting life, and is passed from death to life:* that which giueth a man a present assurance, and reall possession of euerlasting life, is alone auailable to saluation. 2. True it is, that none of what nation soeuer are excluded, but euery one that beleueth wheresoever, is iustified: this confirmeth the doctrine of iustification by faith, that there is no other way to saluation either for Iewe or Gentile. 3. And if the Gospel be the power of God to saluation to euery one that beleueth; then it followeth that euerie one that beleueth is saued, where els were the power of God to saluation, if it were not effectually to saue? if then this power be in faith to saluation, if it could not saue without the supply of other helpes, this power should bee turned into weakenesse: that which is powerfull to saluation, is sufficient to saluation: Gods power worketh perfectly, it hath no want, nor requireth any helpe: but in faith is the power of God to saluation, *Ergo, &c.*

Controv. 18. *Of the difference between the Lawe and the Gospell.*

v. 18. *The wrath of the Lord is reuealed from heauen against all vngodlinesse:* Bellarmine hence inferreth, that comminations and terrors, are as proper and peculiar to the Gospell, as to the law, *lib. 4. de iustif. c. 2.*

Contra. True it is, that the Gospell also hath many comminations against sinners: and as by the Gospell the righteousness of God is reuealed from faith to faith, v. 17. so the wrath of God is also reuealed thereby against all vnrighteousnesse: but this is not the proper effect of the Gospell, but accidentally: for the Gospell by the vnthankfulnes of them which beleue it not, being ordained for their saluation, is turned vnto their condemnation: And whereas the Law in generall condemneth all infidelitie and vnbeleefe, the Gospell peculiarly condemneth vnbeleefe in Christ, *Pareu.* See further hercof, *Synops. Centur. 4. cr. 60.*

Controv.

Controv. 19. Whether by naturall meanes the Gentiles might haue attained to the knowledge of the onely true God, without the speciall assistance of Gods grace.

1. Bellarmine affirmeth the contrarie, *Deum esse, & unum esse, cognosci posse lumine rationis absq; specialis gratia auxilio*, that it may be knowne that God is, and that he is but one by the light of nature, without the speciall helpe of grace: and he insisteth vpon this place of the Apostle, v. 20. thereout vrging these two arguments. 1. Because the Apostle saith, the inuisible things of the world are seene not by reuelation, but by creation. 2. And seeing the Gentiles are hereby made inexcusable, because they notwithstanding this naturall knowledge of God, committed idolatrie, it sheweth, that they knewe God by the creatures, or els they might haue excused themselves by pretence of their ignorance, *Bel. l. 4. de grat. c. 2.*

Contra. 1. Though we consent not to their opinion, who hold, that nothing at all can be knowne of God, without his speciall assistance: as *Petrus ab Aliaco* affirmeth in 1. sent. qu. 3. which opinion see before confuted, qu. 54. for many things touching the Godhead, as his goodnesse, wisdom, power, are seene in the creation. 2. Yet it cannot be prooued, that the Gentiles did, or could attaine vnto such a manifest knowledge of the onely true God, onely by the light of nature, without Gods further assistance. And this is an euident argument hereof, because neuer any of the Gentiles, *de facto*, in fact did attaine vnto such knowledge of God by the light of nature. 3. And concerning the reasons vrged: S. Paul sheweth that the inuisible things of God were to be seen in the Creatures: not that the Gentiles did therein see them, but they might haue seen them, if they had not beene wilfully blind: and they were made inexcusable, because they could not pleade simple ignorance, but their owne wilfulnesse was the cause of their ignorance, which tooke from them all excuse: see hereof before, qu. 52. 54. 57. So that *Augustines* resolution is good: that the creatures do indeed cry with a loud voice, *ipse fecit nos*, God made vs, *sed surdis canere, &c.* but they thus speake vnto deafe men, vnlesse God shewe further mercie. See further, *Synops. Centur. 4. ar. 38.*

Controv. 20. Against some Philosophers, that the world is not eternall.

v. 20. The inuisible things of God, to wit, his eternall power and Godhead are seene, &c. If Gods eternitie is seene by the workes which he made, then that which is made is not eternall. 1. That which is made must haue one by whom it was made: he then that made the world, was before the world: then as by the things made, the maker is found to be eternal; so the things made, which had a beginning, are concluded not to be eternall. 2. Beside, where things are contrarie one vnto another, there is no eternitie, now in the world there are things contrarie, as actions, passions, generation, corruption: seeing then the world consisteth of corruptible parts, the whole must be also subiect to corruption: Then is the opinion of Aristotle vaine and false, that held the world to be eternall; and of Plinie, which calleth the world God; and of Hermias the Stoike, that imagined a coeternitie of matter with God, whereof he made the world: *ex Faio.*

Controv. 21. Against the adoration, and setting vp of images in Churches and places of prayer, v. 23. They turned the glorie of the incorruptible God to the similitude of an image.

Though the vse generally of all images be not condemned among Christians, as the Turkes hold it vnlawfull to make the similitude of any thing: for there may be a ciuill and historical vse of pictures and images: yet it is dangerous to set them vp in the publike places of Gods seruice, either to fall downe and worship before them, as the Romanists doe; or to retaine them for a supposed ornament, as the Lutherans: The reasons against all such publike vse of imagerie, are these.

1. It is the direct commandement of God, that he would haue no image made to represent him by, *Deut. 4. 15. Take heede that yee corrupt not your selues, or make you a grauen image, or representation of any figure, whether it be male or female, the likeness of any beast, or the likeness of any feathered fowle, &c.* the same prohibition is expressed in the second commandement of the Morall Law, which is perpetuall, and bindeth for euer, *Pareus.*

2. Herein *Pseudo-Christians* doe conforme themselves to the Gentiles, by whom imagerie was brought in, and herein they doe oppose themselves to the derision of the Turkes and

and Jewes: for as the Gentiles did vse the pictures and images of beasts, which they ioyned to their idols, so is it among the Romanists: as they make Iohn Baptist with a lambe in his lappe, *Vendeline* with oxen, *Antonie* with hogs, *Eustachius* with bucks and dogs, *Gallus* with a beare, *Gertrude* with mice, *Martine* and *George* vpon horsebacke. These were the very superstitious fashions of the heathen, *Gualter*.

3. Nay, the very Gentiles at the first did a long time forbear the superstitious vse of images; *Plutarke* writeth in the life of *Numa Pompilius*, that he would suffer no images to be in Churches, because he thought it not fit to make God like vnto man, or any other thing, who is an inuisible spirit: and so the Romanes continued without images for the space of 170. yeares: *Varro* also thus writeth hereof; that they which first brought in images, *metum ciuitatibus ademerunt, & errorem addiderunt*, did take away the feare and awe of the gods from cities, and brought in error. And if the first vse had remained, *castius dij observarentur*, the gods should more chastly and sincerely haue been worshipped still; to this purpose *Augustine* reporteth the words of *Varro*, *l. 4. de cin. dei. c. 31*.

4. The daily offence and hinderance that commeth by images set vp in the Churches, sheweth the inconueniencie of them: for they drawe away mens minds from true deuotion, and their eies are first set to gaze vpon such obiects: therefore the Lacedemonians forbade that any images should be set vp in their Councell house, least that by the sight thereof, their mindes might be drawne away from the businesse of the Commonwealt, which they came together to consult about: *Augustine* also giueth this reason, *concion. 2. in Psal. 103*. because by the very place some honour is giuen to images, when they are set vp in Churches, *Martyr*.

5. The first that are found to haue made account of images among Christians for any religious vse, was *Marcellina* the companion of the heretike *Carpocrates*, who priuately had the images of Christ, Paul, Homer Pythagoras, which she vsed to burne incense vnto: *August. lib. de hares. ad Quodvult Deum*: But among the auncient Christians the publike vse of images in places of prayer was condemned: *Epiphanius* coming to a Church in the diocesse of the Bishop of Ierusalem, there seeing a picture in a cloath, caused it to bee cut in peices: and he writ a letter vnto the Bishop of Ierusalem, that he should not suffer any such thing to be done in his Churches: which Epistle *Hierome* translated into Latine, therein shewing his consent with him. In the *Eliberan* Councell, *can. 36*. it was decreed, that no pictures should be made vpon the wals of the Churches. *Leo Isauricus* had a Councell at *Constantinople*, wherein images were condemned, yet after this they were restored by *Irene* the Empreisse, and *Tharasius* Patriarke of *Constantinople* in the 2. *Nicene* Synode. And about the same time *Carolus* the great held a Councell in Germany, where the decrees of the said *Nicene* Synode were abrogated; *ex Mart.*

Now on the contrarie it will be thus objected for the vse of images; 1. The Lord in diuerse visions did shew himselfe in certaine representations, as *Dan. 7.* like an ancient man, and *Matth. 3.* the holy Ghost appeared in the likenes of a doue.

Ans. 1. That which God did graunt vnto certaine persons, vpon some certaine and speciall occasions, must not be drawne into a generall rule; neither is it lawful to leaue a generall precept, vnlesse some speciall prohibition can bee shewed, *Pareus*. 2. So the Lord in Scripture is likened vnto a lyon; they may as well inferre thereupon, that they may so picture him, *Gualt.* 3. And there is great difference, between the writing of Scripture, and a picture; for the Scripture speaking of such visions and representations, expoundeth it selfe, and sheweth the meaning thereof; but a picture is dumbe and idle, *Martyr*. 4. And though such visions may be historically represented, yet it followeth not, that they should be set vp for any religious vse, *Faim.*

2. *Obiect.* Many miracles haue been done before images, as *Eusebius* maketh mention of a brazen image of Christ at Cesarea, and there was an other image of a woman by, touching the hemme of his garment; vnder the which grew an herbe, that after it came vp so high as the skirts of the image, had a soueraigne power against all diseases.

Answer. 1. This image (the historie beeing admitted) was not set vp in any religious place, but openly in the citie, as a monument of that miraculous worke. 2. God might in the beginning of Christianitie shew such miracles, as Peters shadow healed the sick, for the confirmation of the Christian faith: which miracles are now ceased. 3. This miracle being admitted, yet euen such images, when they are abused to idolatry, may notwithstanding be

be broken downe: as the brazen serpent had a speciall vertue, to heale the biting of serpents in them that looked vpon it, yet notwithstanding Hezekiah brake it downe, when it began to be abused to superstition.

3. *Obiect.* God hath punished such as offered any contumelie or disgrace to such images, as beeing the signes of God: as *Socrates* writeth, *lib. 7. tripartit. histor.* how *Julian* remoued the said image of Christ at Cesarea, and caused his owne to be set vp in stead thereof, but it was cast downe by lightening: and when the heathen had drawne the other image in disgrace round about the streetes, the Christians tooke it vp, and preferred it, &c.

Ans. 1. Images set vp for such idolatrous and superstitious vses, are no signes of God: and therefore the honour giuen vnto such is a contumelie and dishonour vnto God: for the will of him that giueth honour is not the rule of honour, but of him that is honoured. 2. Yet euen the disgrace and despight offered to such false signes of God, redoundeth sometime vnto God, when they are done with an intention to dishonour God, *Pareus*: as *Julian* did disgrace that image vpon his hatred to Christ, and therefore the Lord did therein shew his power. See further against the adoration of images, *Hexap. in Exod. c. 20. Command. 2.*

Controv. 4.

22. Controv. Of the corrupt reading of the vulgar Latine translation, v. 32.

The Latin translation thus standeth, *who when they knew the iustice of God, did not understand, that they which doe such things, are worthe of death, not onely they which doe them, but they also which consent vnto the doers, &c.* whereas according to the originall, the words are thus truly translated, *The which knowing the iustice of God, how that they which commit such things are worthe of death, not onely doe the same, but haue pleasure in them, &c.* B. or fauour those that doe them. So that the Latin translation faileth, 1. both in the words: for these words, *did not understand*, and *they which doe them*, are not in the originall: 2. as also in the sense: for according vnto the Greeke reading, the Apottle maketh it a more heinous thing to fauour and patronize euill doers, then to be a doer of euill: but after the other reading, the latter is the greater: 3. beside after the vulgar Latin, the words conclude a contradiction: for when they knew the iustice of God, how could they chuse, but vnderstand it? 4. *Chrysostome, Oecumenius, Theophylact*, doe read and interpret this place according vnto the Greeke text.

Bellarmine here answereth: 1. That some Greeke copies had had these words, *εὐνοῦντες*, they vnderstood not: as appeareth in *Origens* commentarie, and *Titelmannus* affirmeth, that he had seene an ancient Greeke copie with those words. 2. It is a greater sinne to doe euill, as to commit murther, then onely to consent. 3. They might haue a theoricall knowledge, and yet faile in practise, and so not vnderstand in effect. 4. *Cyprian, Ambrose, Sedulius, Haymo, Anselme*, doe read here according to the vulgar Latine, so we may set one ancient writer against an other: to this purpose *Bellar. lib. 2. de verb. Dei. c. 14.*

Contra. 1. Though some Greeke copies might haue those words, yet the most, and the most auncient haue them not: as is euident by the Greeke commentaries: and the Syrian translator followeth the Greeke text, as it is now extant. 2. The Apottle speaketh not of a bare consent vnto euill: but of fauouring, patronizing, and taking pleasure in them, which is more then to doe euill: for this one may doe of infirmitie, the other proceedeth of a settled malice. 3. The vnderstanding is in the iudgement of the minde, not in the practise: and therefore to know a thing, and yet not to know or vnderstand it, includes a contradiction. 4. The Greeke authors and commentaries are more to be respected in this case, for the finding out of the best reading in the Greeke, then the Latine writers.

23. Controv. Against the Popish distinction of veniall and mortall finnes.

v. 32. *Worthie of death.* Hence the Rhemists inferre, that some finnes are mortall, that is, worthy of damnation, some veniall, that is, pardonable of their owne nature, and not worthy of damnation.

Contra. 1. This distinction is contrarie to the Scripture, which saith, the wages of sinne is death, *Rom. 6. 23.* no sinne is excepted: and whosoever continueth not in all things written in the law, is vnder the curse, *Gal. 3. 10.* And if any sinne were veniall in it owne nature, it would follow, that Christ died not for all finnes: for those finnes, which are pardonable

in themselves, neede not Christs pardon. 2. Indeepe there are degrees of sinne, and some are worthie of greater condemnation then others, and are more easily pardoned, yet in Gods iustice euery sinne deserueth death: which are thorough Gods mercie made veniall both the lesse and greater sinnes: so that one and the same sinne may be mortall to the impenitent, and yet veniall to the penitent beleuer.

6. Morall obseruations.

1. Observ. v. 1. *Called to be an Apostle*: none then must take vpon them any Ecclesiasticall function, but they which are thereunto called and appointed of God. Heb. 5. 4.

2. Observ. v. 5. *For obedience to the faith*: the Lord straightly chargeth, that obedience should be giuen to the faith of his Sonne: whence are these sayings, Psal. 2. 12. *Kisse the Son.* Matth. 17. 5. *Heare him*: they then professe not the Gospel of Christ truly, who make onely a shew thereof in words, but deny obedience in deede.

3. Observ. v. 7. *Grace to you and peace*: this inward peace of conscience, is that peace which can not be taken from vs: all other things in the world are temporall, but the grace and fauour of God, and this inward peace, *ne morte ipsa abscinduntur*, are not cut off by death it selfe: *Chrysost.* for this peace we ought all to labour, which Christ hath left vnto vs after an other manner, then the world leaueth peace, Ioh. 14. 27.

4. Observ. v. 8. *I giue thanks, &c. for you all.* This is true charitie, to pray one for an other, and to giue thanks vnto God for the graces bestowed vpon others, as if they were conferred vpon our selues: And as here the Apostle praieth for the Church, so the Church praieth for the Apostle S. Peter, Act. 12. 5. the Pastor and people are hereby taught one to pray for an other.

5. Observ. v. 12. *That I might haue consolation together with you.* Herein the Apostles modestie appeareth, who taketh not himselfe to be so perfect, but that he might receiue some comfort euen by the faith of the Romanes: Let no man therefore despise the gifts and graces of others: for euery one may profit by an other: euen as one member helpeth an other.

7. Observ. v. 13. *I haue bene letted hetherto.* Seeing the purposes of holy men, as here this of S. Paul was hindred, it teacheth vs, that we should commend and commit all our purposes, and counsels to Gods prouidence, and fatherly direction.

8. Observ. v. 17. *The iust shall liue by faith.* Hence *Chrysostome* inferreth, that men should take heed of curiositie, to know a reason of Gods works: but they onely must beleue: As Abraham was not curious, when God bad him sacrifice his sonne, but he obeyed without any further reasoning, or disputation: But the Israelites, when they vnderstood, that the Cananites were as gyants, because they saw no reason, or likelihood to ouercome them, doubted, and so fell in the wildernes: so he concludeth, *vides, quantum sit incredulitatis barathrum*, you see what a dangerous downfall incredulitie is, and what a safe defence faith is.

9. Observ. v. 24. *Wherefore God gaue them vp to the lusts, &c.* The Lord sometime gaue the idolatrous Samaritans ouer to lyons, 2. King. 17. but he giueth ouer these idolatrous Gentiles to their owne hearts lusts, and vile affections: which did more tyrannize ouer them, then lyons and tygres: for when the bodie is giuen vp to wild beasts, and deprived of life, nothing happeneth against the condition of our mortall nature: but when the minde is ruled by lust, and so the affection preuaileth against reason: this is monstrous, and vnnaturall. *Perer. disputat. 20.*

10. Observ. *Which is to be blessed for ever.* We are taught by the example of the Apostle, when as we speake of the maiesty of God, to breake forth into his praise, as the Apostle doth here, and c. 9. 5. 1. Tim. 1. 17.

11. Observ. *Chrysostome* further obserueth, that as God still remaineth blessed, though his glory were defaced by the idolaters, as much as in them lay; so likewise the members of Christ, when they are reuiled and railed vpon, are not thereby hurt: *nonne vides adamantem cum percutitur, percutit iterum*, like as the adamant, when it is smitten, it smiteth againe, and leaueth a dint in the hammer that striketh it.

The second Chapter.

1. The text with the diuerse readings.

Therefore thou art inexcusable, O man, (*O sonne of man. T.*) whosoever thou art, that iudgeth: (*thy neighbour. T.* but this is not in the originall) for wherein thou iudgeth another, *L.T.* (*in that, that thou iudgeth an other, G. or in that wherein thou iudgeth an other.* but in the originall it is, *ἐν ᾧ γὰρ*, for wherein: the antecedent is omitted) thou condemnest thy selfe: for thou that iudgeth, doest the same things: (*not thou doest the same things which thou iudgeth. L.* in the originall it is *ὁ κρίνων*, thou iudging, that is, which iudgeth: the relative is referred to the person, not to the thing.)

2 But we know (*are sure, B.*) that the iudgement of God is according to truth, against those *U. B. T. Be. G.* (*upon those, L.* the preposition is *ἐν*, in, against) which commit such things.

3 And thinkest thou this, O thou man, that iudgeth them, which doe such things, (*condemnest them which, &c. Be.* but *κρίνας* here vsed, signifieth properly to iudge, *κτανίζειν*, to condemne) that thou shalt escape the iudgement of God?

4 Or despisest thou the riches of his goodnes, *L.V. A. B.* (*or benignitie, gentlenes, T. Be.* rather then bountifulnes, *G.* the word is *χρηστότης*) and patience, and long sufferance, (*or longanimitie*) not knowing that the goodnes (*or benignitie of God*) leadeth thee (*or bringeth thee, R. &c.*) to repentance? (*not to penance, R.* *μετανοία* signifieth rather repentance and change of the minde, then outward penance)

5 But thou, after thine hardnes, and heart that cannot repent, dost treasure vp vnto thy selfe (*heapest vp. L. B. G.* gatherest to thy selfe, *V.* but the word properly signifieth to store or treasure vp) wrath, in the day of wrath, *V. A. L.* (*that is, against the day of wrath, Be. T. G. B.* but in the originall it is *in the day*) and of the reuelation *T. A. L.* (*declaration, G. B.* the word is *ἀποκαλύψαις*, reuelation) of the iust iudgement of God:

6 Who will render to every man (*reward every man, B. G.* but it is put in the originall in the *datine*) according to his workes:

7 That is, to them, which by continuance in good workes (*or in well doing, B. G. V.* but the word in the originall, is *good workes*: not according to patience in good workes, *L. R.* for *ἐπομνη* signifieth as well perseuerance, and continuance, as patience: nor, which by perseuerance seeke the glorie of good workes, *Be.* good workes is better referred to continuance) leske glory, honour, and immortalitie, eternall life:

8 But vnto them, that are contentious (*verbat. of contention, L. R.*) and disobey the truth, and obey vnrightheousnes, (*not give credit to vnrightheousnes. L. R.* for both the words *ἀπειθεῖς*, disobeying, and *πειθομένους*, obeying, are of the same deriuation) shall be indignation, and wrath: *U. A. B. G. Be.* (*wrath and indignation, L. T.* but the first *ὀργή*, excoandescencia, commotion or indignation, is lesse, then *ῥage*, with, rage)

9 Tribulation and anguish shall be against the soule *Be. V. A.* (*upon the soule, B. G. L.* to every soule, *T.* the first rather, see before v. 2.) of every man that doth euill, of the Jew first, and of the Grecian. (*not to the Jewes first, and to the Gentiles. T.*)

10 But glory, honour, and peace to every one (*every man, B.*) that doth good, (*to every one that doth good, glorie, honour, &c. G.* but here the words are transposed) to the Jew first, and also to the Grecian. (*not, to the Gentiles, T.*)

11 For there is no respect of persons *V. B. G.* (*acceptio of persons, Be. L. R.*) with God. *προσωποληψία*, acceptio of persons)

12 For as many as haue sinned without the law (*not, whosoever hath sinned, L. B.* for *ἅπας*, whosoever, is put in the plurall) shall perish also without the law, and as many as haue sinned in the law, shall be iudged by the law:

13 For not the hearers of the law, are iust with God, (*beside God. G. T.* in the sight of God, *B.* the word is *παρὰ*, apud, with) but the doers of the law shall be iustified.

14 For when the Gentiles, which haue not the Law, doe by nature (*not naturally, L. R.* the word is *φύσει*, by nature) the things of the Law, (*contained in the law, G. B.* which are of

the law, but in the originall it is, *the things of the law*) they having not the law, are a law vnto themselves,

15 Which shew the worke of the law written in their hearts, (*the effect of the law. G. but the word is ἔργον, worke*) their conscience also bearing witnes, (*not, bearing them witnes. L. T. B. for, them, is not in the originall*) and their thoughts (*not of their thoughts. L. for in the originall it is put absolutely in the genitive*) accusing one an other mutually, or excusing:

16 In the day (*at the day. G. B. but in the originall it is, in the day*) when God shall iudge the secrets of men according to my Gospel, by Iesus Christ. (*by Iesus Christ according to my Gospel. B. G. but the words are here transposed*)

17 Behold, thou art surnamed a Jew. *V. B. G. Be.* (*not, but if thou art surnamed, L. R. T. the word is ἴδε, behold, not εἰ δὲ, as though it were two words*) and relect in the law, and gloriest in God, (*makest thy boast of God. B. but the preposition is ἐν, in*)

18 And knowest his will, and triest the things that differ, *A. B.* (*approonest the more profitable things. L. T. approonest the more excellent things, G. B. but the phrasis is vsed in the first sense, Philip. 1. 10. διαφέροντα, properly signifieth things differing*) being instructed by the Law.

19 And art perswaded, or confident, *V. Be. A. G.* (*beleuest, B. presumest, L. the word is ἀποθῶς, which S. Paul vseth of himselfe, Rom. 8. 38.*) that thou art a guide of the blind, a light of them, which are in darknes:

20 An instructor of them which lacke discretion, *B. G. T.* (*of the foolish. L. the word is ἄσφον, without wit or discretion*) a teacher of the vnlearned, *V. B. G.* (*of infants, verbat. ἡνίκῃ, L. B. T. he meaneth, such as were infants in knowledge*) hauing the forme of knowledge, and of truth in the Law.

21 Thou therefore, which teachest an other, teachest thou not thy selfe? thou that preachest, a man should not steale, doest thou steale?

22 Thou, which saiest, a man should not commit adulterie, doest thou commit adulterie? thou that abhorrest idols, committest thou sacriledge? *A. B. G. Be. read these two verses with an interrogation: U. T. L. read without, and so the next verse also.*

23 Thou, that gloriest in the Law, through transgression of the law, *B. V.* (*preuocation, L. breaking of the law. B. G. παράβασις, transgression*) dishonourest thou God?

24 For the name of God thorough you, is blasphemed among the Gentiles, as it is written.

25 For circumcision verily profiteth, *Be. V. G.* (*anaietb, B. ἀπελῆ, profiteth*) if thou doe the law: but if thou be a transgressor of the law, thy circumcision is made vncircumcision:

26 Therefore if the vncircumcision (*prepuce, R. the word is preputium in Latin, but it can nor be made an English word*) keepe the rites of the law, *Be.* (*ordinances. B. G. iustices. L. A. the word is δικαιώματα, rites*) shall not his vncircumcision be counted for circumcision?

27 And shall not vncircumcision by nature, keeping the law (*not by nature keeping the law. T. these words, by nature, are evidently ioyned with the first clause in the originall*) iudge thee, that by the letter and circumcision art a transgressor of the law?

28. For not he, that is in open shew, (*outward, B. G. ἐν τῷ φανερό: in manifest, in open shew*) is a Jew, nor that which is in open shew, in the flesh, is circumcision:

29 But he that is in secret, is a Jew (*he is a Jew which is one within. B. G. but the word is ἐν τῷ κρυπτῷ, in the secret or hid part:*) and the circumcision is of the heart, in the spirit, not in the letter: whose praise, (*that is of the Jew, as the relative εἰς, of the masculine gender sheweth*) is not of men, but of God.

2. The parts, Methode, and Argument.

THis Chapter hath two parts: 1. the Apostle conuinceth all to be sinners, and so to deserve condemnation, much lesse to be iustified by their workes: 2. he taketh away certaine pretexts and excuses which might be alleadged.

1. As in the former chapter he conuincd the Gentiles of sinne, and so to be subiect to Gods iust wrath, because both they committed euill things themselues, and fauoured those which did them: so now he vrgeth an other argument from their owne conscience: The

reason

reason standeth thus: whoſoever condemneſt himſelfe, is inexcusable: this is prooued in the ſecond verſe, becauſe the iudgement of God is according to truth, to iudge euery man according to his owne conſcience: but all men doe condemne themſelues, becauſe they iudge others for the ſame things which they doe themſelues, v. 1. therefore they are inexcusable, v. 1.

2. The pretences are 1. either generall, of all men, v. 3. to 11. or ſpeciall, firſt of the Gentiles, v. 11. to 17. or of the Iewes, v. 17. to the ende.

1. The generall pretext or pretence, 1. is propounded, v. 3, 4. that God beeing mercifull and long-ſuffering, will not ſtraightly puniſh and condemne euery one that is euill. 2. the Apoſtles answer followeth, 1. from the ende and cauſe of Gods long-ſuffering, which is to call men to repentance, v. 4. in the latter part. 2. from the effect of impenitencie, which is the heaping vp of wrath; which is confirmed by the efficient cauſe, the iuſtice of God, v. 6. then by an antitheſis and oppoſition both of the rewards and puniſhments, v. 7, 8, 9, 10. which alſo is amplified and confirmed by the reaſon thereof, that God is no acceptor of perſons, v. 11.

2. The firſt ſpeciall pretext is of the Gentiles, which may be collected thus; It is vniuſt for thoſe which haue no law to be puniſhed; the Gentiles haue no law, *Ergo*.

The Apoſtle answereth to the *maior*, or firſt part, by a diſtinction, that they which haue no law at all, neither naturall, nor written, are not to be puniſhed; but if they haue either or both, if they ſinne againſt the law of nature, or the written law, they ſhall be iudged accordingly, v. 12. the latter part of ſinning againſt the written law, is further illuſtrated by preuenting an obiection; for the Iew might alleadge, that he had the law, and gaue eare vnto it, therefore he ſhould not be iudged thereby; the Apoſtle answereth, that not the hearers of the law, but the doers ſhould be iuſtified, v. 13.

The ſecond part of the argument, that the Gentiles had no lawe, the Apoſtle denieth, proouing that although they had not the written lawe, yet they had the law of nature; which he ſheweth by two arguments, taken from two effects; the one, becauſe ſome of them by the light of nature, did ſome things agreeable to the written law, v. 14. and againe, they had the teſtimony of their owne conſcience, either accusing or excuſing them, v. 15. which is ſet forth by the circumſtance of the time, when this teſtimony of their conſcience ſhall moſt of all ſhew it ſelfe, namely at the day of iudgement, v. 16.

Then follow the particular pretexts and excuſes of the Iewes. The firſt is, that the Iewes had the knowledge of the law, and therefore that they ſhould not be damned together with the reſt; this deſenſe of the Iewes is firſt propounded in their perſon, in diuers particular points, wherein the Iewes boated, as in the knowledge of the law, in the teaching, and inſtructing of others, v. 17. to 20. then the Apoſtle adioyneth his answer, denying the argument, becauſe although they had the Law, yet they obſerued it not: which he prooueth by experience of their euill life, v. 21, 22, 23. and by a teſtimonie of Scripture, v. 24.

The other pretext and deſenſe of the Iewes was this; circumciſion is not vnprofitable, the Iewes had circumciſion, therefore it was auailable vnto them; to this the Apoſtle maketh this answer, to the propoſition by this diſtinction: that circumciſion profited if it kept the law, which is amplified by the contrarie, that if it kept not the law, it was no better then vncircumciſion; nay vncircumciſion keeping the law, ſhould be preferred before circumciſion, not keeping the law, v. 25, 26, 27. to the aſſumption he alſo answereth by a double diſtinction, of a Iew outward, and inward, and of circumciſion in the fleſh, and the ſpirit: that a Iew outward ſhould gaine nothing before God by his circumciſion onely in the fleſh, and not in the heart, v. 28, 29.

3. The queſtions and doubts diſcuſſed.

1. Queſt. To whome the Apoſtle here ſpeaketh, *Wherefore thou art inexcusable*, O man, &c. to the Gentiles, or Iewes.

1. Some thinke that the Apoſtle vſeth here a tranſition, and as he had hitherto diſcouered the ſinnes of the Gentiles, ſo now he turneth him vnto the Iewes, to lay open their hypocriſie: *Lyrano*. And *Tolet* thinketh, that the Apoſtle reaſoneth from the leſſe to the greater: that if the Gentiles which had not the written law of God, were not excuſable, much leſſe the Iewes: But the particle *ὅθεν*, wherefore, ſheweth, that this is inferred out of that which went before, and ſo is a continuance of the ſame argument.

2. Some here comprehend not the Gentiles only, but the Iewes also, that both the Iewes in condemning the idolatrie of the Gentiles, and the Gentiles censuring the Iewes for their euill life, and yet did the same things themselves, should be both without excuse: *Haymo, gloss. ordin. Anselm. Perer.* But it can not be shewed, how the Iewes condemning the Gentiles of idolatrie, were guilty of the same themselves.

3. The third opinion is, that the Apostle still treateth of the Gentiles: and hereof there are two reasons; both because those words haue a necessarie connexion, and reference to and with the former chapter; and afterward, v. 17. the Apostle beginneth by name to deale with the Iewes. But they which agree that this is spoken of the Gentiles, yet doe differ therein. 1. *Origen* will haue this verse to be the conclusion of the former chapter: wherein he committeth two faults, first in ioyning together things of diuers natures: for the Apostle there touched those, which both fauoured euill in others, and did practise it in themselves: but now he taxeth an other sort of men, that seemed to mislike sinne in others, and yet did it themselves: and againe, *Origen* in diuiding the first verse from the second: *for we know, that the iudgement of God is according to the truth*, which is a reason of the former, doth separate and distinguish those things, which should be conioyned.

2. Some referre this to such as were Iudges among the Gentiles, who though they made lawes to iudge and punish by, yet did commit the same things themselves: *Theodoret.* But the Apostles words beeing generall, *Thou art inexcusable, O man, who soeuer thou art*, are not to be so restrained.

3. *Chrysostome* thinketh the Romanes are here specially taxed, who were the Lords of other nations, and so tooke vpon them to iudge others: But the Apostle hethereto in generall hath reasoned against all the Gentiles.

4. Some thinke that the Apostle speaketh of the iudgement of the Philosophers, such as were *Socrates, Cato*, who erred in the same things, whereof they reprooued others: *Hyper.* But the Apostle in generall speaketh to euery man whatsoeuer.

5. Yea some doe make the Apostles speech yet more particular: that he should specially meane *Seneca*, with whom he was familiar: But as yet S. Paul had not beene at Rome, and therefore if *Seneca* were knowne vnto the Apostle: this their knowledge beganne after the writing of this epistle.

6. Wherefore I rather thinke with *Pareus*, that the Apostle noteth all such in generall among the Gentiles, who found fault with others, beeing guiltie of the same faults themselves: yet so, as the Iewes be not excluded, though principally the Gentiles be taxed: see the analysis before: he speaketh of a generall iudgement whereby one iudgeth an other: that is, subscribeth to Gods iudgement, that they which doe such things are worthie of death: so *Chrysostome*: *Vniuersi mortales, licet non omnes thronos iudiciales, &c.* for all mortall men, though they haue not iudiciall thrones, &c. yet they iudge either in word, or in the secret of their conscience. *Ambrose* thinketh, that the Apostle here preuenteth an obiection, that whereas he had before noted such, as committed sinne themselves, and fauoured it in others, they might thinke to be free, which condemned it in others, though they did it themselves: therefore the Apostle sheweth, that euen such could no way escape the iudgement of God.

2. Quest. *Whether one offend in iudging an other, wherein he is guiltie himselfe.*

It may be thus objected, that if a man make himselfe inexcusable, in iudging an other for the same crime, which he knoweth by himselfe, then it is not safe for such an one to iudge an other; as our Sauour reprooueth those which brought the woman taken in adultery, because they themselves also were not without sinne, Ioh. 8. *Ans.* 1. The iudge, which condemneth an other, is in the same fault, either *occulte & in foro conscientie*, secretly and in the court of their conscience, and then they sinne not in iudging of an other: or they are publicly detected of the same sinne: and then they sinne, not in that they giue iust sentence vpon other, but in respect of the scandall and offence given to others: *Thomas*: *non peccat, qui reprehendit, sed quia inordinate reprehendit*, he sinneth not because he reprehendeth him, but because he doth it inordinately: *Gerrh.* 2. So that the power of the office must be distinguished from the vice of the person: such a iudge neither offendeth against the lawes, which commaund malefactors to be punished: nor against the offendor, which hath deserued that punishment: but he sinneth in giuing offence to others: *Pareus.* 3. Our blessed

blessed Saviour misliketh not the action, that they accused the adulteresse: for he himselfe admonisheth her to sinner no more: but the manner, that they did it in hatred, delighting in the punishment of another, and in hypocrisie, not looking into themselves, *Mart. 4.* Herein David offended, who pronounced sentence of death against the man of whom Nathan put the case in his parable, not yet perceiuing that he himselfe was the man, against whom hee pronounced sentence, *Erasm.* such many were there among the heathen: *Diogenes* accused *Grammarians*, which diligently sought out *Vlysses* faults, and were ignorant of their own; and *Musicians*, which tuned their instruments, beeing themselves of vtuneable manners; *Astronomers*, for that they gazed vpon the starres, and saw not the things before their own feete; *Orators*, because they were carefull to speake iust things, but not to doe them: the common people praised them, which contemned money, and yet they themselves were addicted to the desire of money, *ex Gryn.*

5. Now whereas our Saviour saith, *Iudge not, that ye be not iudged*, *Matth. 7.* he speaketh not there against ciuill iudgement, or brotherly admonition; but against hastie and precipitate iudgement, and vncharitable curiositie, when men pried and searched into the faults of others, not with a desire to amend them, but to the end, that their faults might be rather excused, with the multitude of others delinquents, *Martyr.*

Quest. 3. Of these words, v. 2. *Wee know that the iudgement of God is according to truth.*

1. *We knowe:* some will haue this principally referred to the Iewes: wee knowe by the Scriptures, *Tolet.* we the Apostles and spirituall men, *Gorrh.* we know both by the light of nature, and by the testimonie of the word, *Pareus.* But the Apostle hauing here to deale against all men in generall, doth vrge this naturall principle, that God seeth more sharply then men, and therefore is a most iust iudge, *Beza.* so that he saith in effect, *we knowe*, that is, *it is certaine*, *Ofiander.*

2. *The iudgement of God:* *Chrysostome* referreth this to the finall iudgement at the last day, that howsoever some may escape unpunished in this world, yet the iudgement of the next world shall be according to truth: so also *Ofiander:* but euen in this world the Lord also often sheweth his vpriight and iust iudgement: *Ambrose* maketh this the connexion of the sentence: that if a man iudge the finnes which he seeth in an other, God shall much more: But these words are rather a confirmation of the former sentence: that hee which iudged an other, and yet committed the same things, could not so escape, for though he were blind in his owne iudgement, God would find him out: his hypocrisie could not be hid.

3. *According to truth:* where the iudgement of God is opposed to the iudgement of man, in these two things: first mans iudgement is partiall, he often iudgeth according to the person, not the qualitie of the offence, *Caluin:* and againe there are many secret things which God will bring to light, but man cannot iudge them, *Lyran.* *Socrates* who publicly disputed of vertue, yet priuately was an idolater: *Cato* a Censor of others, yet was an vsurer, and did prostitute his wife: these men though they seemed without reproofe vnto others, yet the Lord that iudgeth according to truth, would find out their finnes, *Beza.*

4. *Origen* here moueth this question, if God iudge according to the truth, so that the euill receiue euill things, and the good good things at the hands of God: how then commeth it to passe, that a man who hath liued wickedly and repenteth him, findeth remission of sins and fauour with God; and an other which hath liued well, and afterward falleth into euill, is punished: the answer is, that God iudgeth here according to truth; for in the one, *ingressa pietas impietatem depellet*, godlines entreth and expelleth vngodlines: and in the other, vngodlines expelleth godlines, and so every one is iudged in truth, according to that present state wherein he is, whatsoeuer he had beene before.

Quest. 4. *Whether a iudge be bound herein to be like vnto God, to iudge according to the truth which he knoweth.*

Some here resolue, that a Iudge is bound to follow the euidence which is brought in before him, though he know the truth to be otherwise in his owne conscience: *indicandum est secundum veritatem manifestam. id est, probatam*, they must iudge according to the manifest truth, which is prooued, and not according to the secret truth, *Gorrh.* *Hugo Card.* and so their resolution is, that a iudge is not bound to absolue a man publicly condemned, though he know him to be innocent.

Contra. 1. Indeed a Iudge cannot follow that truth which is hid and secer, and no way made knowne vnto him: and in this case if an innocent man be condemned, the Iudge is free, because he followeth the euidence, hauing no other direction to the contrarie. But if the Iudge knowe in his conscience that he is innocent, he is by no means to consent to his condemnation, whatsoeuer euidence is brought in to the contraries: for he is to iudge according to the truth, as God iudgeth: now there can be but one truth: neither can the action of that Iudge be warranted, which is against his knowledge: for whatsoeuer is not of faith is sinne, Rom. 14. But see this question handled at large, *Hexapl. in Exod. c. 23. qu. 13. 14.* whether I must desire the Reader to haue recourse: because it were superfluous to handle the same things in diuerse places.

Quest. 6. Of the reasons why the Lord vseth patience and forbearance toward sinners.

1. The Apostle vseth three words, *χρηστότης*, goodnesse, bountifullnesse, which is seene in the generall benefits, which God vouchsafeth to the wicked, as in granting them the Sunneshine and raine, and such other temporall blessings: *ἀνοχή*, patience and forbearance, which is in bearing with the wicked, and not punishing them in their sinnes: *μακροθυμία*, longanimity, and long sufferance: when God still deferreth his punishments, though men heap sinne to sinne: the first and cheifest cause of this long sufferance in God, is the expectation of mens repentance, that they should thereby come to amendment of life, as S. Peter saith. 2. Epist. c. 3. 9. *God is patient toward vs, and would haue no man to perish, but would haue all men come to repentance.* 2. As Gods mercie and goodnesse herein appeareth, so also the malice of men, in abusing the Lords patience, and their more iust condemnation in the ende is made manifest; as the old world was most iustly destroyed, after they had been warned an 120. years by the preaching of Noah. 3. God taketh occasion by the malice, impenitencie, and hardnesse of heart in the wicked, to shew his powerfull and wonderfull workes, as Pharaohs hardnesse of heart gaue occasion to the Lord, to shew his wondrous works in Egypt. 4. While the impenitent abusing Gods longanimitie, are more hardened in their sinnes, others in the meane time make good vse of the diuine patience, and are conuerted vnto repentance: as in Egypt, though Pharaoh became worse, yet many of the Egyptians were humbled by those plagues, and were turned vnto God, and ioyned vnto his people. 5. God vseth patience toward some, for the ensample, encouragement, and confirmation of others, that they should not despaire of the goodnes of God: as S. Paul saith, that *Iesus Christ might first shew on mee all long suffering, vnto the example of them, that in time to come, shall beleene in him to eternall life,* 1. Timoth. 1. 16.

Quest. 7. Whether the leading of men to repentance by Gods long sufferance, argueth that they are not reprobate.

It will be here obiected, that seeing the long sufferance of God calleth all vnto repentance, and whom he would haue repent, he would haue saued: it seemeth then, that none are reiected or reprobate, whom the Lord so inuiteth and calleth vnto repentance.

Ans. 1. Such as are effectually called vnto repentance by Gods patience and long suffering, are indeed elected: for the elect onely are effectually called to repentance, but such as abuse Gods patience, and are impenitent still, may notwithstanding be in the state of reprobation: for though the same meanes bee offered vnto them to bring them to repentance, yet they haue not the grace: the decree then concerning the reiecting of such impenitent persons, and the offer of such meanes, as might lead them vnto repentance, may verie well stand together: because it is of their owne hardnes of heart that the meanes offered are not effectuell. 2. And thus also another obiection may be answered, that if it be Gods will that such should come to repentance, whether the malice of man therein can resist the will of God: for, if it were Gods absolute will and good pleasure, that such should come vnto repentance, no man could resist it: God is able to change and turne the most impenitent and hard heart, if it pleased him: But here we must distinguish betweene effectuell calling, which alwaies taketh place, and none can hinder it, and calling not effectuell, yet sufficient if men did not put in a barre by their owne hardnes of heart: Gods absolute will then is not resisted, when men come not to repentance: for his will is to leaue such to themselves by his iust iudgement: and not to giue them of his effectuell grace, *Fains.* 2. Now hereof no other reason can be giuen, why God doth not giue his effectuell grace to all, but his good plea-

pleasure, as our Blessed Sauour saith, Matth. 11. 26. *It is so Father, because thy good pleasure is such.*

Quest. 7. *How the bountifullnesse of God in leading men to repentance, and the reuelation of his wrath, spoken of, chap. 1. 18. may stand together.*

The reuelation of Gods wrath and iustice against all vnrighteousnesse, and his goodnes and mercie in expecting the conuersion and repentance of sinners, are not contrarie the one to the other: for if men haue grace to come to amendment of life by Gods long sufferance, then his mercie taketh place in forgiuing them their sinne, and acquiting them of their punishment which is satisfied for in Christ. But if they become impenitent, and abuse Gods patience, then his iustice sheweth it selfe, in their condigne and deserved punishment: So Gods bountie and mercie appeareth in forbearing to punish, if they will repent, and his wrath is reuealed, vpon their impenitencie, and abusing of Gods long sufferance, *Pareus.*

Quest. 8. *How God is said to harden the heart, seeing the wicked doe harden their owne hearts.*

v. 5. *After thine hardnesse, and heart that cannot repent:* this hardnes of heart, is naturally in mans heart, and is encreased by his owne perversnes, and obstinacie: yet God sometime also is said to harden the heart, as the Scripture saith, he hardeneth the heart of Pharaoh: This is done three waies, 1. Because men take occasion by Gods patience and forbearance, to continue in their sinnes: and so the Lord may be said to harden the heart, because the wicked abuse that occasion, which is sent of God: thus *Origen, lib. 3. periarchor.* Basil in his oration, wherein he proueth that God is not the author of euill, but in this respect, man rather should be said to harden his owne heart, in abusing the occasion, then God in giving it. 2. *Augustine* taketh this induration of the heart to be said of God, when he withdraweth his grace: as *discedente sole aqua obduratur*, by the departure of the sunne the water is congealed and hardened, *serm. 88. de tempor.* 3. But beside the subtracting and withholding of Gods grace, he concurrereth as a iust iudge, by his secret power so working, that both the inward suggestions of Sathan, and the externall obiects doe all make together for the further hardening of their heart: see before, c. 1. qu. 63.

Quest. 9. *Whether hardnasse of heart, and finall impenitencie, be a speciall kind of sinne.*

1. *Pererius* seemeth to collect so much by these two reasons: 1. Because here the Apostle ioyneth hardnes and impenitencie of heart together: that a hardnes of heart, is a speciall sinne, so should the other be also. 2. Here is a speciall and most grieuous punishment inflicted, the heaping and treasuring vp wrath: But neither of these reasons conclude, for both the hardnes of heart is rather the generall effect of sinne, and a perpetuall companion of an habite and custome in sinne, then a speciall sinne: and the punishment here described is against not one, but all their sinnes, wherein they continue without repentance.

2. *Vega lib. 13. c. 20. super decret. Trident. de iustificat.* sheweth that in these two cases impenitencie doth assume a newe kind of peculiar malice, that is, either in receiuing of the Sacraments, for then especially men are commanded to prepare their hearts by repentance: so that herein the commandement of God is transgressed: and at the houre of death, for then a man not repenting is accessarie to his owne death, and so transgresseth that commandement, *Thou shalt not kill.* But neither of these reasons are sufficient, 1. When one cometh to the Sacrament without due preparation, and so receiue it vnreuerently and profanely: there is a new sinne indeed committed, which is profanenes and contempt of sacred things: but this is the fruit and effect of his impenitencie: a newe sinne is added to his impenitency, rather then impenitencie it selfe changed into a speciall sinne. 2. And so likewise, when one through impenitencie is careles of his saluation beeing at the point of death: this carelesnesse is also a fruit of impenitencie.

3. *Thomas* thus decideth this question; that if impenitency be taken simply for perseuerance and continuance in sinne, it is not a speciall sinne, but a circumstance rather of sinne: but if there be beside *propositum non penitendi*, a purpose not to repent, now impenitencie is become a speciall sinne, *Thomas 2. 2. qu. 14. articl. 2.* But this seemeth to bee no perfect distinction: for wheresoeuer impenitencie is, there is a purpose and resolution not to repent as long as the heart remaineth impenitent: Thus much then may be added for the discussing of this question: that impenitencie is two wayes to be considered: either in respect of the

obiect,

object, which is sinne, that one hath committed: and so it is a circumstance that accompanieth sinne: or as it is ioyned with profanenesse, contempt of God, and vacuities of his feare, and so it may haue toward God, the nature of a speciall sinne.

Quest. 10. *Whether it stand with Gods iustice to punish twice for the same sinnes.*

Seeing that the Gentiles were punished before, beeing deliuered vp to their vile affecti-
ons, c. 1. 26. how then are they reserued here to a greater punishment against the day of
wrath? for the Prophet Nahum saith, c. 1. 9. *non consurget duplex tribulatio*, double affliction
or tribulation shall not rise vp.

Ans. 1. This is not the meaning of the Prophet, that God cannot punish twice for the
same sinne, but there he speaketh of the destruction of the Assyrians, that it should bee at
once, God should not need the second time to come vpon them: which was fulfilled in the
ouerfion and ouerthrow of Nineueh, it was at once destroyed for euer.

2. This rule well holdeth in the course of iustice, that one be not punished twice for the
same sinne. 1. If by that one punishment full satisfaction be made for sinne: but the wicked
by their temporall punishment, cannot fully satisfie Gods iustice for their sinne. 2. Punish-
ment begunne in this life, and eternall punishment afterward, are rather diuerse degrees of
the whole punishment due vnto sinne, then diuerse punishments: as here in the course of
humane iustice, a malefactor may be both put to the racke, to the wheele, hanged, and quar-
tered; and all these shall make but one condigne punishment for his offence, *Par.* 3. And
when one punishment worketh vnto amendment, then a second is needlesse: as the righte-
ous onely are chastened in this life, but the wicked because they profit not by temporall
punishment vnto repentance, haue their punishment begun in this life, and finished in the
next: as the old world and Sodomites were both temporally and eternally punished.

Quest. 11. *Whether euerie one shall be rewarded according to his workes, ver. 6.*

Against this saying of the Apostle, v. 6. *Who will reward euerie man according to his workes*, it
will be objected, that they which repent them in their last houre, and so are saued, haue no
time to shew good workes, and likewise infants: therefore it appeareth not how they should
be iudged according to their workes.

Ans. 1. They which haue grace to repent them in their last houre, are not voide of
good workes: as the theife vpon the crosse shewed these good fruits of his faith, he confes-
sed Christ, acknowledged his sinne, reprooued the vnbeleeuing theife, and prayed earnestly
for euermlasting saluation. And if he had liued longer, he had no doubt a full purpose of heart
to haue expressed his faith by his godly workes: the like may be said of those which are at the
point of death, called to repentance. 2. Concerning infants there is an other reason: for ei-
ther they be saued according to the grace of Gods free election: or some are damned beeing
left in their owne nature, the children of wrath: Now the Apostle speaketh not of infants
here, but of such as are of yeares to commit euill, or doe good, *Pareus.*

Quest. 12. *How it standeth with Gods goodnesse to punish euill with euill.*

It may be thus objected: that sinne is committed three wayes, either in rewarding euill
for good, or euill for euill, or in not recompensing good for good: But God cannot sinne,
therefore it should seeme to be against the nature of the diuine goodnesse, to punish sinne
with eternall damnation: and it is against Christs rule, who commandeth that we should do
good against euill.

Answer. 1. Two wayes may euill be rendred for euill, *vel libidine vindicta, vel amore iusti-*
tiae, either with desire of reuenge, and so it is sinne: or for loue of iustice, and so it is not sinne:
for then it should not be lawfull for Magistrates to inflict punishment vpon malefactors. 2.
In this life also God sometime doth send euill for good, vpon his owne children, as when he
afflicteth them: but it is for their greater good, as to encrease their faith and augment their
reward, *Hugo*: but in the next world, he neuer rendreth euill for good: but either euill for euill,
as to the wicked, because he is iust: or good for euill, as to infants, because he is good
and gracious: or good for good, as to his faithfull seruants, because he is both iust, and good
and gracious, *Gorham.*

Quest.

Quest. 13. Of the true reading of the
7. verse.

1. Some doe thus reade, *To them which by continuance in well doing, seeke eternall life, he shall render, glorie, honour, immortalitie:* thus Oecumenius, Ambrose, Gregorie, lib. 28. moral. cap. 6. Haymo, Pererius. But in this reading there is a manifest inuerting of the order of the words, which stand thus in the originall: *to them which by patience in well doing seeke glorie, honour, immortalitie, eternall life:* that is, God will giue eternall life vnto such: whereas then the sense may be found out, without any such inuersion, the best way is to keep the due order of the words. 2. Some doe thus reade, *To them which by patience (the glorie of good works, honour, immortalitie) seeke eternall life:* Beza, Gryneus, Aretius: that is, God will giue the glorie, honour, immortalitie, due vnto their good works, vnto them which continue to the end, in seeking eternall life: this reading agreeth with the former in transposing of the words, sauing that they ioync, *good works* to the words following, *glorie, honour, &c.* which is better annexed to the former word, patience, and perseuerance: as appeareth, ver. 10. *To euerj one that doth good, shall be glorie, honour, &c.* where these words *glorie, honour,* are seuered from the former, as it must be so here also. 3. Therefore the best reading of these words is this: *To them which by perseuerance in well doing, seeke glorie, honour, immortalitie, eternall life:* that is, God shall render eternall life vnto such: the word *render,* must be supplied out of the former verse, *who will render vnto euerj man, &c.* and the word is better ioyned, with *eternall life,* then with the former words, *glorie, honour, immortalitie:* because the words need not be transposed, or put out of their place in this reading, as in both the former. Thus Origen, Chrysostome, Theophylact, doe interpret this place: and the Syrian interpreter, Calvin, Pareus, Fains, with others.

Quest. 14. What the Apostle meaneth, by patience of
good workes, v. 7.

1. Some referre this patience vnto God, whereof the Apostle spake before, ver. 4. *Despising thou the riches of his bountifullnesse and patience, &c.* and they give this sense: that they which abuse not the patience of God, but thereby are stirred vp vnto good workes, shall haue eternall life: thus Ambrose. But this exposition cannot stand: for the Apostle vseth here a diuerse word *ὑπομονή*, patience, perseuerance, from the former, v. 4. which is *ἀντοχή*, long-suffering, forbearing: and there the Lord spake of the sinners and impenitent, which abused Gods longanimitie, but here of the faithfull that continue in well doing. 2. Some vnderstand the patience of men, whereby they endure affliction, which might otherwise turne them aside from well doing, Anselm. and Caietan much to the same purpose vnderstandeth here *patience of good workes*, not obiectiue, by way of obiect, for the obiect of patience is euill, and not good: but *causaliter*, causally, because good workes giue occasion of persecution, which many times followeth good workes. 3. But the word here vsed *ὑπομονή*, doth as well signifie perseuerance and continuance, as patience: the meaning then is, that they which perseuere and continue in good workes. So S. Luke saith, c. 21. 19. *By your patience possesse your soules:* which Matthew rehearseth thus, c. 24. 13. *He that endureth to the ende shall be saved:* likewise the Apostle to the same purpose, Heb. 10. 36. *Ye haue neede of patience, that after yee haue done the will of God, yee may receiue the promise:* the Apostle there vseth the same word *ὑπομονή*. And in this sense Hierome taketh patience here in his commentarie vpon this place: so also Pareus, Beza, with others.

Quest. 15. What glorie, honour, and immortalitie, the
Apostle speaketh of, v. 7.

1. Some doe vnderstand them, *pro vita pia & sanctæ studio*, for the studie and desire of a godly and holy life, Fains: and hereby Tolet would haue signified, *honorum operum qualitas*, the qualitie of good workes, for true honour commeth of vertue: but it is euident by the word following, *immortalitie*, that the Apostle here hath relation, vnto the eternall glorie of the next life, Pareus.

2. *Glorie*, by glorie is vnderstood, that glorious state of the Saints both in their bodies and soules: when as the Scripture saith, the iust shall shine as the Sunne in the kingdome of the Father, Matth. 13. and *honour* is that dignitie, which the Lord shall giue vnto the Saints, placing them at his right hand, honouring them in the sight of the world, which before condemned them, Fains. These two Adam was furnished with in his creation: as it is said, Psal. 8. 5. *Thou hast crowned him with glorie and honour: he was created glorious in the gifts of his bodie*

and minde, and honourable, because he had the dominion of all other creatures, and so was preferred before them: but this glorie and honour, which Adam lost by his fall, as *Origen* to this purpose alleadgeth that place, *Psal. 49. 12. Man did not continue in honour, shall more abundantly be restored in the resurrection.*

3. He addeth *incorruption*, to shew that this glorie and honour, were not such as the Gentiles sought, who made terrene and earthly glorie the scope of their actions: but eternal and euerlasting in heauen, which should neuer fade: *Origen* seemeth here to vnderstand the spirituall incorruption of the soule in this life, contrarie to which is the corruption of the mind from the simplicitie of the faith of Christ: *per hanc obseruantia incorruptionem, &c.* by this incorruption in the obseruance of faith, we attaine vnto the incorruption of our bodies in the resurrection: *Gryneus* vnderstandeth the incorruptible state both of the bodie and soule in the next life. As the bodies should be freed from corruption, so *mentes non laborabunt vanitate*, their minds shall be free from vanitie: But *Chrysostome* better restraineth it to the incorruptible state of the bodie: *aditum facit ad resurrectionem corporum, &c.* the Apostle maketh a way to the resurrection of the bodie: and he ioyneth glorie and honour with incorruption, *omnes resurgemus incorrupti, sed non omnes ad gloriam, &c.* for we shall rise incorruptible, but not all vnto glorie.

4. Vnto these the Apostle addeth a fourth, v. 10. namely *peace*, which is the verie complement and perfection of our happines: this peace is *bonorum omnium securae & tranquillae possessionis*, a secure and peaceable possession of all good things: and as *Prosper* saith, as *Beda* neuer citeth him: *pax Christi finem non habet*, the peace of Christ hath no end: the Saints shall bee at peace with God, they shall enioy the tranquillitie and peace of conscience in themselves: and peace they shall haue without, from all enemies whatsoever, which shall bee subdued vnto them.

5. But it will be obiected, that glorie and honour are peculiar and essentiall vnto God, which he will not giue to any other, *1 Iay 42. 8. And thine is the glorie, Matth. 6. 13. Ans.* That essentiall and infinite honour and glorie which is in God, is not communicated vnto any other: but yet there are certaine influences and bright beames of that glorie, which in Christ are imparted to his members, as *S. Peter* saith, *That by these precious promises (which are made vnto vs in Christ) we are made partakers of the diuine nature, 2. 1. Pet. 4.*

Quest. 16. How it standeth with Gods iustice to punish eternally sinne temporally committed.

Obiect. As God giueth eternall life vnto his faithfull seruants, so he punisheth the wicked and impenitent with euerlasting damnation: but sinne is a temporall transgression: and for one to be punished eternally for a momentanie delight, may seeme to exceed the rule of iustice.

Ans. Three wayes doth it appeare to be most iust, that God should punish eternally sinne but temporally committed: both in respect of the minde and intention of the sinner, of the matter wherein he sinneth, and of the person against whom he is an offender.

1. First, though the act of sinne be but temporall, yet the minde of the sinner is infinite: if he could euer liue, he would euer sinne: and therefore as *Gregorie* saith, *quia mens in hac vita nunquam voluit carere peccato, iustum est, ut nunquam careat supplicio, &c.* because the mind in this life would neuer be without sinne, it is iust, that it should neuer be without punishment.

2. If the matter and subiect of sinne be considered, it is of, and in the soule: like as then the wounding of the bodie, bringeth the death of the bodie, after the which there is no returning into this life againe: so sinne being the death of the soule, it followeth, that it should be perpetuall for euer, *Hugo*: like as then Magistrates doe punish some offences, as murder, theft, with death, which doth viterly exclude them from the society of the liuing, and cut them off for euer: so is it iust with God to punish the sinnes committed against him with euerlasting paine, *Perer.*

3. Sinne because it is a transgression of the law of God, is so much the more haينous: as he that smiteth the Prince doth more grievously offend, then hee which striketh a priuate person: so that sinne is of an infinite nature, because of the infinite dignitie of the diuine maiestie, against whome it is committed: and therefore it deserueth an infinite punishment: which because it cannot be infinite, *secundum intensionem*, in the intention and greatnesse of it, it remaineth that it should be infinite, *secundum durationem*, in respect of the continuance,

tinuance, and enduring thereof, *Perer.*

4. Further, the equitie of Gods iudgement in punishing the temporall act of sinne eternally, *Hugo* doth thus very well illustrate by these comparifons: Like as when marriage is contracted, *per verba de presenti*, by words vitered in the present tense: though the contract be soone done, yet the marriage remaineth all the life long: so when the soule and sinne are contracted together, it is no maruel if this contract holding during the time of the soule, deserue euerlasting punishment: And like as where the fuell and matter of the fire continueth, the flame burneth still; so sinne leauing a blot in the soule beeing the matter of hell fire, is eternally punished, because there is still matter for that euerlasting fire to worke vpon. Thus then it is euident, how the Lord euen in punishing sinne eternally, doth reward men according to their workes: for though the action of sinne be temporall, *voluntas tamen peccandi, qua per poenitentiam non mutatur, est perpetua*, yet the will to sinne, which is not changed by repentance, is perpetuall. *Gorrbhan.*

17. Quest. How eternall life is to be sought.

v. 7. To them, which in well doing seeke glorie, honour, &c. In seeking of God who is eternall life, three things must be considered, *locus, tempus, modus*, the place, the time, the manner.

1. The place must be *mundus, quietus, securus*, cleane, quiet, secure: then first God is not to be sought vpon the bed of idlenes, or carnall delight: and therefore it is said, *Cantic. 3. 1. In my bed I sought him, but found him not*: that is no cleane place to seeke God in: But yet the bed undefiled is honourable, *Heb. 13. 4.* and the faithfull doe seeke God euen in their beds; as *Dauid* saith, *Psal. 6. 6. That he watered his couch with his teares.* Neither is God to be sought in the courts and streetes, and tumultuous assemblies: as *Cant. 3. 2. I sought him in the streetes, but found him not*: and *Hos. 5. 6. They shall goe with their bullocks and sheepe to seeke the Lord, but shall not finde him*: such are no quiet places: but God must be praied vnto in secret, and sought in the quiet haue of the conscience. Neither is God to be sought in *pompa*, where there is ostentation of pompe and vanity, as *Christs* parents found him not among their kinred, but in the temple disputing with the Doctors: God is to be sought, not in pompous shewes, but in the assemblies of the Saints.

2. Concerning the time, God must be sought, *dum dies est, dum prope est, dum nobis prodest*, while it is day, while it is neare, and at hand, and when it may auaille vs. 1. First, God is not to be sought in the night, *Cantic. 3. 1. I sought him in my bed by night, &c. but found him not*: so the Apostle saith, *The night is past, the day is come, let vs cast away the workes of darknes*: God then is to be sought, not in the time of ignorance and darknes, but in the time of light and knowledge. 2. The Lord must be sought when he may be found, and is at hand: *Isa. 55. 6. Seeke ye the Lord while he may be found, call vpon him while he is neare*: while the Lord offereth grace vnto vs, and standeth knocking at the doore of our hearts, we must open vnto him. 3. And in this life we must seeke God, while mercy is shewed: while the bridegroom crieth in the streetes, *Matth. 25. 6.* but when the doores are shut, and this life is ended, it is then too late to seeke for mercy.

3. Touching the manner: God must be sought in the heart, in desiring him: *Isa. 26. 8. The desire of my soule is to thy name*: our eyes must be toward him: *Psal. 121. 1. I will lift up mine eyes to the mountaines from whence my helpe commeth*: our talke must bee of him: *Psal. 119. 13. With my lippes haue I declared all the iudgements of thy mouth*: our hands must be lift vp vnto him in our prayer: *Wee must lift up pure hands*, *1. Tim. 2. 8.* our feete must be ready to goe to serue him: *Psal. 18. 33. Hee maketh my feete like hinds feete*: *Gorrbhan.*

18. Quest. Whom the Apostle meaneth by contentious, and such as disobey the truth.

v. 8. But vnto them that are contentious. 1. Some doe vnderstand those, that did wilfully maintaine and defend their errors: whence was beginning of sects and schismes, *Origen, Anselme*. 2. *Chrysostome, Theodoret*, apply it vnto those, which sinned of malice, and of an obstinate and set purpose. 2. But *Ambrose* specially referreth it vnto those, who despised the iudgement of God, and abused his long suffering and patience, thinking that they should not be called to an account for their sinnes: and this seemeth to be most agreeable to the Apostles meaning: for he spake before of such, v. 4. as despised the bountifulnes of God, which did lead and call them to repentance: by the contentious then are vnderstood

such as were refractorie, and rebellious against God.

And disobey the truth. 1. Some vnderstand the truth of the Gospel, *Anselme, Aretius.* 2. Some generally the truth of doctrine by preaching, *Lyran, Osland.* But the Apostle speaketh principally of the Gentiles, which had neither heard of the Gospel, and wanted the light of true doctrine. *Ambrose* doth reſtraine it to thoſe, that beleeue not the iudgement to come by Chriſt; but that is too peculiar. 4. Some doe vnderſtand only the light of nature, *Beza, Gryneus, Pareus*: of which truth the Apoſtle ſpoke before, c. 1. 18. *which withheld the truth in vnrightheouſneſſe.* 5. But ſeeing the Apoſtle comprehendeth the Iewes as well as the Gentiles, the truth is more generally to be taken, for any direction vnto that which was right, whether by the law of nature, which the Gentiles had, or the written law, which the Iewes had: ſo *Chryſoſtome* taketh it in this generall ſenſe, *qui lucem fugit, tenebras eligens*, which doth flee the truth, chooſing darknes, &c.

19. Queſt. *Of the puniſhment due vnto the wicked, Indignation, wrath, tribulation, anguiſh, &c. v. 8.*

1. Some doe ioyne all theſe together, as depending vpon one ſentence: ſo *Ambroſe, Theodoret, Origen*: but they are diſtinguiſhed in two periods, one endeth at *wrath*, the other be-
 ginneth at *tribulation*: the firſt ſheweth the qualitie of the works which are puniſhed, the other the perſons that ſhall be iudged, indifferently both Iewes and Gentiles: *Tolet.* or the firſt containeth the *theſis*, or generall propoſition: the other an *hypotheſis*, with particular application to the Iewes and Gentiles.

2. *Duals*, indignation, ſome take for the more vehement motion of anger, and ἔργη, anger, for the leſſe, *Origen, Martyr.* but the firſt rather ſignifieth the lighter commotion and ſtirring of the minde, the other the inflammation of the minde, with a purpoſe of reuenge, *Tolet. Pareus*: and this anger, and indignation are not to be referred vnto the men themſelues, as *Origen*, but vnto God, who is not ſubiect vnto any ſuch perturbations: but here figuratiue-ly, anger the cauſe is taken for the effects, the iudgement of God vpon the wicked, the effects of his anger. *Pareus.*

3. θλίψις, στενοχωρία, tribulation, and anguiſh. 1. Some apply vnto the inward vexation and anguiſh of the minde, which the wicked feele in this life: theſe are before iudgement, and the other two, indignation, wrath, after: *gloſſ. ordinar. Aret.* and hereupon *Origen* maketh a difference betweene the tribulation of the wicked, *quam ſubſequitur anguſtia*, which anguiſh and vexation of the minde followeth, and the affliction of the righteous, wherein they are not ſtraightened, but enlarged in their inward man. 2. But this tribulation and anguiſh is better referred to the infernall puniſhment, where ſhall be weeping and gnaſhing of teeth, *Pareus*: which ſome thus well diſtinguiſh referring tribulation, to the externall puniſhment of hell fire, and anguiſh to the worme of conſcience, that neuer dieth, *Osland. Gorrlan.* but yet ſo there eternall puniſhment is here deſcribed: as that the horror of conſcience euen in this life, the forerunner of that euerlaſting horror in hell, may very well be included alſo.

4. *Upon the ſoule of euery man*: which is not onely an Hebraiſme, that is, vpon euery man, *Tolet.* for according to the Hebrew phraſe it had been ſufficient, to ſay, vpon euery ſoule: therefore hereby is alſo ſignified the horrible puniſhment of their ſoules ſpecially, yet together with their bodies, *Pareus*: for *à parte totum intelligit*, he vnderſtandeth the whole by a part. *Haymo.*

20. Queſt. *Why the Iew is ſet before the Grecian.*

v. 9. *Of the Iew firſt, and of the Grecian.* 1. *Tolet* thinketh that the word πρῶτον, firſt, here ſignifieth, *ordinem & praerminentiam ſtatuum*, the order and preheminance or prerogative of ſtates between the Iewes and Gentiles: for the Iewes were preferred before the Gentiles, becauſe they were the people of God. But although this reaſon may bee yeelded in the next verſe, where mention is made of glorie and honour, vpon euery one that doth good, the Iew firſt, and then the Gentile: yet it can be no prerogative for the Iew to be firſt in puniſhment. 2. Therefore I preferre their iudgement, which thinke that the Iew in the order of puniſhment is placed firſt, becauſe they knewe Gods will, and had better helpeſ, and therefore they were worthy of greater puniſhment, if they did not their maſters will: ſo *Ambroſe*, *Iudeus credens propter Abraham honorificentior, diffidens peius tractandus*, the beleeuing Iewe was more honoured for Abrahams ſake, but the vnbeleeuing Iewe was
 worthy

worthie of greater blame: so also *Athanas. ad Antioc. qu. 144.* so *primum*, significat *grauitatem poenae*, this word *first*, doth in this place signifie the greatnes of punishment: in the other, *prærogatiuam præmij*, the prerogative of reward, *Fains*.

21. Quest. What Iewes and Gentiles the Apostle here meaneth.

1. *Origen* will neither haue the vnbeleeuing Iew here to be matched with the beleeuing Gentile: for then the Iew should not haue the preheminance: nor yet the beleeuing Iew with the vnbeleeuing Gentile: for then they were not fit to be ioyned together: but he vnderstandeth, as well the vnbeleeuing Iewes as Gentiles: and hath these strange positions: 1. That euen they which beleeued not among the Gentiles, yet doing well might be rewarded, though they had not faith in Christ: for as they were condemned for their euill works, so if they did well, they should be counted worthie of reward: and whereas that place will be objected, *He that beleueneth not, is condemned alreadie*, *Ioh. 3. 18.* he giueth this interpretation *secundum hoc quod non credidit, iudicatus est, &c.* he is iudged in this, that he beleeued not, though for other things which he doth he shall not be iudged: as it is said, *He that beleueneth shall not be iudged or condemned*, that is, he shall not be iudged, *secundum hoc, quod credit*, in that he beleueth, yet in other things he shall be iudged: 2. Such an one not beleeuing in Christ, yet doing well, though he haue not eternall life, yet *gloria operum poterit non perire*, by the glory of his workes he may be kept from perishing: to this purpose *Origen lib. 2. in. c. 2. ad Roman.*

2. *Contra.* 1. The first position of *Origen* that any thing done without faith can be acceptable to God, is contrary to the Scripture, *Heb. 11. 6. Without faith it is impossible to please God*: neither doth that argument follow from the contrary; for one euill worke is sufficient to condemne a man, but one good worke is not sufficient to obtaine reward: for he that doth one good worke may haue many euill workes beside, for the which he deserueth to be punished: that other glosse of his, of the iudging of beleeuers, and the not iudging of vnbeleeuers is confuted by the words of our Sauour, *Ioh. 5. 24. He that beleueneth hath euermourning life, and shall not come into condemnation*: he is not freed then from iudgement onely in part, because he beleueth; but simply he shall neuer enter into condemnation: for he which hath a liuely faith, which is effectually working by loue, hath not onely a naked faith, but is full of good workes: and where he is wanting, his imperfect obedience is supplied by the perfect obedience of Christ apprehended by faith. 2. Neither doth the Scripture allow any third place beside heauen and hell after this life: that any not hauing eternall life, should be preserued from perishing: for they which are not counted among the sheepe at the right hand of Christ, for whom the kingdome is prepared; they belong vnto the goates at the left hand, and shall goe into euermourning fire prepared for the deuill and his Angels. 3. This straight and inconuenience *Origen* is driuen vnto, because he taketh these Iewes and Grecians to be vnbeleeuers; whereas the Apostle vnderstandeth such among the Gentiles, as beleued in God, and liued thereafter; such were they which liued with *Melchisedek, Iob, the Niinives, Cornelius*, as *Chrysostome* vpon this place sheweth, whom *Fains* followeth.

22. Quest. Of the diuerse acceptions of the word person, v. 11.

This word *πρόσωπον*, is either giuen vnto God, or to creatures; and the same either without life, or to such as haue life, as to man.

1. It is attributed to God three wayes. 1. The face of God signifieth his iudgement against sinners, *1. Pet. 3. 12. The face of God is against those which doe euill.* 2. It is taken for the spirituall presence of Christ, *2. Cor. 2. 10. I forgane it for your sakes in the sight or face of Christ.* 3. It is taken for the diuine hypostasis in the Trinitie: as Christ is said to be the cogroued forme of the person of his father, *Heb. 1. 3.*

2. Things without life are said to haue a certaine face, as *Luke, 12. 56. The face of heauen.*

3. Properly this word *face* is giuen vnto man; and it 1. either signifieth his countenance, as *Iesus* is said to haue fallen vpon his face, *Matth. 26. 39.* 2. or the bodily presence; as the Apostle saith he was kept from the Thessalonians, concerning his face, but not in heart, *1. Thessalon. 2. 17.* 3. or it is taken for some respect of the gifts of the body, minde, or some externall condition, as of honour, riches, or such like: in this sense it is saide

of Christ, Mark. 12. 14. thou carest not for the person of any: and S. Iude saith of certaine false teachers, that they haue mens persons in admiration for aduantage sake, Iud. v. 16. and in this sense it is taken here, *Gryneus*. 4. The person then of man betokeneth some qualitie or condition in him, for the which he is respected: either naturall, as the gifts of the minde, sharpnes of wit, memory, vnderstanding, or of the body, as strength, comelines, beauty: or such as are attained vnto by labour and industry, as learning, knowledge of arts, wisdom: or externall in worldly respects, as if he be rich, honourable, of authoritie, or such like. 5. Further, some respect of persons is necessarily ioyned with the cause, as a fault in an aged man, or minister, or one that hath knowledge, is greater, then a slippe of a young man, or one that is ignorant: some respect of persons is diuided from the cause, as whether he be rich or poore, honourable or base: and in this sense persons are not to be respected: *Martyr*.

23. *Quest.* How God is said not to accept the persons of men.

The Apostle hauing made mention of the equall condition of the Iewes and Gentiles, both in punishment and reward, addeth this as a reason, because God is no acceptor of persons, in respect of their nation and kinred: So S. Peter saith, *God is no acceptor of persons, but in euery nation, he that feareth God, &c. is accepted with him.* Act. 10. 34, 35. here the respecting of persons is vnderstood of the nation or countrey: likewise S. Paul saith, Gal. 3. 28. that in Christ, *There is neither Iew nor Grecian, bond, nor free, male nor female:* that is, in Christ there is no respect of persons: Deut. 16. 19. *Thou shalt not accept any person, neither take any reward: to preferre any for gifts or rewards, beside the merit of his cause, is to haue respect of persons:* God then accepteth no mans person, he preferreth not any for his riches, countrey, honour, strength, or any other such qualitie, but iudgeth euery man, as his cause is, and as his works are. But thus it will be objected on the contrarie:

1. *Obiect.* Moses entreateth the Lord to spare his people for Abraham, Isaak, and Iakobs sake, Exod. 32. herein then the Lord hath respect of persons.

Ans. Some giue this answer, that in temporall things, such as was the forbearing to punish the people, God may haue respect to persons, but not in eternall, *Mart.* But it may be better answered, that God had not respect to the persons of these Patriarks, but to his gracious promise, which he had made vnto them, as there Moses saith, *Remember Abraham, &c. to whom thou swarest by thy selfe, &c.*

2. *Obiect.* S. Paul would haue vs doe good to all, but specially to the household of faith, Gal. 6. 10. here the person is respected.

Ans. The person is not respected here, but the cause: for the faithfull are preferred, in respect of their faith, which is the cause, why they haue the preheminance.

3. *Obiect.* But God doth elect some vnto saluation, some are reiected, whereas all by nature are the children of wrath, and in the same common condition: to giue them vnequall things, as life or death, to those which are in the same equall condition, seemeth to be done with respect of persons.

Ans. 1. Some giue this solution, that there is no acception of persons in *donis gratuitis*, in gifts of gratuitie, and freely bestowed: as election, vocation, are of the free gift of God, he calleth and electeth whom he will: but a person may be accepted, in the distribution of that which doth of right appertaine vnto one: and so the Lord accepteth no mans person, but rewardeth euery one according to his worke. *Perer. disput. 6. numer. 42.*

2. *Beza* thus answereth, that in the decree of election, there can bee no acception of persons: when God electeth some before they haue any being, and so are yet no person at all.

3. But this answer is more full and sufficient: there are three things to be considered in the accepting of persons. 1. When some externall condition is respected beside the merit of the cause. 2. And this is done contrarie to the law of equitie. 3. And not without iniury done vnto an other, when of partiall affection, that is taken from one which is his right, and adiudged to an other: But none of them are seene in Gods election. 1. He respecteth not any condition or qualitie in them, which are elected: but he maketh choice of them, of his owne good pleasure. 2. He is not tied to any law, and so transgresseth no law. 3. He doth not wrong vnto any, in exempting some from destruction, which in the rigour of his iustice is due vnto all: like as *Augustine* putteth the case of two debtors: if the Creditour doe forgiue his debt vnto one, and exact it of an other, he doth no wrong:

wrong: it is free for him to doe what he will with his owne, Mat. 20. 15. *Pareu, Fain*: so as *Augustine* well determineth, *ibi acceptio personarum recte dicitur, ubi ille, qui iudicat, relinquens causa meritum, &c.* there acceptio of persons is rightly said to be, when he that iudgeth leauing the merit of the cause, doth find somewhat in the person, for the which he giueth sentence with one against an other, &c. lib. 2. ad 2. epist. Pelag. c. 7. But so doth not God, for hee findeth no difference in the persons, but all beeing in the same cause of damnation, he of his owne free will forgiueth his debt vnto some, and requireth it of others.

4. *Obiect.* But it is an accepting of persons, as well, *cum equalibus inaequalia tribuuntur, &c.* when vnequall things are giuen to those which are equall in cause: as when all are guilty, and yet one is saued, an other condemned, as when the persons are vnequall, as the innocent condemned, and the guiltie freed: God seemeth in the first kind to haue respect vnto persons, freeing some from condemnation, which belongeth in the rigour of Gods iustice to all.

Ans. 1. It is not simply an accepting of persons to giue vnequally where the cause is equall: but when this is done with respect vnto some qualitie in the person, as because he is rich, or honourable, or such like, and the other is not: But God doth not so, he electeth some before other, not for any respect to their persons, but of his meere grace and fauour. 2. Betweene the decree of Gods election, and the election thereof, there commeth the faith and pietie of the elect, which maketh a manifest difference betweene them and the reprobate, which freeth God from all partiality, who iudgeth men according to the quality of their workes. See more afterward, 3. addition to the places of doctrine.

24. *Quest.* Of the meaning of these words, v. 12. *As many as haue sinned without the law, shall perish without the law.*

1. *Ambrose* exposition here seemeth somewhat strange, who vnderstandeth this not of the law of nature, but of the law of Moses, to the which the Gentiles were bound to giue assent: and therefore *duplici nomine sunt rei*, they are guiltie two wayes, because they did not giue assent vnto the law giuen by Moses, nor receiued Christ, &c. *Pererius* refelleth this interpretation, because the law of Moses did onely bind the Hebrews, neither were any of the Prophets commanded to publish the law of Moses to the Gentiles, as afterward the Apostles were commanded to preach it to the Gentiles. But *Tolet* somewhat qualifieth and excuseth *Ambrose*, making this his meaning, that he speaketh onely of the Gentiles, who liued after the publishing and preaching of the Gospel, who then were bound to beleue and to receiue the writing of Moses, and the Prophets, which prophesied of Christ: yet in this sense, he thinketh, that *Ambrose* expresseth not the Apostles full meaning, who speaketh generally of the Gentiles, both before, and at the comming of Christ.

2. *Chrysostome*, whom *Anselme* followeth, doth interpret, this to be iudged without a law, *lenius puniri*, to be more easily punished: for the Gentile hauing not the law as the Iew had, is thereby somewhat excused: But the Apostles purpose is not to shew any inequality of punishment between the Iew and Gentile, but howsoeuer they are vnequall in knowledge, yet because they are equall in sinne, they shall both indifferently be punished.

3. Some contrariwise, doe make the case of the Gentiles more grieuous: they shall perish without the law, meaning the written law, but the Iewes shall be iudged onely, that is, not punished eternally, but for a time, who afterward shall be saued: this opinion is imputed to *Origen*, hom. 3. in *Leuit.* and he insinuateth as much in his commentarie vpon this place. *Augustine* refelleth this opinion, concion. 25. in *Psal.* 118. And it is evidently confuted by the laying of our Saniour, Mat. 11. that it shall be more easie for the Sodomites in the day of iudgement, then for the vnbeleeuing Iewes: *Perer.* and they that haue done euill (whether Iew or Gentile) shall goe into euerlasting fire, Mat. 25. 46. Here then iudgement is taken for condemnation, as it is vsuall in the Scripture: as Ioh. 5. 29. *They that haue done euill shall come forth to the resurrection xpiasas, of iudgement*, that is, condemnation. *Tolet.*

4. *Pererius* here maketh mention of the like opinion of certaine of their Catholikes, who by *iudging*, here vnderstand certaine transitorie paines in purgatorie, which such shall endure but they shall not finally perish, because they hold the foundation, namely, faith in Christ: But *Pererius* confuteth them, because the Apostle speaketh of such Iewes, as beleeued not in Christ, and therefore did not hold the foundation.

5. *Gregorie* hath this obseruation vpon those words: he maketh two degrees of those

which shall be saved in the day of iudgement, and two likewise of them which shall be condemned: first, *alii indicantur & regnant*, some shall be examined first for their life, and afterwards enter into Gods kingdome, such as repented them of their former sins, and did good works; such Christ shall say vnto, *For I was hungrie, and yee gaue me meate, &c. alii electorum non indicantur & regnant*, others of the elect, should not be iudged at all, but presently raigne with Christ; such are they that are perfect, as namely the Apostles, who are promised to sit vpon twelue seates, and iudge the twelue tribes of Israel. So likewise for them that shall be condemned, some *sine iudicio examine condemnabuntur*, shall be iudged without any examination or iudgement, such are the infidels, which shall rise againe, *non ad iudicium, sed ad tormentum*, not vnto iudgement, but vnto torment: as it is said in Psal. 1. *The wicked shall not stand up in iudgement*: and here the Apostle saith of such, *they shall perish without the law*. But they which professed the faith, and yet liued not thereafter, *redarguentur ut pereant*, shall first be iudged and reprooued, and then perish: like as in a common wealth, the Prince *aliter punit cinem delinquentem, aliter hostem rebellantem*, punisheth a citizen offending one way, examining his offence according to the law; and an enemy rebelling an other way, he vieth martial law against such, giuing sentence presently to condemne them. But this obseruation of *Gregorie* seemeth somewhat curious: the Apostle intendeth not here any such thing, to shew any difference in the processe of iudgement betweene the Iewes and Gentiles, but that they both beeing in the same cause of transgression, shall be partakers of the same punishment: And that there shall be but one manner of proceeding in iudgement, both in rewarding the righteous, and in condemning the wicked, it is euident by that description of Christs comming to iudgement: *Matth. 25. 31.*

6. *Augustine* here propoundeth this doubt, that whereas the Apostle saith, *Rom. 4. 15. Where there is no law, there is no transgression*: how then can the Gentiles be found to be transgressors without the law? for answer hereunto, he maketh three kind of lawes: one is the written law, which is giuen vnto the Iewes, not to the Gentiles: and of this law speaketh the Apostle here, that they sinned without the law, and so shall perish without the law, that is, the written law of Moses: there is beside the law of nature, whereof the Apostle speaketh afterward, *v. 14. They hauing not the law, are a lawe vnto themselves*: against this law the Gentiles sinned, and by this law they shall be iudged: the third law is that which was giuen vnto Adam in Paradise, by which not onely he, but all his posteritie are found to be transgressors: and in respect of this law, euen infants are found trespassers, because of originall sinne: to this purpose *Augustine* in the place before cited,

25. *Quest. Of the occasion of these words, v. 13. The hearers of the law are not righteous before God, but the doers shall be iustified.*

1. Some take this to be a new argument to conuince the Iewes, that they could not be iustified by the law, because the keeping and fulfilling of the law is required to make one iust, which no man can doe: and so consequently beeing not iustified by the law, they must seeke to be iustified by faith, *Calu. Pareus*. But as yet the Apostle is not entred into that matter, to prooue iustification by faith, and not by the law: he hitherto laboureth to conuince both Iewes and Gentiles, that they are vnder sinne.

2. Some take this to be the order: that the Apostle prooueth both Iewes and Gentiles to be equall, both *quoad naturam*, in nature, for God hath no respect of person, *v. 11. they are all alike by nature*: and *quoad poenam*, in their punishment, they are equall, the one shall perish without the law, the other shall be iudged by the law, *v. 12. then quoad culpam*, they are equall in the fault, because neither of them are doers of the law, *Gorrbau*.

3. Some thinke, that here the Apostle meeteth with an obiection of the Iewes, who seeing the Apostle to equalize them with the Gentiles, might haue objected, that they had the law, and so had not the Gentiles: the Apostle then answereth, that this did not help them, because they were hearers onely of the law, and not doers: *Martyr, Gryneus*.

4. *Tolet* thinketh, that this sentence is brought in as a probation of the 10. verse, that *glorie shall be to euery one that doth good*: otherwise that part should be passed ouer without prooue: and so he thinketh this clause not specially to be meant of the Iewes, but of the Gentiles also, because it is said, *the doers shall be iustified*, which was common both to the Iewes and Gentiles, not *the hearers and doers*, which was proper to the Iewes, who had the law written, which was read vnto them, and they heard it: *Faim* also thinketh this to be a prooue of the tenth verse.

Contra. 1. But if S. Paul should prooue here, that glorie shall be to euery one that doth good, and he immediately inferreth, that the Gentiles doe by nature the things of the lawe, it would follow that by nature they might doe good, and so by their naturall workes obtaine glorie, which is not to be admitted. 2. That part concerning glory to them which did good, had not so much neede of prooffe, as the other, because there were verie few found among the Gentiles, that did such good workes, as should be recompensed with glorie and honour: and the Apostles principall intendment, is to conclude both Iewes and Gentiles to be vnder sinne. 3. And further that the Apostle speaketh of the written law here, it is euident, because that onely was heard: neither needed he againe to repeate, *hearers of the Law, and doers*, it beeing mentioned before.

5. Wherefore, this rather is the coherence of this verse: that whereas S. Paul in the former verse, had shewed first the Gentiles without the lawe, and the Iewes vnder the lawe, to be sinners: he prooueth the latter part first, that the Iewes should be iudged by the law, because as long as they were hearers, and not doers, it could not helpe them, they should not thereby be approoued and iustified: and in the next verses following, he sheweth how the Gentiles should *perish without the law*, because although they had not the written law, yet they had the law of nature imprinted in them, which guided them to doe some things agreeable to the lawe, and so made them inexcusable. And thus this whole disputation of the Apostle hangeth well together, *Bucer, Arctius.*

Quest. 26. Of the meaning of these words, *Not the hearers of the Lawe, &c. but the doers shall be iustified*, ver. 13.

1. There are two kind of hearers: some onely heare with the eare; but vnderstand not, *Math. 13. 13. They hearing heare not, neither doe vnderstand:* and there is an hearing ioyned with vnderstanding, ver. 15. *Least they should heare with their eares, and vnderstand with their hearts:* of the first kind of hearing speaketh the Apostle here.

2. *Doers of the law:* the law is fulfilled two wayes; one in *supposition*, that if a man could by his owne strength keepe the law, he should thereby be iustified: there is another fulfilling, which is by the perfect obedience of Christ, imputed to vs by faith: whereof the Apostle speaketh, *Phil. 3. 9. Not hauing mine owne righteousness, which is of the Law, but that which is through the faith of Christ:* of these the Apostle speaketh here, that in part doe themselves liue according to the law, and shew their faith by their fruits, supplying that which is wanting in them by the obedience of Christ by faith.

3. There are two kinds of iustification: one is verily and indeed before God, which is by faith in Christ, *Rom. 3. 26.* the other is the opinion of men, *Luk. 16. 15. Yee are they which iustifie your selues before men:* of the former the Apostle speaketh here, *Grynem:* see further for the exposition of this place, *contr. 7.* following.

Quest. 27. *How the Gentiles which had not the lawe, did by nature the things contained in the lawe.*

This place is diuersly expounded. 1. Some doe here vnderstand the Gentiles conuerted to the faith of Christ, which doe naturally the worke of the law, that is, to belecue in Christ, not that faith is naturall, but because, *duce natura credunt*, they belecue, nature so guiding them: and while they belecue, *opm legis ostendunt*, they shew the worke of the Lawe: to this purpose *Ambrose*, whose meaning seemeth to be this, that the Gentiles which receiued the Gospel, were moued by the light of nature, seeing the great miracles which Christ did, to acknowledge him to be the Messiah. But 1. this is an improper speach to say, that to belecue is to doe the things of the law: neither is faith a worke of the law: for then hee that is iustified by faith, might be said to be iustified by the law, which the Apostle euery where opposeth and setteth one against the other: and faith is called the worke of God, not of the law: as *Ioh. 6. 29. This is the worke of God, that yee belecue, &c.* 2. Neither by the light of nature can any come to belecue, but he hath need of speciall illumination: *Ioh. 6. 44. No man can come vnto me, except my Father draw him.*

2. *Augustine* likewise, *lib. de spirit. & liter. c. 26.* vnderstandeth this place of the Gentiles conuerted to the faith of Christ: and so also *lib. 4. contr. Iuli. c. 3.* And thus hee seemeth to prooue it; because afterward, v. 26. he saith, *If vncircumcision keep the ordinances of the Law, shall not his vncircumcision be counted for circumcision?* here the Apostle speaketh of a Gentile conuerted: for otherwise how could he keepe the lawe? and it is like, that in all these places

the Apostle speaketh of the same kind of Gentiles: and they are said naturally to doe the things of the lawe, *quia ut crederint, ipsa in eis per Christi gratiam sanata est natura*, because that they might beleue, their nature was healed by grace: to this purpose *Augustine*. But this exposition may be thus objected against. 1. Though it be admitted that afterward the Apostle speaketh of a Gentile conuerted to the faith, it followeth not that he should so meane here: for in this place the Apostle maketh mention of such Gentiles as had no other direction but the law of nature, and their conscience, and so are said to sinne without the lawe: but in the other place, he compareth with the Iewes such vncircumcised Gentiles which kept the ordinances of the Law, and had the true circumcision of the heart, which they could not attaine vnto by the light of nature. And so *Origen*, though before he vnderstand the vnbeleeuing Gentiles, qu. 21. yet there he thinketh the Apostle to meane the Gentiles conuerted: see qu. 43. following. Some thinke, that the Apostle is there to be vnderstood to speak by way of supposition, *If circumcision keep the ordinances of the Law*, not that it did, but if it did, *Caluin*: but it is better referred to the conuerted Gentile, *Oflander*: see afterward question 43. 2. If to doe by nature the things of the law, were to doe it by nature illuminated by grace and faith, then were there no difference here betweene Iew and Gentile: for the Iewe also did so keep the Lawe. 3. And whereas it is said, *they hauing not the lawe*, he sheweth, that they haue no other helpe, but the law of nature: whereas the conuerted Gentiles did such things by the instinct of grace and faith, rather then by the light of nature. 4. And whereas *Augustine* thus objecteth, that if it be the law of nature which is written in their hearts, the Gospel should haue no priuiledge more then the lawe: which the Lord is said to write in their hearts, *Ierem. 31. 33.* It may be answered: that the one is written in the heart, *ratione luminis naturalis*, by the meanes of the naturall light: the other is written, *ratione luminis fidei*, by the light of faith: and by the first naturall onely and morall duties are imprinted in the heart; by the other, beside these, all other mysticall points of religion, which nature cannot bring one vnto without faith: this is the priuiledge then of the Gospel, more then the lawe of nature hath, *Tolet*. And *Ieremie* speaketh there of a supernaturall inscription and writing in the heart by grace, the Apostle here of the naturall, *Pareus dub. 14.*

3. Some doe take the Gentiles here to be vnderstood not conuerted to the Gospel, but such as liued before the times of the Gospel: but beside the light of nature, had *auxilium diuinae gratiae*, the helpe of Gods grace, whereby they kept the morall precepts of the law: Thus *Thomas* interpreteth, and *Vegal. 6. super decret. concil. Tridentin. c. 21.* so also *Tolet*: that they did the workes of the law, *non quidem sine fide & gratia*, but not without faith and grace, *annot. 25.* But this opinion is confuted by *Medina lib. 4. de certa fide, c. 7.* and *Pererius disput. 8. numer. 61.* and it may be further refelled thus: 1. If that were S. Pauls meaning, that the Gentiles by their naturall light, helped by faith did keepe the lawe, they should not in this behalfe differ from the Iewes, who did keepe the law by the same meanes also, the light of nature assisted by grace. 2. The Apostle saith, *They hauing not the law are a lawe to themselves*: but they which are aided by grace, are not a law to themselues, they are guided and directed by grace.

4. Some here vnderstand such among the Gentiles, as had the true knowledge of God, such were *Melchisedech, Iob, the Niniites, Cornelius: Chrysost. Faius*. But these were not many among the Gentiles; the Apostle seemeth to speake more generally, of a great number among the Gentiles.

5. Some thinke that the Gentiles by the light of nature though they beleeued not in God, might doe workes of the law worthy of reward; to this purpose *Origen*, whose opinion is before confuted, qu. 21. *Lyrannus* seemeth also to incline hereunto, *Observatio legis naturalis cum fide & cultu vnus Dei, (ad quod inducit ratio naturalis) aliquo modo sufficit, &c.* the naturall obseruation of the law, with the faith and worship of one God, to the which naturall reason induceth, was some way sufficient to the Gentiles vnto saluation, &c. But nothing can be acceptable to God without faith; not that general faith and knowledge of one God, but the knowledge of God in Christ: for he is the way and doore, and without him is no entrance into life.

6. Wherefore the Apostle here describeth the Gentiles in generall euen before the times of the Gospel, and such as had no other direction then by the law of nature: which they had, as the Apostle sheweth by these two arguments: both by the externall workes of the lawe,

lawe, and by the inward testimonie of their conscience. But the Apostle saith not they fulfilled the lawe, they onely did certaine things, prescribed in the lawe, *Martyr*. And he speaketh rather, *de notitia naturalis, quam de implenda legis facultate*, of the naturall knowledge which they had, not of any power or facultie to fulfill the law, *Caluin, Beza*. And he meaneth not all the Gentiles in generall, but the wiser sort among them, as *Solon, Socrates, Aristides*, the *Scipios*, *Catoes*, with other, who outwardly did some externall works which the law commanded, though they wanted the inward obedience, *Pareus*.

Quest. 27. How any thing can be said to be written in the heart by nature, seeing the minde is commonly held to be as a bare and naked table.

¶ 15. Which shew the effects of the law written in their heart: It is the opinion of the best Philosophers, as of *Plato in Philebo*, that the soule of man by nature is like vnto a booke wherein nothing is written, or like vnto a bare naked table, *Arist. l. 3. de anima. c. 4.* how then doth the Apostle here say, that the law is written in their heart?

Ans. 1. *Plato* was of opinion, that all things were at the first written in the soule, but when it commeth into the bodie, is blotted out againe and forgotten: and vpon this ground that opinion is maintained by the *Platonists*, that *scire est reminisci*, to knowe is nothing else but to remember. But this assertion presupposeth that the soule of man had a beeing without the bodie: and that there is a certaine promptuarie or seminarie of soules, from whence the soules are deriued into the bodies. But this opinion is contrarie to the Scripture: which affirmeth that God formeth the spirit of man within him, *Zach. 12. 1.* the soule of man is created within him, in his bodie, *infundendo creatur, & creando infunditur*, it is created by infusion into the bodie, and infused by creation. 2. Therefore a better answer is, that whereas *Aristotle* saith, *μηδέν ὑπάρχει ἐν τῇ ψυχῇ γεγραμμένον*, that nothing is written in the vnderstanding: it must be vnderstood actually: yet *potentia*, in possibilitie euery thing is written there: because the vnderstanding is apt, and hath a capacitie to receiue and apprehend euery thing. 3. Neither is that *axiome* of Philosophie generally to be vnderstood, but to be restrained to such principles, as are not engendered in the minde without instruction, experience, and obseruation, as is the knowledge of arts, otherwise there are some principles, which are by nature imprinted in the soule, as first the naturall conclusions, which the soule apprehendeth of it selfe without any other demonstration: as that God is to be worshipped, parents are to be honoured, that good and honest things are to be desired: secondly, there are certaine *κοινὰ ἐννοίαι*, generall notions, which are at the first apprehended onely by the sense: as that the fire burneth, that the whole is greater then the part, and such like; *ex Perer.*

Quest. 28. Of the Lawe of nature, what it is.

It shall not be amisse by occasion of these words of the Apostle, who speaketh here of the law of nature written in the heart, a little to digresse, and briefly touch certaine questions of this matter: and first we will see, what this law of nature is, and of what precepts it consisteth.

1. It is euident by the Apostle here, that there is a law of nature: which he prooueth by two effects, the one externall in the performance of some things agreeable to the lawe, the other internall in the testimonie of the conscience: But in this inward testimonie, there are two things to be considered: there is first that which is called *συνησις*, which is the comprehension of certaine practicall principles, and a naturall discerning betweene good and euill, iust and vniust: then there is *συνείδησις*, the conscience, which either accuseth one for doing euill, or excuseth him in choosing of that which is good: the *synteresis* doth frame the proposition, the *syneidesis* or conscience, the assumption, as thus: the naturall law teacheth that parents must be honoured, and that they which disobey parents are worthie of punishment: thus the proposition is framed out of the principles of nature: the conscience of the guiltie person supplyeth the assumption: But we *Cham, Esau, Absolom*, haue disobeyed our parents, therefore we deserue punishment: and the like practicall syllogismes may be made in other commandements, *Grynneus*.

2. *Melancthon* thus defineth the lawe of nature: it is a knowledge of certaine principles belonging to the practise of life, and of the conclusions thence necessarily inferred, agreeable with the eternall rule of truth, which God hath planted in the mind of man, to be a te-

stimo-

Alimonie vnto man, that there is a God, which iudgeth and ruleth the actions of men, &c. In this description there are the former causes expressed of the law of nature: 1. The material cause, or the object thereof, wherein it is occupied, and whereof it consisteth: namely, of certaine practicall principles with the conclusions gathered thereupon: for the speciall scope of this naturall direction, is for the practise of life, and not for speculation; and in this naturall knowledge, are not onely contained the first principles, as *Parents are to be honoured*, but the conclusions thence diducted, as out of this principle in generall, euery one is taught by the light of nature in particular to conclude, that therefore he must honour his Parents. 2. The formall cause is the agreement with the rule of truth, and the equitie of Gods written law: for the law of nature is a summarie abridgement of the morall law. 3. Then the efficient cause, and author is God, who hath written and imprinted this law in the heart of man, as *Ambrose* thus defineth this naturall law, *Quam Deus omnium Creator singulorum hominum pectoribus infudit*, which God the Creator of all hath infused into euery mans breast, *Epist. 71.* 4. Then the end is, that it should be a testimonie of the diuine providence and iudgement, whereby he ruleth all things, and in the ende will iudge the actions of men. This description of the law of nature agreeth with the Apostles definition here, *It is the effect of the law written in our hearts*, the effect or worke sheweth the matter, *of the lawe*; the forme written; the efficient, for it is Gods writing: the ende is expressed afterward, *their conscience accuseth or excuseth them.*

Quest. 29. *What precepts the law of nature containeth and prescribeth.*

This may be shewed, both generally in the diuerse kinds of those things whereof these precepts consist; and in particular, by a seuerall induction and instance in the precepts of the morall lawe.

1. Man is bound to carrie himselfe vpright, both toward God that is aboue him, toward other men like himselfe, and toward such things as are inferiour vnto him, and vnder his rule and command: as within him his bodie, sense, affections; without him, honour, riches, pleasure, and such like. In all these man receiueth some direction from the lawe of nature: for the first, he is taught to loue God, and feare him aboue all, as beeing the maker of all things: for the second, there are two naturall precepts; one affirmatiue, whatsoeuer you would that men should doe vnto you, doe vnto them, *Matth. 7. 12.* the other negatiue, *quod tibi fieri non vis, alteri ne feceris*, that which you would not haue done to you, offer not to an other: for the third, euen *Cicero* by the light of nature could say, *Animus imperat corpori ut Rex ciuibus, ratio libidini, ut seruus dominus*, the mind ruleth the bodie as the King his citizens; reason the lust, as the master gouerneth his seruants, *lib. 3. de repub.* which words are cited by *Augustine, lib. 4. contr. Iulian. cap. 12.* euen by naturall reason man hath some direction to guide himselfe in the desiring and coueting of the temporall things of this life.

2. Another generall demonstration there is of these naturall precepts: for man hath some naturall inclinations common to all other things, some incident onely to things that haue life, and some peculiar to humane nature: of the first kind, is the desire which euery thing hath for it owne preservation; and hence it is that a man naturally declineth all things which are hurtfull to his life, and is inclined by nature to preserue his body and life: as *Tullie* saith, *Generi animantium omni est à natura tributum, &c.* it is giuen by nature vnto euery liuing thing, to defend it owne bodie and life: of the second sort, is the procreation and education of children, which is by nature giuen vnto vnreasonable creatures: of the third kind are those things which specially belong vnto the nature of man, as a desire to know the truth, and to acknowledge God, and liue sociably with other men: so *Tullie* also saith, *Eadem natura uariationis hominem conciliat homini, & adorationis & uitae societatem, &c.* the same nature by the force of reason doth ioyn man to man, both in the societie of speech, and life, *lib. 1. de officijs.*

3. But more evidently shall it appeare what nature prescribeth, by particular induction in the seuerall commandements of the morall law.

1. Concerning the worship of the onely God: the heathen by nature had some knowledge thereof, as *Cyrrillus lib. 1. cont. Iulian.* citeth *Pythagoras: Deus unus est, &c.* God is one, not without the government of the world, as some thinke, *sed in ipso est totus in toto orbe*, but he is in it, wholly in the whole, he considereth all generations, the beginning of all

all things, the father of all, &c. the same father sheweth how *Orpheus* recanted his error of the multitude of gods, and in the end acknowledged one onely God.

2. And as touching the adoration of images: *Strabo* writeth, that the Persians had neither altars, nor images: and when they warred against the Grecians, they ouerthrew and burned their temples with their images: the like *Cornelius Tacit.* writeth of the Germanes, *Quod celesti maiestati parum conuenire putauerunt*, &c. that they thought it not agreeable to the celestiall maiestie, to include the gods within walls, or to resemble them to any humane shape; *Numa Pompilius* thought it vnlawfull, to ascribe any forme either of man or beast vnto God that was inuisible.

3. Touching the abusing and profaning of the name of God: *Tullus Hostilius* was killed with lightening, and his house burned, because he attempted by certaine irreligious exorcismes to call vp *Iupiter Elicium*: *Theophrastus*, as *Plutake* writeth, noted *Pericles*, that beeing sicke shewed vnto his friend, certaine enchanted toyes hanging about his necke.

4. And the Gentiles also obserued their Sabbaths and daies of rest: wherein it was of their blind and corrupt nature, that they added many superstitious obseruations of their owne: yet nature taught them, that some time was to be set apart for the worshippinge of their gods.

5. The Gentiles also commended the honouring of parents, and condemned disobedience vnto them: therefore *Solon* beeing asked, why he appointed no punishment for such as killed their parents, answered, because he thought none would be so wicked to attempt any such thing.

6. Such was the hatred of the detestable sinne of murder among the Romanes, that for the space of 620. yeares from the first building of Rome none was found to haue been killed within the citie wals by any priuate mans hand, as *Dion. Halicarnass.* obserueth.

7. Adulterie was odious by the light of nature among the Gentiles: as appeareth by the iudgement of *Pharaoh*, and *Abimelech* concerning Sara Abrahams wife, *Gen. 22. & 20.*

8. Theft by *Draco* his law was punished with death: *Solon* thought that too grieuous a punishment, & enioyned double restitution for theft: the *Indians* and *Scythians* because they had not houses to keepe their goods in, counted theft among the most grieuous offences: the like opinion they had of fraud and impostures: *Cato* beeing asked, *quod fenerari*, what it was to be an vsurer, answered, *quid hominem occidere?* what is it to kill a man?

9. The *Indians* most seuerely punished those, which were taken in a lie: and generally among the heathen, they so detested falshood, and were ialous and suspitious of false testimonies: that as *Cicero* saith, it was generally receiued, *Us vel amplissimi homines, ne in minimis rebus*, &c. that no not the most excellent men, even in the smallest matters should giue testimonie in their owne cause: and for the same reason, they would not suffer any to be a witness against his enemy: for it was supposed he would make a lie to endanger him whom he hated.

10. The Gentiles also were not ignorant, that it was vnlawfull to couet the things of an other: as when *Xerxes* dealt with *Leonides* to haue reuolted, and promised to make him *Mortarch* of Greece: he receiued this answer from him, If you had knowne, said *Leonides*, what things are honest in mans life, *abstinuisses à concupiscendis alienis*, you would haue abstained from desiring other mens things. And thus by this particular induction, it is euident, how the effect of the morall law, is naturallly written in the heart of man, and that the lawe of nature, if it be not blinded, commandeth the same things which the written lawe of God: *en Gnals.*

Quest. 30. What the law of nature was before and after mans fall, and wherein they differ.

In the lawe of nature, there are two principall things, first the vnderstanding and iudgement, in apprehending and conceiuing these naturall principles touching our dutie toward God and our neighbour: the other is in the will and affection, in gining assent and approbation vnto those things so by the vnderstanding conceiued: In both these there was greater perfection in the naturall light which *Adam* was created with, and that which is now remaining in his posteritie.

1. Concerning the vnderstanding: whereas the object thereof is either touching mysticall and diuine things appertaining vnto God, or morall and ciuill duties. 1. In both these the mind of man is naturallly obscured, that it doth not so clearely see, what is good or euill

will in morall duties, much lesse in spirituall, as Adam did in the creation: for there are some mysteries concerning the Godhead, as of the Trinitie, of the creation of the world, and of the end thereof, of the power and omnipotencie of God, and such like, which Adam in his creation had a perfect knowledge of: but now such things by the light of nature cannot be attained vnto: they are reuealed by grace: as our Blessed Sauour saith, *This is life eternall, that they knowe thee to bee the onely verie God.* 2. As some things we knowe not at all, by nature, which were infused to Adam: so these principles that remaine, are but darkely and obscurely now reuealed in nature, which were manifest to Adam, both in spirituall things and morall duties: that as the *Apostle* saith, by this light of nature, they could but grope after God, *Act. 17. 27.* 3. An other defect in the vnderstanding is, that men by great difficultie and labour now attaine vnto these things, which Adam had infused without labour, wherof the Preacher speaketh, when he saith, *Hee that encreaseth knowledge, encreaseth sorrow, Eccles. 1. 18.* 4. Curiositie is an other fault in the vnderstanding, when men are carried away from seeking after things profitable, and are tickled with a desire, to search out hid and mysticall things, too high aboue their reach; as our parent Eue, when she began to listen to the serpens suggestion, was tempted to desire some accession and encrease of knowledge more then they had: therefore the *Apostle* would haue euery one vnderstand according to sobriety, *Rom. 12. 4.* 5. Now our vnderstanding is ouercast with a vanitie of mind, which breakech out into idle, vaine, and vnprofitable thoughts, which was not in Adam: who before his fall, should haue been occupied in nothing els, but in the meditation of God, and good things: according to which patterne, Dauid desireth that the meditations of his heart, might be acceptable vnto God, *Psal. 19. 14.* 6. Adam had the knowledge of good by experience, of euill by contemplation: but after his fall, hee had an experimentall knowledge of euill, which now remaineth in his posteritie. And these differences there are between Adams naturall vnderstanding and ours.

2. In the will of man by nature, there are these defects and infirmities which Adam had not. 1. In spirituall and morall good things, the will hath no inclination at all, sauing in some ciuill things: but to will that which is good, it hath no free will or power at all without grace: as the *Apostle* saith, *2. Cor. 3. 5. We are not sufficient of our selues to thinke any thing.* 2. In generall the will consenteth to that which is good, but it faileth in particular: as by nature man knoweth that it is euill to steale, murder, commit adulterie, and yet when it cometh to a particular act, he approoueth and followeth the contrarie: as *S. Paul* saith, *Rom. 7. 29. I doe not the good thing which I would, but the euill which I would not, that doe I.* But Adam both in generall and particular did know what was good, and might if he would himselfe, haue giuen consent thereunto. 3. Mans will is so froward by nature and peruerse, that when as naturally euerie one desireth to be happy, yet he willingly committeth those things against his intendment, which make him vnhappy: as a theife stealeth to keepe himselfe from famine, and so from miserie: and thus, *ne miser fit, malus fit, & ideo inferior est, quia malus est*, least he should be miserable, he becommeth euill, beeing so much the more miserable, because he is euill: and by this meanes, it falleth out, that he becommeth that which he intended not. 4. Further, whereas the law of nature is, that a man should not offer that to another, which he would not haue done to himselfe: yet now this naturall light is obscured with selfeloue, that a man will not haue wrong done to himselfe, yet hee will wrong another. 5. The law of nature is, that the reason should gouerne, and the affections should bee subiect to reason: thus was it in Adam, so is it not now: for the lust and concupiscence often preuaileth, and swayeth against reason. 6. The law is constant and vchangeable; and the will following the light of nature alreth not, but now the will of man is mutable & changeable. 7. And whereas by the light of nature, onely that which is good should bee desired: now the will is carried to follow things apparently euill, as most notorious vices, of adulterie, drunkennes, pride, and such like: which by custome men delight in, as *Augustin* saith, *Peccata, quamuis magna & horrenda, cum in consuetudinem venerint, aut parua, aut nulla esse creduntur*: sinnes, though great and horrible, when they are growne into custome, are thought either to be no sinnes, or very small, *Enchirid. c. 80.* And in these particulars it is euident, how farre the naturall light now remaining, is declined from that perfection, which it had in the first creation of man.

31. Quest. Whether the light of nature, though much obscured, can altogether be blotted out of the minde of man.

Though the light of nature may be, and is much dimmed and ouercast by the corruption of mans preposterous affections, yet that is most true, which *Augustine* resolueth vpon, *legem scriptam in cordibus hominum, ne ipsa quidem delet iniquitas*, the law written in the hearts of men, no not iniquity and sinne it selfe can blot out: *lib. 2. confess. c. 4.* this conclusion may be further thus strengthened, and confirmed.

1. There are certaine generall principles and rules of nature, which doe reulue and remaine in most wicked men: as euery one desireth to be happie: neither is there any so carelesse of himselfe, but would attaine vnto this ende, though he may be deceiued in the means: againe, euery one by nature knoweth, that euill is to be auoided, and therefore he would not haue any wrong offered vnto him by an other, because he taketh it to be euill: and he likewise knoweth, that good is to be desired, and therefore that which he would haue an other to doe vnto him, he desireth so to be done, because he thinketh it to be good. These generall rules and principles of nature, none are ignorant of: but when they come to draw out particular conclusions, out of these generall rules, there they faile, either beeing blinded in their iudgement, or corrupted by euill manners and custome: whereupon it cometh that men take those things in their practise to be good and commendable, which are euill: as among the Germanes, as *Cesar* writeth, *lib. 6. de bell. Gall.* robberie was counted no fault: neither was the vnnaturall loue of boyes, among the Grecians and Romanes, held to be vnlawfull, and infamous. 2. An other prooffe hereof, that the light of nature is not vterly extinguished, is by the force and working of the conscience, which is readie to accuse the offender, and to prick and sting his soule: as *Cain* by the light of his conscience was driuen to confesse, that his sinne was greater then could be forgiuen. 3. An other argument hereof, which the Apostle also toucheth here, is the praise of naturall men, who did performe diuers commendable things by the light of nature, agreeable to equitie: as appeareth by diuers politike lawes, and positieue constitutions of the Gentiles: by the which these two assertions and conclusions of *Plato* are found to be true: *legem esse inuentionem veritatis*, that the law is the inuention of truth: that is, the law of nature: and, *legem esse imitationem veritatis*, the law is the imitation of truth: that is, positieue laws grounded vpon the law of nature.

32. Qu. Whether ignorance of the law of nature in man doth make any way excusable.

1. First, though the light of nature be now much darkned and obscured, yet thereby a man, notwithstanding this naturall darknes and ignorance, is left without excuse: as the Apostle saith, *c. 1. 20. to the intent, that they should be without excuse*: and the equiry thereof thus further appeareth: the Prophet *Dauid* saith, *Plal. 79. 6. Powre out thy wrath vpon the heathen, that haue not knowne thee*: and *S. Paul*, *2. Thess. 1. 8. In flaming fire rendring vengeance vnto them that doe not know God*: But Gods iudgement is most iust, he would not punish men without their fault: seeing then, that euen they which know not God, shall be iudged, it remaineth, that their ignorance is not without their owne fault: that is an excellent saying of *Augustine*, *inexcusabilis est omnis peccator, vel reatu originis, &c.* euery sinner is inexcusable, either by originall guilt, or by voluntary additament, whether we know, or be ignorant: for ignorance in them that would not vnderstand, is sin without doubt; in them that could not, it is the punishment of sinne: and so in both, *non est iusta excusatio, sed iusta damnatio*, there is no iust excuse, but damnation is iust, &c. *epistol. 105.* So both waies is the ignorant man left without excuse: for that perfect light of nature, which was given at the first to man, was lost by his sinne, so that this ignorance is the iust punishment of sinne: and that light of nature which remaineth, was by the Gentiles abused, that they would not vnderstand that, which nature reuealed.

2. Yet although the ignorance of the law altogether excuse not, as it serueth not the malefactors turne, to say he knew not the law of the Prince, against the which he hath offended; yet it doth somewhat extenuate the offence: for the faults committed by the ignorant, are lesse then those, which such fall into that haue knowledge: according to that saying of our Blessed Sauour, *Luk. 12. 47. The seruant that knew his masters will, and prepared not himselfe, neither did according to his will, shall be beaten with many (stripes:) but he that knew it not, and did commit things worthie of stripes, shall be beaten with few (stripes:)* for vnto him that is ignorant are wanting two things, knowledge, and a good will: but he that sinneth wittingly hath but one want, onely good will and inclination: and the one hath both vo-

luntatem facti & peccati, the will of the deed, and the sinne: but he that faileth of ignorance, hath onely a will to the deed, not to the sinne, though the deede be sinne: see further of this matter 4. chap. 1. quest. 5 7.

33. Quest. *That the light of nature is not sufficient of it selfe to direct a man to bring forth any vertuous act, without the grace of Christ.*

It was the common opinion of the Philosophers, that there were the seedes of all vertues graft in the minde of man by nature: which seedes growing to ripenes were able to bring forth right vertuous actions. But the contrary is euident, that this naturall seede is imperfect, and of it selfe viterly vnable to bring forth any such fruit.

1. The Apostle saith, that he *which soweth to the flesh, shall of the flesh reape corruption*, but he that *soweth to the spirit, shall of the spirit reape life euermlasting*: it is then the seede of the spirit, that sanctifieth to life euermlasting: he that is lead onely by the light of nature, soweth to the flesh, and the fruit thereof is corruptible: S. Iohn also saith, *He that is borne of God sinneth not, for his seede remaineth in him*, 1. Ioh. 3. 9. he then that is onely borne of nature, hath not this seede remaining in him, and therefore cannot chuse but sinne.

2. If the morall law, without the grace of Christ, were of no efficacie to bring a man to righteousness, but rather serued to reueale sinne, as the Apostle saith, *Rom. 4. 13. That the law causeth wrath*: and *Rom. 7. 11. Sinne tooke occasion by the commandement, and deceived mee, and thereby slew me*: much lesse is the law of nature auailable, to direct one vnto vertuous acts, but rather, it is an occasion to the wicked, that abuse it, of further stumbling: like as a light suddenly flashing vpon ones eyes waiking in darknes, doth dazle them the more, and causeth him to stumble.

3. This further appeareth how vn sufficient this naturall light is, because in many thorough custome and continuance in sinne, their very conscience is corrupt, that they are not touched with any remorse for euill: but as the Prophet saith, *Ier. 3. 3. Thou hadst a whores forehead, thou wouldest not be ashamed*: so they grew to be impudent, and shameles in their euill doing; and as their conscience was seared as with an boate yron, so their iudgement was blinded, taking good for euill, and euill for good, *Isa. 5. 20.*

4. If it be objected, that the Gentiles did many commendable things: there are found among them many worthie examples of iustice, temperance, fortitude, yet these were farre from true vertues: for both these semblable vertues were obscured with many other vices, which raigned in them, and they aimed in doing such things at a wrong end: they referred all this their endeuour, either to their owne profit, or els to get praise thereby: so that they did overcome other inferiour lusts & desires, with the predominant humour of couetousnes and ambition: like as in a body full of diseases and infirmities, there may be one, which may exceed the rest, & draw the other vnto it; which body notwithstanding is farre from perfect health, though the smaller infirmities are not felt, where a greater disease hath takē possessiō.

5. Now if our nature be vn sufficient to produce any good morall worke, much lesse is it able to direct a man vnto godly liuing: for the truth onely maketh one free, *Ioh. 8. 32. vnto such godly works*, we had need to haue the grace of God to direct vs; *Psal. 4. 6. Many say, who will shew vs any good, but Lord lift thou vp the light of thy countenance vpon vs.*

34. Qu. *Of the testimonie of the conscience, and the accusing or excusing of the thoughts.*

v. 16. *Their conscience also bearing witnes, and their thoughts, &c.* 1. *Faius* thinketh that three effects of the conscience are here expressed, the first to testifie, that is, to propose the things done vnto the minde; then to accuse, and thereby to defend or excuse. But rather the first is the generall, to testifie and beare witnes, which is expressed afterward in these two particulars, that according as the things committed are good or euill, so the conscience beareth witnesse by accusing, or defending; *Gorrhā, Parens*. 2. Their thoughts are said to accuse one an other, *1. non cogitationibus inter se digladiantibus*, not as though the thoughts did at the same time strive together about the same fact, that some thoughts accused, and other excused. 2. nor yet is it meant of diuers men, as that the thoughts accused the vnbelieuers, and excused the beleueers, *gloss. interlin. Gorrh.* or the accusing thoughts concerned *puniendos*, such as were to be punished; the excusing *seruandos*, such as were to be saued, *Graca caten.* 3. but in one and the same man, as his facts were euill, his conscience accused, and as they were wel done, his conscience excused him: *Par. Tol.* 4. Some think that whereas in euery iudgement there must be three, *actor, reus, index*, the actuarie, the guilty person, and the iudge: that in diuers respects the conscience is all these: the conscience accusing is the actor,

actor, the conscience accused, is the guilty party, and the iudge also is the conscience, *Pains*: But the party accused, is rather the man himselfe, whom his conscience accuseth or excuseth, and the conscience is the witnes: the iudge supream is God sitting in the conscience: and the subalternate iudge is the light of nature imprinted in the heart: which *Lyranus* calleth *naturale iudicatorium hominis*, the naturall iudgement place of man: All these are here expressed by the Apostle, he saith, *the effect of the law is written in their heart*: the iudgement seate is the heart, the iudge, the naturall law there written, then the party accused or defended are themselves: and the witnesse and giuer of euidence is the conscience. 5. *Photius ex Oecumen.* here noteth, that the conscience is not said to iustifie or condemne, but onely to accuse or excuse: *sententiam iudex ipse fert*, the sentence the iudge himselfe giueth, &c. which is now for the present the euidence of naturall light in the soule: but the superiour iudge is God himselfe in the day of iudgement. 6. Here *Origen* disputeth very curiously, what this conscience should be: and he resolueth that the spirit of the conscience, is an other thing beside the soule, beeing ioyned vnto it as an inseparable companion in the body: but if the soule of man be not ruled by it, it shall be separated from the soule afterward, and the spirit shall returne to God, and the soule shall goe to torment: to this purpose he expoundeth these words of the vnfaithfull seruant, *Matth. 24. 51. He will separate him, and giue him his portion with hypocrites*: as though the soule and the spirit should be separated a sunder. *Contr.* True it is, that there are two faculties in the soule; there is in the minde the notion and apprehension of the naturall principles, which are graft in vs by nature, and then the conscience in the heart, *Pareus*: but that these should be diuers in substance, and that one may be separated from the other, is a strange conceit: for the very spirits and soules of the wicked shall be tormented in hell, not their soules onely: as *S. Peter* speaketh of the spirits in prison which were disobedient in the dayes of Noah, *1. Per. 3. 19.* and by separating in that place our Sauour meaneth, the cutting such off, and separating of them from the liuing.

35. Q. *Why the Apostle maketh mention of the day of iudgement, v. 16.*

1. Some ioyne this verse with the 13. *Not the hearers of the law, but the doers shall be iustified, in the day, &c.* & all the rest comming between they enclose in a parenthesis: so *Beza*, *Pareus*, and the Greeke *catena*: *Beza* giueth this reason, because if it should be referred to the next words before, *their thoughts accusing one an other, or excusing*, which is spoken onely of the Gentiles, this generall iudgement should be suposed to be onely for the Gentiles: But the same inconuenience will follow, if it be ioyned to the 13. v. which is specially meant of the Iewes, that the day of iudgement would be thought onely to concerne them: it is therefore no good consequent, because the Gentiles are mentioned before, that this iudgement should be onely for them: for how followeth it? the conscience of the Gentiles shall in that day accuse or excuse them, therefore no mans conscience els.

2. Wherefore this verse is better annexed to the next words before, then to the other words so farre off: to the which they can not well be ioyned without great diuision of the sentence, and suspending of the sense: the meaning then is this, not that the conscience accuseth not, or excuseth none, till that generall day of iudgement: but 1. It is felt now, *sed tum maxime omnium sentietur*, but then it shall be felt most of all, *Osland.* so also *Lyran.* 2. And now many men beeing carried away with the delights of this life present, *cogitationes accusatrices non audiunt*, doe not heare or regard their thoughts accusing them: but in that day they shall be brought to light, every mans conscience shall touch him, *Marr.* 3. *Hactenus occultus est testis*, hitherto the conscience is but a secret witnes, only knowne to him that hath it; but then *omnibus apparebunt*, they shall be made manifest and apparent to all. *Toler.* 4. And by this the Apostle sheweth, *ne morte eas extinguat*, that such accusing or excusing thoughts are not extinguished, no not by death: And *Origen* here well noteth, that the thoughts shall accuse or excuse them in the day of iudgement: not which they shall haue then, but which they haue now: for *cogitationum malarum quadam nota*, certaine marks of euill thoughts doe remaine in the soule, which shall be manifested then: *Origen. sicut stilo in cera nota imprimitur*, as a seale leaueth a print in the waxe. *Haymo.*

36. Q. *Why it is called the day, and of the application of other words, v. 16.*

1. *At the day.* *Corrban* is here somewhat curious: it is called the day, *propter occultarum manifestationem*, for the manifesting of things secret: and the night, *propter imprisonmentem*, for the suddennes of his comming: as *Matth. 25. 6. At midnight there was a crie made: it is called the euil*, *Matth. 20. 8. propter terminum temporis*, for the ending of time: and the morning,

morning, *propter initium eternitatis*, for the beginning of eternity: Zeph. 3. 5. *In the morning doth he bring his iudgement*: But here day is generally vnderstood for time, as it is taken in other places of Scripture. *Faint.*

2. *Shall iudge*. In this world the Lord sheweth sometime speciall iudgements, as he did vpon the old world, vpon Sodom and Gomorrha: but this shall be a day of generall iudgement, *Faint*: and he shall iudge the secrets of men, *non demonum*, not of deuills, they haue their iudgement already. *Gorrhan.*

3. *According to my Gospel*. S. Paul calleth it his Gospel, in respect of his ministry: it was the Gospel of Christ, *tanquam authoris*, as the author, and *Apostoli, ut predicatoris*, the Apostles, as the preacher, *Lyr. my Gospel, quod annuntio*, which I preach, *Haym.* so Ioh. 17. 20. our Sauour calleth his word, *their word*, that is the Apostles, because they were preachers of it.

4. *According*. 1. Which some vnderstand of the manner of iudgement: that Christ shall giue sentence according to the doctrine of the Gospel: as *he that beleeueth in the Sonne of God hath eternall life, he that beleueneth not is damned*: *Pareu*. Grynem referreth it to that doctrine of the Apostle, Gal. 5. 20. *They that doe such things, &c. as idolatrie, witchcraft, and the like, shall not inherit the kingdome of God*: so he shall iudge beleeuers, both according to the Gospel of faith, and the wicked according to their works. *Pareu, dnb. 15.* 2. Some giue this sentie, according to my Gospel: because the day of iudgement calleth men to repentance, and so belongeth to the Gospel, *Mart.* 3. But it is better applied to the certentie of the day of iudgment, that it shall certainly come, as Paul had preached, and that the world shall be iudged by Iesus Christ: for this is *portio Euangelij*, a portion of the Gospel, to beleue that the world shall be iudged by Iesus Christ: *Caluin.* See more after ward of other things belonging to the day of iudgement among the places of doctrine.

37. *Quest. Whence the Iewes were so called, v. 17. Behold, thou art called a Iew.*

1. *Iustinus* imagineth, that the Iewes were so called vpon this occasion; he thus writeth, that there was one Israel a certaine king, that had two sonnes, to whome he distributed ten kingdomes, who after that diuision were all called Iewes, by the name of one *Indas*, who died presently after that diuision was made. *lib. 36.*

2. *Cornelius Tacitus* writeth, that the Iewes came out of Creta, where was the hill *Ida*, or *Idaus*, as *Virg. l. 3. mons Idaus ibi*, there is the mountaine *Idaus*: whence he thinketh they were called *Idai*, and by some corruption of speech, *Indai*. *Tacit. lib. 5. histor.* But the falsitie of both these fabulous reports, euidently appeareth out of the Scriptures: for they were thus named of *Indas* one of the twelue Patriarks.

3. Some Christian writers were of opinion, that they were so called of *Indas Macchabeus*: *Thomas* maketh mention of this opinion, but nameth not the author: *Catharinus* ascribeth it to *Iosephus*: but indeede *Ambrose*, if he be the author of the commentary vpon this epistle, so affirmeth: their conceit is euidently controlled by the Scriptures: for mention is made of the Iewes in the story of Esther in diuers places, and Nehemiah 4. which were long before the times of *Indas Macchabeus*.

4. But the originall of the name indeede was this: first this people, now called Iewes, were called Hebrewes of Heber, in whose time the languages were confounded, and the Hebrew speech was continued in his family: after this they were called Israelites, of Israel their father, whose name was before called Iaakob, Gen. 32. And after Salomons time, the tribes were diuided into two kingdomes, tenne were vnder Ieroboam, and two with an halfe vnder Rehoboam: the tenne tribes went into captiuitie, and neuer returned againe: after that diuision, all they which were vnder the kingdome of Rehoboam, and his successors were called Iewes: these also went into captiuitie into Babylon, but after 70. yeares they returned: after which returne, not onely they which were of the tribe of Iudah, but all other of that nation, which returned with them, were called Iewes, because it was the more noble tribe: and that part of Palestina, which they inhabited, did belong vnto Iudahs lot: *Iosephus* thinketh, that this name was giuen vnto them, and to that region, *quando à Babylonia sunt reuersi*, when they returned from Babylon, *lib. 11. antiquit. c. 5.* But indeed they were so called before, but not so generally, as after ward. Thus they had three names: they were called Hebrewes, that is, *transseuntes, passers*, *propter susceptionem preceptorum terrenorum*, for the receiuing terrene precepts: Israelites, that is, seeing God, *propter contemplationem celestium*, for the contemplation of heauenly things: and *Indai*, that is, confessing, *propter confessionem diuinae laudis*, for the confession of the diuine praise. *Gorrhan.*

5. It was the opinion of some that the Iewes were the same people, who were called *Solyms*, whom *Homer* mentioneth in his verses, of whom the citie Hierusalem should be so called: *Tacit. lib. 5. historiar.* and *Iosephus* citeth the auncient Poet *Cherillus*, who saith that these Iewes called *Solyms*, did serue *Xerxes* in his warres against Greece. *lib. 1. contr. Apion. Contra.* But these are meere coniectures: for these *Solyms*, as *Strabo* writeth, *lib. 1. inhabited* about the mountaine *Taurus*, who were in times past called *Mylus*: *Herodotus lib. 1. thinketh* they were a people of Asia, called the *Lysians*: *Plinie lib. 5. c. 17. doth* number them among other people in Asia, that were long agoe extinguished, whose countrey was next vnto *Isauria, Pamphilia, Lycania, Pererim.*

6. Now whereas the name of a Iew was then a noble man, as now is the name Christian, let it be obserued, that S. Paul saith not, thou art a Iew, but rather, thou art called a Iew: they were so in name, rather then true Iewes in deede. *Chrysost.*

38. Quest. Of the priuiledges of the Iewes here recited
by the Apostle.

The Apostle reckoneth vp seuen seuerall priuiledges of the Iewes. 1. Their name and profession, to be called Iewes. 2. They rested in the law, placing all perfection therein, and admitting of no other doctrine; wherein they were deceiued: for so long as they were hearers onely of the law, and not doers, they were vnder the curse. 3. They gloried in God, not truly, as they doe, which doe ascribe the glory and praise of their saluation to God in Christ: but their boasting was vain-glorious, such as was that of the Pharisee, *Luk. 18. I thank thee God, &c.* 4. They knew the will of God, reuealed in the law: but they were so much the more inexcusable, because they knew their masters will, and did it not. 5. *Thou allowest, or triest the things that are excellent*: they had a discerning iudgement by the knowledge of the law, to know good from euill, iust things from vniust. 6. Then that which was the cause of this their discerning, they were instructed in the law, and trained vp in the precepts thereof. 7. Then follow their titles, which they tooke vpon them: to be masters, and teachers of others: a guide to the blind, a light of them which were in darknes: both of the Gentiles, which were blind in respect of other nations, and the more simple and ignorant Iewes. But these priuiledges did nothing profit them, because that followed not that, which they taught others. *Pareus.*

39. Quest. How the Iewes are said to commit sacriledge, v. 22.

1. They were not guilty of sacriledge in giuing the diuine worship vnto idols, as *Gorrb.* for the Iewes after their returne out of captiuitie, excepting some in the time of the *Macchabees*, who for feare were compelled to worship idols, were free from idolatry: and if it had been so, S. Paul would haue directly charged them with idolatry, as he did before with adulterie. 2. Neither, is hereby vnderstood *contemptus diuina maiestatis*, the contempt of the diuine maiesty: *Calv. Piscat.* for that is afterward touched by the Apostle, v. 23. *Thorough breaking of the lawe, dishonourest thou God?* 3. Nor with *Origen*, is the meaning, *Christum verum templum Dei violas*, thou dost violate Christ the true temple of God: for in ioyning sacriledge with idolatry, he meaneth some externall sinne: and the violence offered to the name of Christ is comprehended vnder blasphemy, which is obiected, v. 24. 4. *Grynem* vnderstandeth it, of arrogating to their owne merits, that which was peculiar to the grace of God; *Pareus* of the polluting of Gods seruice with their inuentions: but some externall sacriledge is signified, as is said. 5. Some referrs it to that particular sinne of robbing and spoiling the house of God, as the sonnes of *Eli* appropriated to themselues the things offered to God: *Martyr.* but S. Paul seemeth specially to touch the sinnes of that age present: *thou art called a Iew.* 6. Some take this sacriledge to be meant of buying and selling the Priests office, *Osiaud.* and in taking to their owne vse, things ordained for the temple, *Lyran. Syriack interpret. Haymo:* But the Iewes which were at Rome, were not guilty of those abuses committed against the Temple at Ierusalem. 7. Therefore this sacriledge was rather the couetousnes of the Iewes, who *attractabant idolatrya*, did handle things offered to idols, and so committed sacriledge, in vsing those things to their priuate commodity, which were consecrate to idolatry, which by the law of God should haue beene destroyed: *Chrysost. Theophyl.* as the manner of the Iewes is at this day, to buy chalices and other implements, which are stolne out of the idolatrous Churches of the Romanists: this is called sacriledge, because such things as were dedicate to idolatry, no man was to conuert to his owne vse: *Gualt.* and *Caluin* misliketh not this sense.

40. Quest. How the name of God was blasphemed by the Iewes, and whether this testimonie be rightly alleadged by the Apostle.

v. 24. The name of God is blasphemed among the Gentiles through you, as it is written. 1. There are two kinds of blasphemy, one is in word, where the name of God is taken in vaine, whereof we haue an example, *Leuit. 24.* when the blasphemer was stoned to death: *Gr̃yn.* and here there is great difference between these two, *blasphemare*, & *blasphemiam dicere*, to blaspheme, and to say a blasphemy: he blasphemeth, which of set purpose profaneth and abuseth the name of God: but one may through infirmity and perturbation of mind speake that which is blasphemy, and yet not blaspheme: as *Iob*, that complained, that God had peruered or ouerthrowne him, *Iob. 18. 6.* the other kind of blasphemy is, when that is giuen vnto God, which appertaineth vnto him, as that he is cruell, vniust: or that is denied vnto him, which is due vnto him, as if any deny his prouidence, mercy, wisdome. *Faius.*

2. Here the Iewes are said to blaspheme God diuers waies. 1. They did both themselves *contumelia Deum afficere*, offer contumely vnto the name of God, in blaspheming Christ, & *ad id alijs inducunt*, and they teach others to doe so likewise, *Theoph. Gorrh.* 2. They blasphemed God in the contempt of his law, for he that willingly transgresseth the law, contemneth it, and the author of it: *Basil. reg. brev. resp. 4.* 3. And they did not onely blaspheme God themselves, *male viuendo*, in euill liuing, but *occasionem prabendo*, in giuing occasion to the Gentiles to speake euill of God, and of his religion, because he had chosen such a wicked and disobedient people: *Lyran.* and of this latter kind of dishonouring and blaspheming God, speaketh the Apostle here.

3. Now for the allegation it selfe. 1. Some thinke that the Apostle borroweth this testimony from the Prophet *Isa. 52. 5.* They that rule ouer them, make them to howle, saith the Lord, and my name all the day continually is blasphemed: so *Origen*, *Theophyl. Tolet*: but then two things will be here alleadged: 1. That the Apostle neither followeth the Prophets words: for here are neither thorough you, nor among the Gentiles. 2. Nor yet keepeth his sense, for he speaketh of the blasphemy of the Chaldeans, who insulted against God, as though he were not able to deliuer his people. *Ans.* 1. First of all those words are in the translation of the Septuagint, which the Apostle followeth, as beeing best known vnto the Grecians and Romanes: and because there is *eadem sententia*, the same sentence and sense. *Lyran.* 2. And in that the Chaldeans blasphemed God, as though he either would not or could not deliuer his people, the occasion was ministred by themselves, who for their sinnes were carried into captiuitie, vpon which occasion their enemies blasphemed. 2. Some referre vs to that place, *Ezek. 36. 23.* And I will sanctifie my great name, which was polluted among the heathen, among whom ye haue polluted it: *Hierome, Osiand. Calvin.* where it is euident, that the Iewes by their euill life caused the name of God to be polluted among the heathen. 3. But the Apostle rather hath reference to both those places, not so much alleadging a testimony, as shewing the agreement of that prophesie to those times then present: that the Iewes by their euill life caused the name of God to be blasphemed and euill spoken of among the Gentiles. *Mart. Pareus.*

41. Quest. In what sense the Apostle saith, Circumcision is profitable, v. 25.

Seeing the Apostle in other places vtterly reiecteth circumcision, as *Gal. 5. 2.* If ye be circumcised, Christ shall not profit you any thing: and, *v. 5.* for in Iesus Christ neither doth circumcision auaille any thing, &c. hence two doubts arise. 1. How the Apostle saith here, Circumcision is profitable, if thou doe the law. 2. Seeing none could keep the law, how could circumcision profit them.

Ans. 1. In those places the Apostle speaketh of circumcision then abrogated in the times of the Gospel: but here he hath respect vnto the time of the law, while circumcision was an ordinary sacrament of the old Testament.

2. Circumcision was profitable, because *ex parte Dei*, on Gods behalfe, it was a seale of all his gracious promises, if on their part, they did performe the condition, which was to walke in obedience: this condition was added, to meete with their hypocrisie, which stood vpon the outward ceremony, thinking it sufficient for them to be circumcised in the flesh; whereas circumcision without obedience, was no better then vncircumcision: and to stirre vp the faithfull to expresse their faith by their obedience, and to looke vnto Christ, in whom their

their disobedience was pardoned, and their imperfect obedience by his righteousness supplied, *Pareus.*

3. Thus *Augustine* dissolueth this doubt, shewing that there were two kind of precepts given the Iewes: the morall, and ceremoniall: the morall were perpetuall, not onely concerning those times; but they do bind also now vnder the new Testament: the ceremonies were onely for those times: *Si observabantur & intelligebantur, non modo nihil operant, sed proderant, inquam & illi tempori, & illi genti congruentia*, if they were observed, and vnderstood, they did not onely not hurt, but they were profitable, as agreeable to those times, and to that people: to this purpose *August.* *expof. inchoat. ad Galat.* this solution follow *Hugo Cardinal.* *distingue tempora, & saluatur Scriptura*, distinguish the times, and the Scripture is reconciled: here the Apostle speaketh of the times before the manifestation of the Gospel: so also *Gorhan:* *hic loquitur pro tempore aduentus Christi*, here he speaketh of the time before the coming of Christ, there of the time after.

4. Some giue this solution further, that in those times, *profuit circumciso, sed non ad salutem*, circumcision profited, but not vnto saluation without the spirituall obseruation of the law: *gloss. ordinar.* as *Hierome* in his Commentarie vpon this place, (if he were the author) sheweth that circumcision was profitable to these ends: 1. *ut agnosceretur populus Dei inter gentes*, that the people of God hereby might be discerned among the Gentiles: and therefore the people were not circumcised in the desert, because they onely were there: (though other reasons may be giuen thereof, *Mart.*) *deinde ut corporatum agnoscerentur in bello*, that the circumcised bodies of the Iewes might be discerned in warre: further, it signified their chastitie: and thereby Christ was signified, to come of the seede of Abraham, who should make an ende of carnall circumcision. These and other such profitable vses of circumcision may be alleadged. But the Apostle meaneth onely, the profitable vse thereof, as furthering their saluation, as it was a seale of the righteousness of faith, and brought with it the circumcision of the heart in the obedience of the Law: *si Christo credas, & spiritaliter observes*, if thou beleue in Christ, and spiritually keepe the Law: *gloss. interlinear.*

5. *Origen* hath two other expositions: the first is, that the Apostle speaketh not here of carnall circumcision, but of the spirituall circumcision of the heart: which the Apostle speaketh on afterward: and this circumcision consisteth in ceasing from sinne, which is not sufficient, vnlesse also we doe the workes of righteousness in keeping of the law: and his reason is, because the Apostle saith, *If thou be a breaker of the law, thy circumcision is made vncircumcision: Non est possibile carnalem circumcisionem in praputium verti*, it is not possible for carnall circumcision to be turned to vncircumcision: therefore such vncircumcision the Apostle speaketh not of. *Contra.* 1. The Apostle in this place speaketh evidently of two circumcisions; the one carnall, which of it selfe is not profitable without the keeping of the lawe; and the other spirituall, which is the circumcision of the heart: of the former he speaketh here, because he saith to the Iew, *thy circumcision*, which was the circumcision of the flesh wherein they gloried: and the circumcision of the heart, consisted not onely in ceasing from sinne, but in keeping also the law: it is in the spirit, and is acceptable to God, *v. 29.* but a cessation from sinne onely without obedience, is not accepted of God. 2. The meaning of the other words is, that such circumcision *facta est abominabilis Deo, &c.* is become abominable vnto God, as if it were vncircumcision, *Lyran.* *non plus valet, quam praputium*, it auaieth no more then vncircumcision, *Gorhan:* yea and *Origen* himselfe so expoundeth afterward, *his circumcision*, shall be turned into vncircumcision, that is, *nihil profuturam*, it shall not profit him at all.

6. *Origen* hath an other exposition: he thinketh that the Apostle may also speake of such circumcision, as remained a while among the faithfull after the coming of Christ: that although the Apostle allowed not the Gentiles to be circumcised, to whom he saith, *Galat. 5.* *That if they were circumcised, Christ should not profit them:* yet he beareth with the Iewes, to whom he speaketh here, to be circumcised, least they might haue been hindered from coming vnto Christ; so their circumcision he maketh like, to Peters discerning of meats, which were some cleane, some vncleane by the Law, and to Pauls purifying himselfe.

Contra. There is great difference betweene these speeches, *circumcision is profitable*, and *circumcision hindreth or burtheth not.* After the Gospel was preached, and some ceremonies of the Law yet in fact remained, beeing in right abolished, the toleration of such things

for a time, was no impediment to the beleeuing Iewes, but yet it furthered them not: no more then Timothy his circūcision did profit him, or Pauls purifying, which both were done not for any benefit to themselues, but least they might haue giuen offence, and so hindered others: But the Apostle speaketh here of the profit which circūcision brought: which was onely during the continuance of such legall Sacraments, which were profitable vnto them then, as beeing seales vnto them of the righteousnesse of faith in Christ: so then circūcision, with other legall rites, was profitable vnder the lawe: but after the ceremonies were abolished, they became vnprofitable in the meane time between both: as they profited not such as beleued of the circūcision; so they hindered not, if they did not repose their trust and confidence in them. Therefore of all these Expositions I resoluē of the first, that the Apostle here speaketh of circūcision, as it was an ordinarie Sacrament vnder the Law, not yet abolished.

Quest. 42. *How circūcision was auailable for Infants.*

Obiect. If circūcision did not profit, except they kept the law: this doubt will be made, That then it was not profitable at all vnto Infants, who could not keepe the law.

Ans. 1. Hugo answereth, that circūcision did not profit infants *ex virtute sua, sed ex virtute & fide parentum*, by it owne vertue, but by the vertue and faith of the parents: But although the beleeuing parents may obtaine graces by their faith for others, yet formally none are iustified before God, but by their owne faith, or some grace infused by the spirit of God: for as the parents sinnes cannot condemne the child, so the parents faith cannot saue the Infant.

2. *Gorran* thinketh, that circūcision herein was auailable, *quia peccatum originale delet*, because it blotted out originall sinne: But it is euident by this place, that the circūcision of the flesh did not outwardly conferre grace: for then circūcision could neuer be turned to vncircūcision: that is, to be of no more force without keeping of the law, then if they had not beene circūcised at all.

3. *Augustine*, as *Pet. Mart.* alleadgeth him, not citing the place, reporteth the opinion of some, which affirmed, that a man beeing once baptized, though he were an euill liuer, yet in the end should be saued, but should suffer many things in this life: the like opinion the Iewes might haue of their circūcision: and so it might be profitable to infants, but more profitable to those that also kept the law: But the Apostle denieth circūcision to be profitable at all without keeping the law, because it turned into vncircūcision: it is no more auailable, then if they were not circūcised at all.

4. Wherefore the best solution is, that the Apostle speaketh not here of infants, *sed de adultis*, but of those which were of yeares and discretion; that circūcision did not profit them, vnlesse they kept the law; as baptisme now is not any helpe vnto saluation to Christians, that lead an euill life. As for infants, they were then saued by the covenant of grace sealed in circūcision, as now in baptisme.

43. Quest. *What vncircūcised the Apostle here speaketh of, whether such of the Gentiles as were conuerted to the faith, and what keeping of the law he meaneth.*

1. *Caluin* thinketh, that the Apostle saying, *v. 26. If the vncircūcision keepe the ordinances of the Law*, speaketh *ex hypothesi*, by way of supposition, if any such could be found, that did keepe the law, which no man could: so also *Pareus*, *de obedientia plena loquitur, ad quam obligabat circūcisio*, he speaketh of the full and perfect obedience of the lawe, vnto the which circūcision did bind: and he speaketh *ex hypothesi*, by supposition, *If the vncircūcision keepe*. But it is euident, that the Apostle speaketh not by way of supposition, as of a thing impossible to be done, but supposing, if it were done: for then it would follow, that circūcision were not profitable at all, because he saith, *Circūcision is profitable, if thou keepe the Lawe*: if the Apostle should speake of the perfect keeping of the lawe, which is impossible, then all profitable vse is denied to circūcision: but he would not so much detract from that holy institution of God: circūcision indeed did bind them to keepe the whole lawe; but it did profit them, if there were an endeauour in them, and care to keepe the law, though they perfectly keepe it not.

2. But *Lyrantius* here hath a verie vnfound assertion, that the Apostle should here speake of such vncircūcised Gentiles, which did the workes of the Lawe, *ex rationis naturalis dicta-*

dictamine, & erant Deo accepti, by the direction onely of naturall reason, and were acceptable to God: which cannot bee, that any not hauing faith by the light onely of nature, should be accepted of God: for without faith it is impossible to please him, Heb. 11. 6.

3. The *interlinearie gloss*, hath an other exposition, by the ordinances of the law, vnderstanding, *fidem Christi*, the faith of Christ, whom the law did foretell should come for our justification; but faith in Christ is no worke or ordinance of the law, for the Apostle concludeth, that a man is iustified by faith without the workes of the lawe, Rom. 3. 28. which were no good conclusion, if faith in Christ were a worke of the lawe; yet I denie not, but the Apostle speaketh of such keeping of the law, as proceeded from faith.

4. Wherefore the Apostle here vnderstandeth such Gentiles as were conuerted to the faith, as *Origen* expoundeth, *qui ex praputio ad Christi fidem venerunt*, which came vnto the faith of Christ from vncircumcision: for the idolaters among the Gentiles, beeing not conuerted vnto Christ, could not doe the workes of the law; sayling in the first commaundement, which forbiddeth idolatrie: such faithfull therefore among the Gentiles are vnderstood, which had the knowledge of God, *Faui*: such as Iob was: and to fulfill or keepe the law here, is taken *pro legis seruanda studio*, for the studie and endeauour to keepe the law, *Fauius*: so also *Gryneus*, he saith in effect, *si Ethnicus aliquis fidei obedientiam prastaret*, if any Ethnick or Gentile should performe the obedience of faith, he should condemne a Christian that onely is baptized, and performeth not such obedience. But here it will bee thus obiected on the contrarie:

1. *Obiect*. The Apostle saith, v. 27. *If vncircumcision by nature keep the law, shall it not iudge thee?* the Apostle then meaneth those, which by the light of nature onely keepe the law.

Ans. 1. Some doe thus expound, *ex natura per gratiam reparata*, by nature repaired by grace, *gloss. interlin.* so also *Gerrhan* saith, that this keeping of the law is vnderstood to be by faith: which is of nature, *preparatiue*, by way of preparation, but of grace *completive*, by way of perfection: for the illumination of the soule is of grace, the consent is of the will reformed by grace. *Contra.* 1. It is an erroneous assertion, that faith is partly nature, partly of grace: it is wholly the worke of the spirit, 1. Cor. 12. 9. the will indeed consenteth, yet not by it owne naturall power: God, as *Augustine* saith, *ex nolentibus volentes facit*, of nilling maketh vs willing; and the will concurreth not actiuelly, in any good worke, or formally; but passiuely and materially, as not working, but beeing wrought vpon. 2. If nature should here be so taken, restored by grace; there should be no difference in this behalfe betweene the Gentile and the Iew: for euen the Iew also by grace illuminating his nature, was enabled to keepe the Law, though imperfectly: but the Apostle seemeth here to speake of somewhat peculiar to the vncircumcised Gentiles.

2. The Syriake interpreter in his annotations, thinketh that by *nature* is here onely opposed to the law, and the letter: not excluding all other helpe, beside nature, but onely the helpe of the written law: but then, one that worketh by grace may be said to worke by nature: which are opposite the one to the other, c. 11. 6. *If by grace, then not of workes*, that is naturally done without the helpe of grace.

3. Wherefore the words are thus rather to be placed, and that which is by nature vncircumcision, keeping the Law, as the words stand in the originall: not thus, vncircumcision, which by nature keepeth the lawe: as the Syrian translator placeth them, so, by nature, must be ioyned to vncircumcision, not to keeping the lawe: and it is a description of the Gentiles, which haue vncircumcision by nature, *Pareus*.

2. *Obiect*. The words of the Apostle are, *ὑποτασσάμενα, consummans*, as the Latine interpreter readeth, perfecting the law; which praise *Origen* thus distinguisheth, from the former word *ὑπακούοντες*, to keep the law, which the Apostle vseth, v. 26. he that liueth according to the letter of the law is said to keepe it, but he that keepeth it according to the spiritual sense, is said to perfect or accomplish it. *Contra.* But *Beza* here well obserueth, that both these are here taken for one: that the perfect keeping of the law is not here opposed to the imperfect keeping, but the keeping and obseruing of the law, is set against the not having care to keep it, but to rest onely in the outward signe and ceremonie.

Quest. 44. Of the explanation of certaine termes here vsed by the Apostle: and of the letter and the spirit.

1. v. 26. Where the Apostle saith, *If vncircumcision keepe the law*, by a *Metonymie* hec

vnderstandeth the vncircumcised: the signe is taken for the thing signified: but afterward it is taken for the signe it selfe.

2. *His vncircumcision shall be counted for circumcision:* that is, it shall be as no circumcision: *Chrysostome* readeth, *it shall be turned into circumcision:* it shall be all one as if he were circumcised.

3. By the ordinances of the law, *δευταρονόμιον*, some vnderstand the ceremonies and rites of the law: But rather the morall duties of the law are thereby signified, which the Gentiles performed, hauing not the written law: otherwise the rites and ceremonies of the law they could not obserue without the knowledge of the written law.

4. *Shall iudge thee:* To iudge is taken three wayes. 1. *Personally*, as it is said, the Saints shall iudge the world, 1. Cor. 6. shall personally stand against them in iudgement. 2. *Actually*, as to iudge may be taken to accuse, or testifie against: as it is said, v. 15. their thoughts accusing them. 3. Or by example, as it is said the Nineuites and the Queene of the South, shall iudge the Israelites: so it is taken here; the Gentiles going beyond the Iewes in example of life, shall condemne them, that is, shewe them to be worthy of iudgement, for their euill life, *Mart. Calvin, Pareus.*

5. What is meant by the letter and spirit, there are diuerse expositions. 1. Sometime *Augustine*, by the letter vnderstandeth the litterall sense of the Law; by the spirit, the spirituall sense, *Exposit. in Epist. ad Roman.* so also *Origen*, he transgresseth the Law, *qui spiritualem eius non tenet sensum*, who keepeth not the spirituall sense: but euen the spirituall sense of the Law, if it were apprehended onely, and the heart not thereby circumcised and reformed, was in the Apostles sense but litterall. 2. Some by the letter vnderstand *legem scriptam*, the law written, as separate from the grace of Christ: as the Syrian interpreter readeth, *Scripturam*, the Scripture: which is so called, because it was written in tables of stone, *gloss. interlin.* 3. But it is better here more specially applyed to circumcision; so that the letter and circumcision, are here taken, *pro literali circumcisione*, for litterall circumcision, *Calvin, Pareus:* that is, the externall signe and ceremonie of circumcision onely according to the letter of the lawe, which was made *literalibus cultris*, with litterall, that is, externall kniues, *Gorrham:* and by the spirit is not vnderstood the soule, as *Tolet* following *Chrysostome:* but the efficacie of grace, wrought in the soule by the spirit of God: and so *Augustine* taketh it elsewhere, thus describing the circumcision of the heart, *Quam facit non litera legis docens & minans, sed spiritus Dei sanans & adiuvans:* which not the letter of the law teaching and threatening, but the spirit of God worketh, healing and helping, *lib. de spirit. & liter. cap. 8.* so then there is no difference, *quoad rem*, in respect of the thing which is propounded, betweene the spirit and the letter, *sed quoad animi affectum*, but in respect of the affection of the mind, and the inward operation of the spirit, *Martyr:* for euen hee that heareth the Gospel, but beleeueth it not, may bee said to be a Gospeller according to the letter, not after the spirit.

6. By transgressing the law is meant, the voluntarie breaking thereof, not the sayling therein, through ignorance or infirmities, *Mart.* as *Origen* noteth, Paul himselfe did not alwayes keepe the lawe: *non tamen fuit prauaricator legis*, yet hee was not a prevaricator or transgressor of the law.

7. v. 28. *He is not a Jew, which is a Jew outward:* here must be vnderstood the word *onely*, he was not a Jew indeed, that was onely so outwardly. And in this sense the Apostle saith els where, he was not sent to baptize, that is, onely, *Mart.*

Quest. 45. Of two kinds of Iewes, and two kinds of circumcision, v. 28.

v. 28. *He is not a Jew, which is one outwardly, &c.* 1. The Apostle here maketh a double comparison; both of the persons, setting a circumcised Jew not keeping the law, against an vncircumcised Gentile keeping of the law: and of the things betweene inward circumcision of the heart, and outward in the flesh onely, *Mart.*

2. And here there is a fowrefold *antithesis* or exposition. 1. From the formes, the one is within, the other without in outward appearance onely. 2. from the subiect, one is in the heart, the other in the flesh. 3. from the efficient, one is wrought by the spirit, the other is in the letter, it consisteth in litterall and ceremoniall obseruations. 4. from the ende, the one hath praise of God, the other is commended onely of men, *Grynus.*

3. Hence the Apostle proueth by three arguments, that the spirituall circumcision is better

better then the carnall : 1. That is best, which is in secret and in truth, then that which is openly and in shew onely : 2. and that which is wrought by the spirit, is more excellent then that which is in the letter : 3. and that hath the preheminance, whose praise is of God.

4. This distinction of spirituall and carnall circumcision, S. Paul hath out of Moses, Deu. 10. 16. *Circumcise the foreskinne of your heart*: Deut. 10. 6. *The Lord thy God will circumcise thine heart*: which the Apostle further describeth thus, Coloss. 2. 11. *In whom ye are also circumcised with circumcision made without hands, by putting off the sinfull bodie of the flesh, through the circumcision of Christ*. And as there are two kinds of circumcision, so there is also a twofold vncircumcision; as *Burgens* noteth addition 1. out of the Prophet Ieremie, c. 9. 26. *All the nations are uncircumcised, and all the house of Israel are uncircumcised in the heart*: there is then an vncircumcision of the heart, and an other of the flesh.

5. Yet this must not be so vnderstood, as though there were two kinds of circumcisions, rather then two parts of one and the same circumcision: which are sometime ioyned together, both the inward and outward, as they were in *Abraham*: sometime separate one from the other; and this separation is of two sorts; it is either *salutaris*, healthfull, or not: for when the inward circumcision is without the outward, it is profitable, as in *Noah*: but when the outward is, and not the inward, it is vnprofitable, as in *Iudas Iscariot*.

6. *Origens* obseruation seemeth here to be somewhat curious, thus distinguishing the circumcision of the flesh: that because there is some part of the flesh cut off and lost, some part remaineth still; the lost and cut off part (saith he) hath a resemblance of that flesh, whereof it is said, *all flesh is grasse*: the other part that remaineth is a figure of that flesh, whereof the Scripture speaketh, *all flesh shall see the saluation of God*: But thus *Origen* confoundeth the circumcision of the flesh and the spirit, making them all one: Further, to shew these two circumcisions of the heart and spirit, he alledgeth how the Israelites were circumcised againe by *Iosuah*, (who was a type of Christ that circumciseth the heart) who were circumcised by *Moses* in the desert: wherein *Origen* is greatly deceiued: for it is euident by the text, Ios. 5. 5. that they which were circumcised by *Iosuah*, had not beene circumcised before.

4. Places of doctrine.

1. Doct. vers. 1. *In that thou iudgest another, thou condemnest thy selfe*: hee which doth giue sentence vpon another for that wherein he is guilty, therein is a iudge against himselfe; so *Iuda* did iudge *Thamar* for her incontinencie, beeing in greater fault himselfe: and *Dauid* pronouncing sentence of death against him, that had taking away his poore neighbours sheepe, did by his owne mouth condemne himselfe, *Piscator*: see further addition 1. following.

He that is guilty of the same sinnes, cannot condemn another, but therein he also iudgeth himselfe. No respect of persons with God in the election of his.

2. Doct. v. 11. *There is no respect of persons with God, &c.* In that God freely without respect vnto any workes, electeth some vnto eternall life, it is done without respect of persons: for though God decree vnequall things vnto those, that are in equall case: for all by nature are the children of wrath: yet it followeth not, that God hath respect of persons: for he doth it not either against any law, for God is not tied vnto any law: nor yet vpon any sinister cause, either for feare, for there is none greater then God, to be feared of him: or fauour, for there are no merits or deserts which God respecteth in his election: And when God commeth to giue the reward, then he distributeth vnto euery man according to their workes: see further, addit. 3. following.

3. Doct. v. 16. *At the day when God shall iudge*: here the certaintie of the day of iudgement is expressed, with the manner thereof. 1. who shall iudge, God. 2. whom, men, and what, not their open and manifest workes onely, but their secret things. 3. by whom, by *Iesus Christ*, in his humane shape. 4. according to what rule, namely, the Gospell, as he saith, Ioh. 12. that his word shall iudge them, *Gualter*.

Of the manner of the last iudgement.

4. Doct. v. 21. *Thou which teachest another, &c.* the carnall Iew, though he did not himselfe, as he taught, yet was not his teaching and doctrine therefore to be refused: so our Saviour saith, Matth. 23. 3. *What soeuer they bid you, obserue and doe, but after their workes doe ye not, Mart*.

True doctrine not to bee condemned for euill life.

5. Doct. v. 25. *Circumcision is profitable, &c.* Baptisme succeedeth in the place of circumcision: as the Apostle sheweth, Coloss. 2. 11. *In whom ye are circumcised, &c. thorough*

Of the baptisme of infants, the

the circumcision of Christ, in that wee are bound in him through baptisme, &c. then like as infants were circumcised, so are they now to be baptized: but baptisme is not now tied vnto the eight day, as it was then; for by the libertie of the Gospel are we deliuered from the obseruation of the circumstances of the time and place.

6. Doct. v. 28. Neither is that circumcision which is outward in the flesh: as these were not two diuerse circumcisions, but two acts of one and the same circumcision, the internall and externall; so there are two acts in one and the same baptisme: there is the baptisme of the spirit, and the baptisme of water; which both are ioyned together in the lawfull vse: they haue the baptisme of the spirit to whom the Sacrament is vpon vrgent necessitie denied; but infidels, vnbeleeuers, and euill liuers haue onely the baptisme of water: for hee that beleeueth not shall be condemned, *Pareus*.

7. So likewise in the Eucharist, there is an externall act of eating, and an internall; the vnworthy receiuers haue onely the latter, the faithfull, when they communicate haue both: and in case the Sacrament be denied, they may spiritually eat Christ without the Sacrament: our Sauiour saith, Ioh. 6. 54. *Whosoener eateth my flesh, and drinketh my blood, hath eternall life:* And though they doe spiritually eate Christ, before they receiue the Sacrament, for otherwise they would not desire it, yet the Sacrament also must bee celebrated for their further comfort, and strengthening, and the testifying of their faith, *Gryneus*.

Certaine additions to the former

Doctrines.

Addit. 1. Concerning the iudgement which a man giueth against himselfe, which is called *αυτοκατακρισις*, thus much may further be obserued out of the 1. verse: 1. *What it is:* namely, the testimonie of ones conscience, of his owne guiltines before God. 2. *Whence it is:* partly by the prouidence of God, which striketh into a mans conscience this sense of sin, partly by the force of the conscience it selfe, conuincing one of sinne. 3. *Of whom it is:* namely, of all men. 4. It is necessary and profitable to diuerse ends. 1. to humble vs in respect of Gods iudgement: for if our conscience condemne vs, God can much more, who is greater then our conscience, 1. Ioh. 3. 20. 2. It is for our comfort, working in vs boldnesse, if our hearts condemne vs not, 1. Ioh. 3. 21. 3. It will make vs not to be too seuerer in iudging of others, our owne heart condemning vs.

Addit. 2. Out of the 5. vers. concerning *σκληροκαρδία*, the hardnes of the heart: we are to consider, 1. *What it is:* namely, the contumacie and rebellion of the heart against the law of God. 2. *Whence it is:* originally by the corruption of mans nature: Sathan concurrerh as the efficient: the occasion are the externall objects: and God by his secret iudgement, yet most iust, hath an ouerruling hand herein. 3. The effect, is the treasuring vp of the wrath of God. 4. It is curable, not by a mans freewill, for it is not subiect to the law of God, neither can be, Rom. 8. 8. but the grace of Gods spirit, as Dauid prayeth, Psal. 51. 12. *Create in mee a new heart.*

Addit. 3. The accepting or respect of persons, called *προσωποληψία*, is when things equal are giuen to them which are vnequall; or contrariwise things vnequall to them which are equall, onely for their person: and the person, is the state, condition, or qualitie of a thing: now to know whether all accepting of the person be vnlawfull: first the diuerse kinds of persons and qualities must be considered, whereof there are 3. sorts. 1. Some personall conditions there are which are annexed, to promises or comminations diuine and humane: as faith, obedience in the elect, impenitencie, impietie, vnbeleefe in the wicked, this accepting of persons is not vniust: as Abraham was respected of God for his faith, so also Dauid, and Saul reiected for his hypocrisie. 2. Some personall respects are so annexed to the cause, as thereby it is aggrauated or extenuated: as he that striketh a Magistrate is worthie of greater punishment, then he, that striketh an other; and this respect of persons is also iust. 3. Some personall respects are beside the cause: as riches, pouertie, in the case of adulterie, theft, and such like: and such accepting of the person is vniust: Secondly, the accepting of persons, is either in iudgement, when it is in the two first senses lawfull: but not in the third: or *extra iudicium*, out of iudgement: and it is of three sorts: 1. *dilectionis*, of loue, which in common duties is vnlawfull, as when a rich man is preferred before a poore man for his riches: which is condemned by S. Iames, c. 2. v. 2. 3. But in speciall and proper duties it is lawfull: as in preferring the loue of our parents before others. 2. *electionis*, of election or choice

choice, as when men of qualitie and gifts, are aduanced to places of office, before them, which are not so qualified: this respect of persons is lawfull, as beeing agreeable both vnto nature and to positieue lawes. 3. *donationis*, in matter of gift and donation; as one forgieueh his debt to one, not to another: this also is lawfull, because here is no wrong done: a man may dispose of his owne, as it pleaseth him: see more hereof before, quest. 23.

5. Places of controuerſie.

Controv. 1. *Against the power of free will in good things.*

v. 5. *Thou after thine hardnesse, and heart that cannot repent, beapest vnto thy selfe wrath, &c.* Pererius out of this place inferreth, that it is in potestate hominis bene vel male agere, in the power of man to doe well or euill, for it should otherwise be vniust to punish a man for doing euill, and for want of repentance, whereas he can doe no other, disput. 2. in c. 2. numer. 23.

Ans. 1. That man hath free will to doe euill without any compulsion, violence, or constraint, it is confessed of all: but this is a freedome à coactione, from compulsion or enforcing, not à necessitate, from necessitie: a man cannot now chuse but sinne, because his nature is enthralled by the fall of man; yet he sinneth willingly, no man compelleth him: But vnto that which is good, man hath no will or inclination of himselfe, but by the grace of God: as the Prophet saith, Ierem. 4. 22. *They are wise to doe euill, but to doe well they haue no knowledge*: and our Blessed Saviour saith, Ioh. 15. 5. *Without me ye can doe nothing*. 2. Yet though man cannot repent of himselfe, nor yet doe any good thing, he is worthily punished: because man by his voluntarie transgression, when it was in his power not to haue transgressed, did abuse his free will giuen in the creation, vnto sinne, and so enthralled him selfe and his posteritie: Once therefore man had free will if he could haue kept it: but now that is become necessarie, to doe euill, which was before free: man therefore is iustly punished, notwithstanding this necessitie of sinning, because he lost this libertie and freedome by his owne default. 3. And let it here further be obserued, how Pererius beside the falsitie of his assertion, is become a falsarie, in charging vs with vntrue opinions, such as Protestants hold not: as first, that we should say, *hominem ad vtrumq; impellit Deus, &c.* that man whether to doe good or euill is compelled and forced of God: whereas we abhorre and detest that as a most wicked heresie, that God is the author of any euill, or the moouer, stirrer, or prolioker thereunto: Againe, he obiecteth that we hold that mans free will, is, *velut quoddam inanime, &c.* as a certaine dead thing without life, that it doth nothing of it selfe, but is a bare title without any matter: whereas we affirme, that man is not as a stocke, or stone, but hath a naturall power, to will, to elect, to desire: but to will or doe that which is good, it hath no power: man willeth, desireth, chooseth, but to doe these things well it is of grace: in respect of the generall inclination of the will vnto the object it is actiue, but in respect of the goodnesse of the will, in beeing mooued vnto that which is good, it is meereely passiue: see Synop. pag. 858.

Controv. 2. *Of iustification by the imputatiue iustice of faith.*

Whereas the Apostle saith, v. 2. *We know that the iudgement of God is according to truth*: Bellarmine hence thus reasoneth against imputatiue iustice: Gods iudgement is according to truth, but so it not imputed iustice, it is not verily and in deed, and according to truth, but the habituall, infused, and inherent iustice is according to truth, lib. 2. de iustification. c. 3.

Contra. 1. Bellarmine doth mistake the Apostles meaning; for according to the truth, is not secundum realem existentiam, according to the reall existence of a thing, but secundum equitatem, according to equitie.

2. So then, the iustice of Christ imputed by faith, is according to truth, that is, the rule of iustice, because thereby full satisfaction is made for sinne by faith in Christ: but that habituall and inherent iustice, is not according to the rule of iustice, because it is imperfect, and thereby Gods iustice cannot be satisfied, Pareus.

3. Controv. Against the merit
of workes.

v. 6. Who will reward every man according to his workes: out of this place the Romanists contend for the merit of good workes: the Rhemists vpon this place affirme, that life euerm-lasting is giuen for, and according to their good workes: there reasons and arguments are these.

1. The Apostle vseth the word ἀποδοῖς, shall render, which signifieth a iust retribution, and so it is taken, Matth. 20. 8. Bellar. l. 5. de iustificat. c. 2.

2. Tolet. annotat. 6. vrgeth that place, Matth. 25. 34. Inherit ye the kingdome prepared for you, &c. for I was an hungred, and ye gaue me meate, &c.

3. Likewise it thus objected: God shall reward the wicked according to the merit of their euill workes, Ergo the righteous shall bee rewarded according to the merit of their good workes.

Ans. 1. Tolet. annot. 6. rehearseth five seuerall answers, which he supposeth to be vsed by the Protestants. 1. Some, he saith, by his workes, vnderstand Christs workes, according to the which God should reward the righteous. 2. Some thus, he shall render vnto every man according to their faith, which sheweth it selfe by their workes. 3. Some, he saith, thus interpret; he shall render according to their workes, that is, post opera sua, after their workes. 4. Some, say they shal be rewarded according to their workes, but with the temporall blessings in this world, not with life eternall. 5. Some graunt, that the righteous shall be rewarded according to their workes, if any could be found, that had such workes, which are worthie of reward: the like answers Pererius imagineth to be made by the Protestants, numer. 36. but neither of them name what Protestants they are, that thus answer: we insist vpon none of these solutions.

2. But we can otherwise satisfie all these reasons objected.

1. The word ἀποδοῖς, to render, signifieth not onely a iust retribution, but a gift of fauour, as in that place giuen in instance, Mat. 20. 8. the reward is said to be rendred, not onely to them which had laboured first, which might seeme to haue deserued it, but vnto those that came at the last houre, to whom it was giuen of fauour: and therefore simply v. 14. it is expressed by the word δίδωμι, to giue.

2. In that place, Matth. 25. it is shewed, to whom, not for what the reward shall be giuen: good workes are required as a condition in those, which are to be saued, not as a meritorious cause of their saluation: *Pareu*: for in the same place our Saviour sheweth the originall and fountaine of their saluation, Come ye blessed of my father, inherit the kingdome prepared for you, from the foundation of the world: their saluation then dependeth vpon the free and gracious election of God, not vpon their workes. *Fauu*.

3. The argument followeth not from the merit of euill workes, to the merit of good workes: for there is great difference in the way of meriting betweene them. 1. Good workes are the gifts of God, and proceede from him: but euill workes haue their beginning from man. 2. Good workes are imperfect, and therefore merit not: euill workes are perfectly euill, and therefore are worthie of punishment. 3. Good workes are commanded, and so it is our duty to doe them: and therefore thereby wee doe not merit: but euill workes are forbidden, and there is no dutie but rather the transgression of dutie in doing them: *Gryuens*.

4. And concerning this place, it proueth no merit of workes: the Apostle saith, κατὰ τὰ ἔργα, according to workes, not διὰ τὰ ἔργα, propter opera, for workes: so that this sheweth the measure rather then the merit of workes: As this phrase is taken, Matth. 9. 29. According to your faith be it vnto you: and, Matth. 23. 3. According to their workes doe not. And this phrase is thus expounded, Reuel. 22. 12. My reward is with me to render vnto every one, ὡς τὰ ἔργα αὐτῶν ἐσται, according as his worke is: *Pareu*: so then, according to their workes, noteth the quality, not the merit of their worke: that is, good workes shall be recompensed with reward, and euill workes with punishment. *Fauu*. And mention is made here of workes, that God shall iudge according as he findeth mens workes, to shew that he is no acceptor of persons, neither regardeth the outward appearance, but that which is in truth. *Gualter*.

And that it is not one and the same thing to reward for workes, and according to workes,

Gregorie well sheweth, in *Psal. 149. v. 9. aliud est secundum opera reddere, aliud propter ipsa opera reddere: in eo enim quod secundum opera dicitur, ipsa operum qualitas intelligitur, &c.* it is one thing to render according vnto workes, another, for workes, for in that it is said according vnto workes, the quality of the worke is vnderstood, that whose workes appeare to be good, his recompence should be glorious, &c. *Pererius* thus answereth to this place of *Gregorie*, that he speaketh of the substance, quantity, and quality of workes in themselves, which beeing compared with the celestially glory, and not worthy thereof, but as they are considered in Christ, by whose vertue and merit they are made meritorious, so are they worthy of that euermlasting reward: to the same purpose also, *Tolet. annotat. 6.*

Contra. But *Gregorie* must be vnderstood to speake of the workes of the faithfull, which receiue all their actiuitie, worthines, and acceptance from Christ: and the Apostle likewise speaketh of the faithfull, *Rom. 8. 18. I account that the afflictions of this present time, are not worthy of the glorie, which shall be shewed vs:* euen then the workes and sufferings of the faithfull are excluded from meriting. *Faius.*

3. Now further that no workes of the Saints are meritorious, it may further be shewed by these reasons: 1. There must be a proportion between the merit and the reward: but betweene our workes, and the euermlasting reward, there is no proportion: the reward by many degrees exceeding the worthines of the best workes. 2. There are no good workes without faith: for without faith it is impossible to please God, *Heb. 11. 6.* wherefore whatsoever is promised to workes, *per fidem consequimur*, we doe obtaine by faith. 3. That which a man meriteth must be of his owne, not of his, of whom he meriteth: now our good workes are of God, they are not of our selues: and therefore by them we can not merit at Gods hand. 4. That wherein men are endebted vnto God, can not merit: for then he should be endebted vnto vs, not we vnto him: for the wages is not of fauour, but of debt, *Rom. 4. 4.* But all which we can doe, is no more but our dutie, we owe our best seruice vnto God: as our blessed Sauour faith, *When ye haue done all those things which are commaunded you, say wee are vnprofitable seruants, we haue done that, which was our dutie to doe,* *Luk. 17. 10.* But here some will answer, that we are said to be vnprofitable seruants, onely in respect of God, because he is not profited, or furthered by our seruice: but yet good workes are profitable to our selues. *Contra.* True it is, that good workes are profitable, because thereby we testifie our faith, we doe good vnto others, and make our own saluation sure, but it followeth not, because they are profitable, that therefore they merit eternall life: *Martyr.* they are as *Bernard* saith, *via regni, non causa regnandi*, the way vnto the kingdome, not the cause of the kingdome.

4. Controv. Which are counted to be good workes.

v. 7. Which by continuance in good workes seeke, &c. The Romanists did not hold those only to be good workes, which are commaunded by God, but such also as are enioyned by the Church, and the gouernours thereof. *Concil. Tridentin. sess. 6. c. 10.* And according to this rule they count the saying and hearing of Masse, going in pilgrimage, inuocating of Saints, praying for the dead, offering vnto images, good workes.

Contra. There are two euident rules to examine good workes by: 1. Because God onely is good, and the fountaine and author of goodnes, therefore nothing can be good, but that which is according to his will, which is no where reuealed but in his word: then no worke can be good, vnles it be wrought according to the prescript of Gods word. 2. There can come no good worke from man, who is prone to euil, and to nothing but euil by nature: vnlesse then a man be regenerate and borne anew, which is by faith in Christ, he can doe no acceptable worke. Both these are euident out of Scripture, 1. that without faith it is impossible to please God, *Heb. 11. 6.* and whatsoever is not of faith, is sinne, *Rom. 14. 23.* 2. and that by faith we are regenerate and made the sonnes of God, *Ioh. 1. 12. As many as receiued him, to them he gaue power to be the sonnes of God, euen to them, that beleue in his name:* All such workes then, as haue neither warrant out of Gods word, nor yet proceede from faith, such as all superstitious workes are, so much commended and commanded in Poperie, are not to be counted good workes. *Gualter.*

5. Controv. Whether any good workes of the faithfull be perfect.

1. The Romanists doe hold that some workes of the righteous are so perfect, that they doe not sinne so much as venially in them: they haue no blemish at all. *Concil. Tridentin.*

can. 25. de iustificat.

Pererius vrgeth that act of Abrahams obedience in sacrificing his sonne, which was not onely *omnis peccati vacuum*, &c. void of all sinne, but it was perfectly good, as appeareth by that excellent promise, which the Lord made thereupon to Abraham: so is it said of Dauid, that he was a man according to Gods owne heart, *disput. 4. in c. 2. numer. 33.*

Contra. 1. That act of Abrahams obedience was not rewarded for the perfection of the worke, but because it proceeded from faith: he beleued God, and therefore it was counted vnto him for righteousness. 2. And it is hard to say, whether Abraham did not cast some doubts in his mind, when he was first commanded of God to sacrifice his only sonne: there might be some naturall reasoning within him, which notwithstanding he did overcome by faith. *Ambrose* thinketh, *lib. 1. de Abrah. c. 8.* yet when Abraham said to his seruants, *Tarie you here with the asse, for I and the child will goe yonder, and worship, and come againe to you: captiose loquebatur*, &c. speake cunningly, or captiously, least his seruants should perceiue whereabout he went. 3. And, as for Dauid, he had many infirmities and imperfections, from some of which euen his best works might be free: he was said to be according to Gods owne heart, both comparatiuely in respect of Saul, and others; and because he sought God vnfaignedly, not in shew and hypocrisie as Saul did: otherwile that he was not simply according to Gods heart, the great sinnes, wherein he fell, doe declare.

2. But that there is some blemish, imperfection, and defect, euen in the best works of the Saints, (though we affirme not, as *Pererius* slandereth Luther, that all the works of the regenerate are sinne) it is thus made euident out of the Scripture.

1. The Prophet *Isai* saith, *c. 64. 6. All our righteousness is stained as clouts*, euen their best actions were defiled and polluted: to this place diuers answers are found. 1. *Pererius* out of *Augustine* thus interpreteth; that *iustitia nostra diuina comparata iustitia*, &c. our righteousness beeing compared to the diuine iustice, is like vnto a filthie and menstruous cloath: this is then spoken comparatiuely: to this purpose *August. serm. 43. Contra.* And we herein concur with *Augustine*, that although the worke of the Saints seeme very perfect and excellent before men, yet in regard of that perfection which God requireth of vs, they are found to come farre short: so that if they be compared with the iustice of God, not which he hath in himselfe, but which he commaundeth and requireth of vs, our best works will appeare to be imperfect, and full of wants. 2. He vrgeth *Hieromes* exposition, who applieth this place to the incredulous Iewes after the comming of the Messiah, whose fained legall holines was as vncleane thing in the sight of God, because they beleued not in Christ exhibited to the world. *Contra.* It is euident by the text it selfe, that the Prophet speaketh of that age then present, *v. 10. Zion is a wilderness, Ierusalem is a desert.* 3. Therefore *Pererius* insitteth vpon this third interpretation: that the Prophet speaketh of the hypocrites among the Iewes, and of the legall righteousness, which was an vncleane thing beeing not sanctified by the spirit of God: and the Prophet speaketh in the first person, as including himselfe, as the manner of the Prophets is, for humility sake condescending vnto the infirmity of the people, and therein also shewing his charitable affection and compassion toward them. *Contra.* It is euident, 1. That the Prophet speaketh not onely of their legall obseruations, but of all their morall obedience whatsoever: for the words are generall, *All our righteousness is as a stained clout.* 2. Neither doth he meane the hypocrites onely, but he comprehendeth all the people, excluding no not the better sort: as he saith, *v. 8. But now, O Lord, thou art our father:* and *v. 9. Lo we beseech thee behold, we are all thy people:* but the wicked and hypocrites are not alone Gods people, neither is God said to be their father: for the godly and faithfulls sake among them, they may be so counted, but not alone by themselves.

2. To this purpose may be vrged that place, *Psal. 143. 2. Enter not into iudgement with thy seruant, for in thy sight shall none that liueth be iustified*, &c. Hence it is euident, that no not the iust in their best works are iustified in the sight of God: but the Lord can find sufficient matter against them euen in their most perfect works: as *Iob* saith, *c. 9. 30. If I wash my selfe with snow water*, &c. yet shalt thou plunge me in the pit, &c.

Pererius here sheweth five reasons, why the iust desire, that God would not enter into iudgement with them: 1. Because of the vncertainty of their election, and present iustice. 2. Many of them may fall into deadly and great sinnes, which they are not sure, whether they be remitted. 3. Yea and the best men haue their veniall faults, which can not altogether

ther be taken heed of in this life. 4. And even in their best works, *plures negligentia immiscetur*, many negligences, and scapes are intermingled. 5. Their good workes are of God, and not of themselves, and therefore they can not in the rigour of iustice expect a reward at Gods hand. *Perer. disput. 4. numer. 37.*

Contra. 1. Of these five causes, some are false, some are impertinent, and some directly make against him.

1. That the righteous and faithfull are not certaine of their election, nor of remission of finnes, is false, and contrary to the Scriptures: for S. Paul was both sure of his election, *desiring to be dissolved, and to be with Christ*, Phil. 1. 23. and of the remission of his finnes, saying, *I was receiued to mercie*, 1. Tim. 1. 3. 2. That the righteous may at other times fall into other finnes, is not the point in question, but whether they may faile in their best workes; neither is it to the matter, whether the goodnes of their worke be from God, or themselves: for no not from God haue they receiued any perfection of goodnes in this life. 3. And in that he confelleth many negligences to be intermingled in the good workes of the faithfull, he granteth as much as we desire, that the faithfull are defectiue euen in their good workes.

6. Controv. *Whether men ought to doe well for hope of recompence or reward.*

v. 7. *Which by continuance in well doing seeke glory.* It is not to be doubted but that the faithfull may encourage themselves in their well doing, by looking vnto the reward set before them, as it is said of Moses, Heb. 11. 25. *He had respect to the recompence of reward*: and S. Paul saith, *I follow hard toward the marke for the price of the high calling of God in Christ*, Phil. 3. 14. and the same Apostle thus stirreth vp seruants to doe their duties to their masters, *Knowing that of the Lord ye shall receiue the reward of inheritance*, Coloss. 3. 29. But here two things are to be considered: first, that men doe not onely or cheifly looke toward the reward, but the principall ende of their well doing, which they must propound vnto themselves, must be the glory of God: secondly, they must haue an eye vnto the reward, not as wages deserued, but as a gift of fauour. Thus to expect a reward, as a due and deserved recompence, is mercenary: which seemeth to be the opinion of the Tridentine Synod, *sess. 6. c. 11.* and *can. 31.* and of Bellarm. *lib. 5. de iustificat. c. 8.* and of the Rhemists, *annot. Heb. 1. 26.* though *Pererius* would distinguish here betweene *amor mercedis*, & *amor mercenarius*, the loue of the reward, and a mercenary loue: But if they propound vnto themselves the reward, as merited and deserued by their works, it is a mercenary loue, and so derogatorie to the glory of God, who crowneth our good workes in mercy in himselfe, not of merit in them: *Chrysostome* here saith, *oportet ut omnia propter Christum facere, non propter mercedem*, we ought to doe all things for Christs sake, not for the reward. *serm. 5.* See more of this question, *Synops. Centur. 4. err. 66.*

7. Controv. *Against iustification by works, upon these words, v. 13. Not the hearers of the law, but the doers shall be iustified.*

This place because it seemeth in shew to be contrary to these places, Gal. 2. 16. *That a man is not iustified by the workes of the law*: and, Gal. 3. 11. *No man is iustified by the law*: diuers expositions are framed of these words, which are much vrged by the Romanists to prooue their iustification by workes.

1. *Ambrose* thus interpreteth these words: *the doers of the law shall be iustified*, that is, they which beleue in Christ, whome the law of Moses promised, and in whom it commanded them to beleue: for *nemo facit legem, nisi qui credit legi*, no man doth the law, but he which beleeueth the law: and therefore our Sauour saith, Ioh. 5. *If ye had beleued Moses, you would haue beleued me, for he wrote of me.* But against this exposition it may be thus excepted: 1. The Scripture vlieth not to speake, *to doe the law*, that is, *to beleue in Christ*: for by this meanes the law of faith and beleefe, and the law of works should be confounded, whereas the one is opposite to the other. 2. The Apostle is not yet entred into the disputation of faith. 3. And he speaketh generally of keeping the whole law, not of that part only, which prophesied of Christ.

2. *Tolet* here maketh mention of an other exposition of some of their Catholikes, that the Apostle here meaneth, a certaine morall, or ciuill iustice in keeping of the law, which may be found in an vnbeleuer: But he reiecteth this, by the Apostles words, *righteous before God*: which sheweth that he speaketh of true and perfect iustice in the sight of God.

3. Now whereas iustification, and to iustifie, may be taken three waies, either when a

man before vniust is made iust: or when he is made more iust; or declared to be iust: as it is said, *Wisedome is iustified of her children*, that is, declared to be iust: *Augustine* taketh it here in the first sense, and he maketh this to be the meaning: not that men are made iust by keeping of the law, but first beeing iustified by God, then they are enabled, and made fit to keepe the law: as he maketh it to be like vnto this speach, *homines creantur*, men are created, not that they were first men, and then created; but they are created to be men: so for the doers of the law to be iustified, what is it els, but they that are iust by faith, are iustified and made able to keepe the law? to this purpose *Augustine*, whom *Anselme* and *Thomas* followeth. But this exposition seemeth not to be agreeable vnto the scope of the Apostle, who goeth not about to prooue, that men must first be iust, before they can keep the law: but that they are approoued before God, in doing according to the law: in not professing, but practising it.

4. In the second sense, the *Rhemists* in their annotation here, doe take it for the encrease of iustice, which they call the second iustification: the first iustification is by faith without works, the second is by workes: But *Pererius* reiecteth this glosse, as beeing not consonant vnto the scope of the Apostle here: for he speaketh not of the encrease of iustification, but simply of iustification: But beside this is a new deuise of the first and second iustification: the Scripture acknowledgeth but one iustification, Rom. 8. 30. *Whom he iustificieth, he glorifieth*: after iustification followeth glorification; that iustification then, which glorification followeth, is one whole and sufficient iustification, there commeth none other betweene.

5. Some take iustifying in the third sense, for declaring to be iust; as the word is sometime taken, as Prov. 17. 15. *He that iustificieth the wicked, and condemneth the iust, euen they both are an abomination to the Lord*: to iustifie the wicked here, is to declare him to be iust; so the doers of the law shall be iustified, that is, declared and pronounced iust in the day of the Lord, in the presence of God, and all his holy Angels: thus *Pererius*, 52. *Tollet. annot.* 13. so also *Bellarmino*, in *diuino iudicio iusti indicabuntur*, they shall be adiudged to be iust in the diuine iudgement: *lib. 2. de iustificat.* c. 15. *Contra.* 1. Let it be obserued here, that the Romanists approoue that interpretation of this word, which is vrged by Protestants, where *S. James* saith, c. 2. that Abraham was iustified through workes, that is, declared to be iust. 2. But yet this acception of the word hath no place here: for this declaration of one to be iust, by works is before men; before God, there neede no such declaration, for he knoweth what is in man: but this iustification is before God, which the Apostle here speaketh of: it is therefore iustification in deed, and not the declaration of it onely.

6. Some thinke that the Apostle speaketh of the legall iustification, which is by workes; which if any could doe, they should be iustified thereby: but it is impossible for any to keep the law; *Calv. Pareus, Beza annotat.* But it is euident, that the Apostle speaketh not here of a thing impossible to be done, and of iustification vpon that supposall, if any could be doers of the law, but he setteth this downe affirmatiuely and positiuely, that they which liued according to the law, should be iustified: as he said before, v. 6. *that God will reward euery one according to his workes*. And as the hearers of the law onely are not iustified, so the hearers and doers are iustified: but some heare the law in fact, verily, and in deede, therefore some also were verily and in deede doers of the law.

7. The meaning then of this sentence is the same with that, v. 6. God will approoue, iustifie, reward them that doe the works of the law, whether Iew or Gentile; yet it followeth not, that a man is therefore iustified by the works of the law: But God approqueth and rewardeth the workers, not the hearers or professors; so here the Apostle treateth not of the cause of iustification, which is faith without the works of the law: but of the difference betweene such as shall be iustified, and such as are not, *Faui*: they onely, which have a liuely faith, which worketh and keepeth the law in part, and supplieth the rest, which is wanting in themselues by the perfect obedience of Christ; they shall be iustified, not those which onely professe the law, and keep it not: the Apostle then here sheweth, who shall be iustified, not for what.

8. But this place maketh nothing at all for iustification by works: 1. If a man is iustified by doing the works of the law, either he is iust before he doe the works, or not iust; if he be iust, then he is iustified before he doe those workes, then is he not iustified by those workes: if he be not iust, then can he doe no good workes whereby he is made iust: for the workes done before faith, as *Tollet* himselfe confesseth, *non possunt iustum efficere*, can not make

make one iust. Here the Romanists haue no better answer, then to confesse, *fidem sine operibus primam efficere iustificationem*, that faith without works doth effect the first iustification: which is encreased by workes, which they call the second iustification, *Toler. ibid.* And thus they are driven to consent with Protestants, that iustification is by faith, without works: as for that distinction of the first and second iustification, the vanitie of it is shewed before.

2. If workes did iustifie, then it would follow, that the iustice whereby wee are made iust, should be an actuall iustice, not habituall: because that is actuall which worketh, the contrary whereof is maintained by *Bełarmine*, who prooueth by sundry reasons, that one is formally made iust, not by an actuall, but an habituall iustice, wherewith the minde is endued. *lib.2. de iustif. c. 15.*

Controy. 8. That it is not possible in this life to keepe the lawe.

1. *Pererius disput. 7. numer. 55.* taketh vpon him to prooue against *Caluin*, *legem diuinam impleri posse*, that the lawe of God may be kept in this life, he meaneth by a man in the state of grace.

1. Otherwise *Dauid* had not said true, *Psal. 18. 21. I kept the wayes of the Lord, and did not wickedly against my God.*

2. S. Paul saith, *He that loneth his brother, hath fulfilled the law, Rom. 13.*

3. What wisdom were there in God to command things impossible vnto man; or what iustice to punish him for not keeping of that which was not in his power?

2. *Contra.* 1. *Dauids* keeping of the wayes of God, must be vnderstood either of some particular act of his obedience, wherein he behaued himselfe vprightly: as *Psal. 7. 3. If I haue done this thing, or if there be any wickednesse in mine hands:* or els it may be vnderstood, of his faithfull endeauour, as farre as he was enabled by grace: for *Dauids* sinnes, which are mentioned in the Scripture doe evidently shew, that hee did not keepe all the wayes of God.

2. If a man could perfectly loue his brother, as he ought, he might fulfill the law; but so can no man doe; and there is, as *Hierome* distinguisheth, two kinds of iustice, or fulfilling the law: there is a perfect iustice, which was onely in Christ, and an other iustice *qua nostra competis fragilitati*, which agreeth vnto our frailtie, *dialog. 1. contr. Pelagian.* and thus may the law be fulfilled.

3. The commandements are not simply impossible: for man in his creation had power to keepe them if he would: Gods wisdom is seene in giuing his law vnto man, being vnable in himselfe to keepe it, that it might be a schoolemaster to bring him vnto Christ, *Gal. 3. 19.* and his iustice appeareth in punishing man for transgressing that law, which sometime he was able as he was created of God to keepe: and now may perfectly performe it by faith, in the obedience of Christ, who hath deliuered vs from the curse of the law.

3. Now, that it is not possible for a man no not in the state of grace to keepe the lawe of God, it is thus shewed out of the Scripture.

1. S. Paul saith, *Rom. 7. 19. To will is present with me, but I finde no meanes to performe that which is good:* a man regenerate now can doe no more, then S. Paul could, who confesseth that he was vnable to doe that which was good and agreeable to the law.

2. If a man by grace could keepe the law, by grace he hath power to redeeme himselfe from the curse of the Law: for as he which keepeth not euery thing contained in the law, is vnder the curse: so he that keepeth all things which the law commandeth, is free from the curse: but no man can redeeme himselfe from the curse of the lawe: for *Christ hath redeemed us from the curse of the Law, Gal. 3. 13.*

3. Further, *The law is not of faith, Gal. 3. 12.* but if the law might be kept by grace and faith, then should it be of faith.

4. And if a man regenerate were able to keepe the law, then it were possible for a man in this life to be without sinne: for where no transgression of the law is, there should bee no sinne: for sinne is the transgression of the law, *1. Ioh. 3. 4.* See more hereof, *Synops. Centur.*

4. err. 63. pag. 916.

Controy. 9. Whether by the light of nature onely a man may doe any thing morally good.

Bełarmine hath this position, that a man, if no tentation doe vrge him, without faith, or any speciall assistance from God, may by his owne strength doe something morally good,

ita ut nullum peccatum in eo admittat, so that therein he shall not commit any sinne, *lib. 5. iustificat. c. 5.*

That the falsitie of this assertion may the better appeare, 1. We must distinguish of the light that is giuen vnto man, which is threefold: 1. There is the light of nature, which Christ giueth vnto euery one, that commeth into the world, as he is their Creator, *Ioh. 1. 9.* this is giuen vnto all by nature: they are endued with a reasonable soule, and in the same by nature is imprinted this light. 2. There is beside this naturall light, an other special light and direction concurring with that naturall light, which though it be not so generall as the other, yet it is common to many vnregenerate men, that haue not the knowledge of God, as the Lord saith to Abimelech, *Gen. 20. 6. I kept thee that thou shouldst not sinne against me:* this common grace many of the heathen had, whereby they were preserued from many notorious crimes, which other did fall into. 3. There is beside these the grace of Christ, whereby we are regenerate, and enabled to do that which is acceptable vnto God through Christ: of this grace we meane, that without it the light of nature is not sufficient to bring forth any good worke.

2. Secondly, we graunt, that this light of nature, beeing illuminated by the grace of Gods spirit, and lightened and perfected by faith, is able to bring men to performe good works agreeable to the law: As is euident in the fathers before the flood, and after the flood in Noah, Sem, Abraham, and other of the faithful, when as the Law and Scriptures were yet vnwritten, that by the grace of God, which lightened their naturall vnderstanding, they wrought righteousness and pleased God.

3. But this must be receiued withall, that Gods grace and the light of nature do not concur together as cooperators and fellow workers: but it is grace onely that worketh, the nature of man is wrought vpon: the spirit of God is onely actiue, the power of nature is passiue in all good workes: and therefore in this sense, we mislike that position of *Pererimus*, *Legem naturalem Christi gratia illustratam valere ad pie viuendum*, that the law of nature lightened by the grace of Christ auaieth to liue well: for thus the law of nature is made a ioynt worker with grace vnto godlinesse of life: we say it is wrought vpon by grace, it worketh not, but onely as a naturall facultie and agent: the spirituall goodnesse is all of grace.

4. But that no vertuous act or morall good worke can be performed by the light of nature onely without grace, it is euident out of these and such other places of Scripture, *Gen. 6. 5. The imaginations of the thoughts of mans heart, are onely euill continually:* *Ioh. 3. 6. That which is borne of the flesh is flesh:* *Ioh. 15. 5. Without me yee can doe nothing:* *Rom. 14. 23. Whatsoeuer is not of faith is sinne:* All these places euidently shew, that there is no actiuitie, power, ability, or inclination to any thing by nature without grace. See further, *Synops. Centur. 4. err. 43. pag. 845.*

Controv. 10. *Of the imperfektion of the vulgar Latine translation.*

v. 15. *Erasmus* noteth a great defect of the Latine translation in the reading of this verse: for whereas in the Greeke text, it is put absolutely in the genitiue case, *their thoughts accusing one another or excusing*, which is expressed by the genitiue case, *λογισμῶν*, in the originall, because they want the ablatiue; the Latine translator putteth it in the genitiue; *cogitationum*, of their thoughts accusing or excusing.

Gorrbhan would thus helpe this matter; that it must be referred to the word *conscience*, going before; their conscience bearing witnes, that is, not onely the conscience of their works, but euen of their thoughts: but the word (*καὶ*, and) comming between them, sheweth that these words doe not hang one vpon another; he saith this is *more Gracorum*, after the manner of the Greekes, which vse the genitiue for the ablatiue; but seeing the Latines haue their ablatiue cases, wherein things absolutely spoken vse to be put, the Latine interpreter should haue followed the vse of the Latine tongue: therefore I say and conclude with *Erasmus* here, they which thinke the Latine interpreter did not erre, *unum hunc locum, si possunt, expendant*, let them free this place, if they can.

Controv. 11. *That the Sacraments doe not conferre grace.*

v. 25. *Circumcision* auaieth if thou keepe the Law: the opinion of the Romanists is, that circumcision did actually conferre vpon Infants remission of sinnes, & *mundabat eos à peccato*

cato originali, and did cleanse them from originall sinne, *Perer. disput. 17. c. 2. numer. 105.* so also *Gorrhan.*

Contra. 1. But the contrarie is euident here: for the Apostle saith, *If thou be a breaker of the Law, by circumcision is made uncircumcision*, it was no more auailable, thē if they had no circumcision at all: But if they had actually receiued remission of sinnes in circumcision, it must needs be better then vncircumcision, whatsoeuer desert followed afterward. *2.* That which cleanseth the soule, hath praise with God, v. 19. now the circumcision of the flesh, hath no praise with God, but the circumcision of the spirit; the circumcision then of the flesh doth not cleanse or purge the soule: to this purpose *Hierome, invisibilia non indigent visibilibus, visibilia indigent invisibilibus, eo quod visibilia sunt imago invisibilium, & invisibilia sunt veritas visibilium,* invisible things doe not need visible, but the visible haue need of the invisible: because the visible are the image of the invisible, but the invisible are the veritie of the visible: the circumcision then of the flesh, needeth the circumeision of the heart; but the circumcision of the heart, needeth not the circumcision of the flesh: for the truth hath no need of the image, but the image hath need of the truth, &c. remission of sinnes then is not tied to the Sacrament, it may be conferred without it; but the Sacrament needeth the inward operation of the spirit to make it effectuell: as the Apostle saith, *Cleansing it by the lauer of the water in the word*: the water is the instrument of cleansing, but the efficient and working cause is the word: the Sacraments then conferre not grace, but the spirit in and with the Sacrament, and also without it worketh grace.

Controv. 12. That the Sacraments depend not upon the worthinesse of the Minister or receiuer.

This may be obserued against that paradox of the old Donatists, who measured the Sacraments by the worthinesse of the Minister; vpon which ground they refused baptisme ministered by heretikes, or euill liuers, and after such baptisme they baptized againe: the Donatists held baptisme ministered by schismatikes or heretikes to be no baptisme, *August. lib. 2. de baptis. c. 6.* and the heretikes called *Apostolici*, denied, that wicked men could minister the Sacraments, *Bernard. serm. 66. in Cant.*

Contra. 1. This place of the Apostle, *that circumcision profiteth, if one keepe the law*, doth not fauour any such opinion: for the Apostle speaketh not of the dignitie and worthinesse of the Sacraments, which dependeth vpon the institution, *sed de fructu*, but of the fruit thereof, *Mart. Gnals. 2.* Neither the vnworthinesse of the Minister, maketh the Sacrament void, for Iudas baptized with the rest of the Apostles; nor yet of the receiuer, for he that eateth and drinketh vnworthily, *shall be guiltie of the bodie and blood of the Lord*: if his vnworthines made it no Sacrament, he should not be guilty of so great a sinne: But the vnworthinesse both of the one and the other maketh the Sacrament voide, and without fruite vnto themselves.

Controv. 13. Against the Marcionites, and other, which condemned the old Testament, and the ceremonies thereof.

The Marcionites among the Christians reiected circumcision, and condemned the author of the old Testament for the same; and the Stoicks among the heathen denied the same as being an inuention not befitting God, who thus objected as *Origen* sheweth in this place. *1.* It was not a thing answerable to the clemencie and goodnesse of God, to command infants so to be wounded and cruelly handled in their infancie. *2.* If the foreskinne of the flesh be a superfluous part, why was it made; if it be not, why should it be cut off. *3.* By this means many were terrified from taking vpon them that religion, which God desired to be propagated, both for the shame and painfullnesse of circumcision; and so it fell out, to be *impedimentum religionis, non insigne*, an impediment rather, then an argument, and cognizance of religion.

These obiections are thus sufficiently answered by *Origen. 1.* He sheweth against the Gentiles, that circumcision was had in honour euen amongst them, and therefore they had no reason to scorne and deride that, as a thing dishonest among the people of God, which was of great estimation among them; for among the Egyptians, who were most addicted of all other people to superstitious rites, and from whom all other nations borrowed their ceremonies, there was none giuen to the study of Astrologie, Geometry, but was circumcised; so were all their Priests and Ministers of sacred things.

2. Against those which professed Christ, and yet refused the old Testament with all the rites

rites thereof: he sheweth the conueniencie of circumcision, that seeing we were to bee redeemed by the blood of Christ, before that price was paid for our redemption, it was necessarie for them, which were instructed in the Law, *Unumquemq̃ pro se velut ad imitationem quandam future redemptionis sanguinem suum dare*, euerie one for himselfe to giue his blood, in imitation of the redemption to come: but now seeing the blood of Christ hath been offered for vs, it is not now necessarie that euerie one for himselfe should offer the blood of circumcision.

3. Then he commeth to answer the particular obiections. 1. If you blame God, for imposing so hard a thing vpon infants, why also doe ye not find fault, that Christ was circumcised the 8. day, *vulnere passionis excepit*, was wounded in his passion, and shed his blood. 2. And if this bloodie Sacrament terrified men from their religion, then *exempla martyrum prohibebant homines accedere ad fidem*, by the same reason the example of martyrs much more should haue hindered men, from comming to the faith. 3. And though there had been no other mysterie in circumcision, it was fit, that the people of God should carrie some badge and cognizance to discerne them from other people: and if the amputation or cutting off some part of the bodie were requisite, what part was more fit then that, *qua obscena videbatur*, which seemed to be obscene? And whereas they object, if it be not a necessarie part, it should not haue been created; if necessarie, it should not be cut off: they may be answered by the like; they will not deny, but that the procreation of children is necessarie; then by this reason, virgins and all vnmarried persons, and such as haue made themselues chaste for the kingdome of God, should be blamed, *quia necessarijs natura officijs non ministrant*, because they doe not giue their seruice to the necessarie offices of nature. 5. And so he concludeth thus: As there were many washings and baptismes in the law, before the baptisme of Christ: many purifyings, before the purifying by the spirit: many sacrifices, before that alone sufficient sacrifice was offered vpon the crosse: so *multorum sanguinis effusio processit*, the shedding of the blood of many went before, vntill the redemption of all came by the blood of one: And here the Apostle stoppeth their mouthes, saying, that circumcision was profitable: how then doe they reiect it, as a thing vaine and vnprofitable? to this purpose Origen vpon this place.

Controv. 14. *Against the Anabaptists, which reiect the Sacraments of the new Testament.*

Whereas the Apostle saith, v. 28. *Neither is that circumcision, which is outward in the flesh*: the Anabaptists take occasion by these and such like words, to condemne all the Sacraments of the new Testament, and the outward ministerie thereof, in like manner S. Paul saith, 1. Cor. 7. 19. *Circumcision is nothing, nor uncircumcision, but the keeping of the commandments.*

But their obiection may be answered out of this place, where the Apostle had said a little before, v. 25. *Circumcision is profitable, if thou doe the Law*: The Apostle then condemneth not outward circumcision simply, but if it be externall onely, and not ioyned with the inward circumcision, *Mart.*

Controv. 13. *That the want of baptisme condemneth not.*

ver. 29. Seeing the Apostle saith, that the outward circumcision is not that which hath praise of God, but the inward in the spirit, and the like may be said of baptisme which succeedeth in the place of circumcision: then it followeth, that like as many circumcised in heart were saued, without the circumcision of the flesh, so also many having the spirituall baptisme of the soule by faith in Christs blood may be saued, the outward Sacrament being not by them contemned or neglected, but by some vrgent necessitie denied: as *Ambrose* saith, concerning *Valentinian* the younger, Emperour, who deceased without baptisme, *Christus te baptizauit, quia humana officia defuerunt*, Christ baptized thee, where other humane offices were wanting, &c. and againe, *detersa labe peccati ablutus ascendit, quem sua fides lauit*, he is attended to heauen beeing washed from his filth, whom his owne faith washed; *Ambrosi tom. 5. de obit. Valent.* The like may be affirmed of infants the seed of the faithfull, that they dying without baptisme, Christ baptizeth them; they are within the couenant of grace, and so stand according to Gods promise, *I will be thy God, and the God of thy seed*, Gen. 17. 7. Like as then the want of circumcision was no barre vnto infants vnder the lawe, no more is the want of baptisme in infants now.

Controv.

Controv. 16. That the wicked and vnbeleeuers eate not the bodie of Christ in the Sacrament.

It is the receiued opinion of the Romanists, to iustifie their grosse error of Christs carnall presence in the Sacrament, that euen the wicked are partakers of the bodie of Christ: But they may be conuincied here: for as circumcision, and so also baptisme outward in the flesh, is not profitable: so neither is the outward participation in the Eucharist; vnlesse the receiuer doe also spiritually eate and drinke Christ. And further our Sauours owne words confute them, Ioh. 6.54. whosoever eateth Christs flesh, hath eternall life: But the wicked and vnbeleeuers haue not eternal life: therefore they cannot eat Christs body. So Cyprian saith, *qui verba tenuit, &c. they which in word onely, beeing drie in heart, and withered in soule, are partakers of the gifts: lambunt quidem petram, sed inde mel non sugunt*, doe indeed, as it were, licke vpon the rocke (with their tongue,) but they sucke no hony out of it: *serm. de cœna Dom.* See further of this controuersie, *Synops. Centur. 3. err. 28. p. 564.*

6. Morall obseruations.

Observ. 1. Thou art inexcusable that iudgest an other: this teacheth vs that we should not be too curious and strict examiners of other mens faults, but looke into our selues: *Augustine* hath an excellent place concerning this matter, *lib. 2. de serm. Domini, c. 30.* to this effect; *When necessitie driueth vs to reprehend an other, we must bethinke our selues, whether it be such a vice, which we neuer had, or now haue not: if we neuer had it, cogitemus & nos homines esse, &c. let vs consider that we are men, and might haue had it. But if we had it, and haue it not now, tangat memoriam communis fragilitas, &c. let vs remember the common frailtie of man, and so let compassion goe before our reprehension, &c. if we find that we are in the same fault, non obinrgemus, sed congemiscamus, let vs not rebuke him, but mourne together with him, &c.* This counsell of *Augustine* agreeth notably with that saying of S. Paul, *Gal. 6.1. Brethren, if any man be fallen by occasion into a fault, &c. restore such an one with the spirit of meekenesse, considering thy selfe least thou also be tempted.*

Observ. 2. v. 2. Know that the iudgement of God is according to truth: this maketh against securitie, that men doe not flatter themselues, as though they should escape vnpunished, committing things worthy of punishment, seeing the iudgement of God is true. *Pareus.*

Observ. 3. v. 4. The bountifulnesse of God leadeth thee to repentance: let licentious persons take heed, that they abuse not Gods long suffering and patience, which is shewed to them to bring them to repentance: for as *Valerius Maxim. lib. 1. c. 1. Deus tarditatem supplicij gravitate recompensat*, God will recompence the Downesse of his punishment with the greatnes of it. *Piscator.*

Observ. 4. v. 6. Who will reward every man according to his workes: let vs studie then to approoue our faith by our workes, that the Lord may iudge vs worthy to bee rewarded in Christ, when he commeth to iudgement.

Observ. 5. v. 15. Their thoughts accusing or excusing: it is euident then, that no not in the most wicked, *excuti posse conscientiam*, that the conscience can be shaken off, as appeared in *Saul, Iudas, Caligula, Iulian*, though the conscience may lie asleepe for a time, yet in the end it will be awaked: let vs therefore alwaies studie for the peace of conscience: as S. Paul did, who saith, *Act. 24. 16. And herein I endeavour my selfe alwaies to haue a cleare conscience, toward God, and toward men. Olevian.*

Observ. 6. v. 16. In that Christ Iesus shall iudge the secret actions of men, it teacheth vs, that no man should be encouraged to sinne, because of the secrecie of the place, or silence of the night: for all things are manifest in Gods eyes, *Heb. 4. 13. Piscator.*

Observ. 7. And seeing Christ shall be our Iudge, who was iudged for vs, and redeemed vs by his blood; and shall iudge according to his Gospel, which saith, that whosoever beleeueth in him shall be saued: the faithfull may be of good comfort, wish for that day, and loue the appearing of Christ, which shall be a day of refreshing vnto them. *Gualter.*

Observ. 8. v. 24. As the Iewes through their euill life caused the name of God to bee blasphemed among the Gentiles; so now carnall Christians giue occasion to Turkes, Iewes, Papists, and other aduersaries to speake euill of their profession: It is the part therefore of all that professe the Gospel of Christ, specially of those which are by office teachers, that they giue no offence by their euill example of life, but both in doctrine and conuersation set forth the word of God.

The third Chapter.

1. The text with the diuerse readings.

v. 1. What is then the preferment (or excellencie) of the Iew? (what preferment hath the Iew. L. V. but then it should be put in the datine, whereas it is in the genetive in the originall) or what is the profit of circumcision?

2 Much euery manner of way: the first (or cheife) is because Be. V. (not, first surely because, L. B. G. for then the word *ἔτι*, because, should seeme to be superfluous) vnto them were credited Be. (rather then, committed, B. G. R. the word is *πιστεύοντες*, credita, credited,) the oracles of God. V. Be. G. (the words of God. L. R. B. T. but *λόγια* signifieth more then words: the words of God became faithfull. T. but the Greeke word is put passively, were credited, and therefore it is not of an active signification.)

3 For what if some (though some, B. G. some of them. L. B. but the word is *εἰ*, if, and of them, is not in the originall) did not beleue? shall their vnbeleefe make the faith of God without effect? (not hath their incredulitie made, &c. for the Greeke word *καταγύνομαι*, is in the future tense)

4 God forbid: (or farre be it off, *μὴ γένοιτο*, absit. B. V. T.) yea, let God be true, (not, but God is true, L. R. the word is in the imperative, *γινώστω*,) and euery man, (the sonne of man. T.) a liar, as it is written, That thou mightest be iustified in thy words, and ouercome, (be pure, T. but the Greeke word *νικῶν* signifieth to ouercome) when thou iudgest. B. Par. (not iudged, B. L. V. when they iudge thee. T. but the word *κρίνεις*, being of the meane voice, may as well bee translated actively as passively, and the rather because hee speaketh afterward of Gods iudging the world. Beza.)

5 But if our vnrighteousnesse commend the righteousness of God, what shall we say? is God vnrighteous, which inflicteth wrath? (executeth wrath, L. taketh vengeance, B. which punisheth, G. inferreth punishment. B. Par. immittit iram, sendeth his wrath. T. inducit iram, bringeth in his wrath, that is, punishment) I speake according to man. V. L. Or. (as a man G. as the sonne of man. T. after the manner of man. B. Be.)

6 God forbid: (farre be it, or let it not be, Or.) els how shall God iudge the world? Or. (this world. L. R.)

7 For if the veritie of God hath (more, B.) abounded thorough my lie (in my lie. L. so is the originall, but the preposicion in, is taken for through) why am I yet condemned as a sinner?

8 And not rather, as we are blasphemed, orig. (as some speake euill of vs. Be. V. but the word in the orig. is in the passive, as we are slanderously reputed. B.) and some affirme that we say, let vs doe euill, that there may come good? whose damnation is iust. or. (whose damnation is reserved for iustice. T.)

9. What then? are we more excellent? no, in no wise: for we haue already (or before) prooued, G. (or pronounced. T. not before accused. Be. B. L. shewed by rendring the cause. V. the word properly so signifieth, to giue a reason, or shew the cause) all both Iewes and Gentiles to bee vnder sinne.

10 As it is written, There is none righteous, no not one. (there is not any iust. L. R. but the word *εἷς*, one, is here omitted)

11 There is none that vnderstandeth: there is none that seeketh (after. B.) God.

12 They haue all gone out of the way: they are together become vprofitable: there is none that doth good, no not one. (vnto one. Or.)

13 Their throat is in an open sepulchre: with their tongues they haue deceiued: B. Or. (used their tongues to deceit, Be. G.) the poison of aspes is vnder their lippes:

14 Whose mouth is full of cursing and bitterness:

15 Their feet are swift to shed blood:

16 Destruction (not hearts griefe. B. the word is *ὀνείσμα*, contrition, destruction) and calamitie V. B. G. (misericordie, B. unhappines. L. griefe. T.) are in their wayes,

17 And the way of peace they haue not knowne.

18 The feare of God is not before their eyes. Or. (not, there is no feare of God before their eyes, for the Greeke word *ἔτι*, not, is an aduerb.)

19 Now we know, that whatsoever the Law saith, is saith to them which are vnder the Law,

Law, (in the Law, Or.) that euery mouth may be stopped, and all the world may be culpable G. (*obnoxious. V. Be. subiect. L. R. endamaged. B. subiect to condemnation. B. the word is ἐνδίκως, which signifieth to be under the sentence, that is, guiltie*) vnto God.

20 Therefore (not, because, L. B. because that, V. for it is a conclusion inferred out of the former words) by the works of the Law shall no flesh be iustified in his sight: (or before him. L.) for by the Law commeth the knowledge of sinne: (by the Law is sinne knowne, T.)

21 But now is the righteousness of God made manifest without the Law, hauing witnes of the Law and the Prophets:

22 To wit, the righteousness of God by the faith of Iesus Christ toward all (vnto all. B. G. but the word is ἐπὶ πάντας, in omnes, toward all) and vpon all that beleue: (the righteousness of God by faith, &c. L. V. T. but it is better to ioyne it by way of exposition to the former verse: for this righteousness by faith is the same which in the former verse he called the righteousness of God) for there is no difference (these words some make part of the next verse the 23. Genev, but in the originall they end the 22. verse.)

23 For all haue sinned, and are deprived of the glory of God. G. Be. (or come short, as of the marke, not, haue neede of the glorie of God. L. B. or are destitute, V. T. for that doth not sufficiently expresse the meaning of the word ὑστεῖται, which is (to come short.)

24 But are iustified (beeing iustified. L. Or. but the participle must be resolved into the verbe) freely by his grace, through the redemption that is in Christ Iesus:

25 Whome God hath set forth to be a propitiation thorough faith in his blood, for the shewing of his righteousness, by the forgiveness of sinnes which were past before,

26 Through the patience of God (by the space which God gaue vs by his long suffering. T. but this is interpreted, rather then translated) for the shewing of his righteousness in this present time (at this time. G. B. L. T. but in the originall there is νῦν. nunc, now; that is, this present) that he might be iust, and a iustifier of him, which is of the faith of Iesus. Or. (of Iesus Christ. L. of our Lord Iesus Christ. T.)

27 Where is then the boasting? (reioycing. G.) it is excluded: by what law? of works? nay but by the law of faith.

28 Therefore we conclude G. (or collect or gather. B. V. as by reason and arguments, so the word συναρτιζομαι signifieth, not, we thinke. L. or hold. B. (that a man is iustified by faith without the works of the Law.

29 Is he God of the Iewes onely, and not of the Gentiles also? yes euen of the Gentiles also:

30 For it is one God, which shall iustifie (iustifieth. L. T. but the word in the originall is in the future tense) the circumcision of faith (through faith. T.) but the preposition here is ἐν, of) and the vncircumcision through faith.

31 Doe we then make the law of none effect through faith? (not, destroy the law through faith. L. B. for the same word was used before, v. 3. shall their vnbelleefe make the faith of God without effect, not, destroy it) God forbid: yea we establish the Law.

2. The Argument, Methode, and parts.

IN this Chapter the Apostle proceedeth to proue, that the Iewes notwithstanding certaine priuiledges which they had, yet because of their vnbelleefe were no better then the Gentiles, and so he concludeth all vnder sinne, and vnable to be iustified by their workes; whereupon it followeth, that they must be iustified by faith. This chapter hath three parts:

The 1. from v. 1. to v. 9. wherein he remooueth certaine obiections which might be moued by the Iewes, which are three in number.

1. Obiection is propounded, v. 1. in making the case of the Iewes and Gentiles alike, he should seeme to take away all priuiledge from the Iewes: the answer followeth, in graunting their priuiledge, v. 2. and confirming the same by the constancie of Gods promises, v. 3. which he prooueth by certaine testimonies out of the Psalmes, v. 4.

2. Obiection is propounded, v. 5. and it ariseth out of the testimonie before alleadged; that if God be declared to be iust, when he iudgeth and punisheth mens sinnes, then he should not do well to punish that, whereby his iustice is set forth, v. 5. the answer followeth,

v. 6. taken fro the iustice of God, he can not be but most iust, seeing he shal iudge the world.

3. *Obiect.* v. 7. Which ariseth likewise out of the former testimony cited out of the Psalme: if by mens lies Gods truth is commended, then the liar is vniually punished: the answer followeth, v. 9. the Apostle calleth it a blasphemy, and worthy of iust damnation, if any shall iustifie themselues in their euill doing, and of purpose doe euill, to set forth the iustice of God, v. 8.

The second part is from v. 9. to 21. where he prooueth the Iewes and Gentiles both to be vnder sinne, which is propounded, v. 9. prooued by particular induction of their sinnes grounded vpon some testimonies of Scripture, v. 10. to 19. then applied to the Iew, as well as to the Gentile, by three arguments, v. 19. 1. from the relation which the law hath to those which are vnder the law: 2. then from two ends, that euery mouth may be stopped, all occasion of boasting may be taken away: 3. and that all the world may be found culpable.

The third part followeth, wherein the Apostle prooueth that all must be iustified by faith in Christ: which he prooueth by a distribution, either by the workes of the law, or by faith: not by the law by the contrary effect, v. 20.

Then he confirmeth the other part, that we are iustified by faith without the law, which proposition is contained, v. 22, 23. by shewing the causes of iustification, and who are iustified, euen all that belecue, and why, v. 23.

Then this proposition is confirmed, 1. by shewing all the causes, the efficient principall the grace of God, then Christ by his blood, the instrument is faith, the formall cause remission of sinnes, the ende the setting forth of Gods iustice, v. 24, 25, 26. 2. by the effects, in excluding all boasting, v. 27. 3. the conclusion followeth, v. 28. 4. which is confirmed, 1. by remoouing an absurdity, because God otherwise should seeme to be God onely of the Iewes, v. 29, 30. 2. by preuenting an obiection, v. 31.

2. The questions and doubts discussed.

1. Quest. Of the priuiledges of the Iewes, and their preheminance before the Gentiles.

v. 1. *What is the preferment of the Iew? &c.* Whereas the Apostle seemed in the ende of the former chapter to make the Iewes and Gentiles equall, and had extenuated the circumcision of the flesh; now it might be objected by the Iew that by this meanes, they should haue no preheminance or preferment more then the Gentile had: the Apostle then meeteth with that secret obiection, and sheweth, wherein consisted the excellencie of the Iew.

1. The Iewes had many priuiledges, which the Gentiles had not: As 1. they were called to be the peculiar people of God, and the Lord professed himselfe to be their God. 2. In that nation continued the true knowledge of God, euen vnto the comming of Christ. 3. Of them came many holy Patriarks and Prophets, that were in high fauour, and acceptance with God. 4. Among them, and for their sakes, the Lord wrought many miracles and wonders. 5. They had many visions, prophesies, and dreames. 6. God gaue vnto them the Sacraments and sacrifices, as circumcision, the Paschal lamb. 7. The Messiah was promised to descend of that nation. 8. But the Apostle omitteth these, and specially insisteth vpon this, that the law and oracles of God were committed vnto them.

2. *Chiefly, or first, because vnto them were credited, &c.* This word *πρῶτον*, Erasmus taketh for to signifie the order of the Apostles speech, as before c. 1. 8. but there the Apostle beginneth his Epistle, which he doth not here. 2. Some referre it to the number of the priuiledges rehearsed by the Apostle, whereof this was the first, and the rest follow in the Epistle: But the Apostle maketh mention of no other priuiledge but this. 3. *Origen*, whom *Sedulius* followeth, hath here reference to the Gentiles, that vnto the Iewes first were committed the oracles, then to the Gentiles: but the promises here spoken of, were onely made vnto the Iewes. 4. Therefore this word *first*, here signifieth *chiefe*: that this was the chiefe priuiledge and immunity which the Iewes had.

3. And the Apostle giueth instance of this, that they had the Scriptures, 1. Because it was most generall, & *multa concludit*, and concluded many things beside: *Toles*. 2. Herein consisted a chiefe difference betweene the Gentiles, which had but the law of nature to direct them: and the Iewes, which had also the written law of God: *Perer*. 3. And the Apostle omitteth their temporall priuiledges, insisting vpon a spirituall, as beeing more precious and durable. *Gorham*.

4. By oracles, *τὰ λόγια*, some seeme to vnderstand onely the law, which was given by Moses, as *Chrysostome*, *Theodores*: but thereby are signified all the prophetically writings, which the Iewes had, both the law and the Prophets: *gloss. interlin.* though speciall reference be made to the law: as *S. Steuen* saith, that Moses receiued the lively oracles, *Act. 8. 38. Par.*

5. But it will be objected, that God also to others communicated his oracles, as to Pharaoh, Nabuchadnezzar, which were not of Israel: it may be answered, that 1. God did impart those things not to many of the Gentiles, but to a few: 2. and that of some particular things: 3. neither were such oracles and visions committed to their trust, but onely for a time reuealed: 4. and that for his peoples sake, rather then their owne.

6. In that the Apostle saith, *ἐπιστεύσαν*, the oracles of God were committed to their credit, or credited vnto them: 1. The *Syrian* interpreter is deceived, who maketh it the nominatiue, that the oracles of God were credited or beleueed. 2. And *Origens* obseruation is much like, that the oracles of God were committed vnto them, which did vnderstand and beleuee them; but the letter of the law, was given to all: for by the words following, *v. 3.* What though some did not beleuee, it is euident, that the Apostle here speaketh of a generall priuiledge, which was not made void, by some mens vnbeleefe. 3. *Erasmus* saith, that those oracles were committed vnto them, *alijs magis profutura, quam ipsis*, to profit other rather then themselves: as though they were committed vnto them to keepe for others vse: But *Beza* noteth better, that they had those things committed vnto them, *non ut aliena reidepositum*, not as an other mans thing laid to pledge, but as their owne proper treasure, if they could haue vsed it well. 4. And indeed, they were faithfull keepers of the Scriptures, preserving them from falsitie and corruption, and are to this day, though they vnderstand them not: and in the daies of our Sauour, when many other corruptions both of life and doctrine were objected against them, yet they were not charged to be falsifiers of Scripture. *Faius.*

5. *Chrysostome* hath here a good note, *unquam illorum virtutes, sed Dei beneficia in illos enumerat*, the Apostle doth not reckon vp their owne vertues among their priuiledges, but he counteth the benefits of God toward them. 6. And this word, *is credited*, (which the Apostle vseth els where, as *1. Cor. 9. 17.* The dispensation is credited, or committed vnto me) maketh for the credit of those, to whose fidelity these oracles were committed: *facit ad honorem personae, cui confidimus*, it maketh for the honour of the person, which we trust: as *Ambrose* saith, *maximam fuisse laudem Iudaorum, &c.* it was a great praise for the Iewes, that they were counted worthy to receiue the law. 7. And this word of *crediting*, sheweth that what was committed vnto them, *exigendum cum usuris*, was to be exacted with vsurie: *Gorrhan.* God would require an account of them of his law, which he had credited, & committed vnto them, as is shewed in the parable of the talents. *Hugo.* 8. This then was the priuiledge and preheminence of the Iewes; that they were first *depository, tum oeconomi*, first keepers of Gods oracles committed vnto them, and afterward stewards and dispensers of them: *Calv.* for the Apostles preached the word of God vnto the Gentiles, as it is prophesied, *Isa. 2. 3.* The Law shall goe forth of Sion, and the word of God from Ierusalem: and so our blessed Sauour saith, *Ioh. 4. 22.* that saluation is of the Iewes.

9. But this further here is to be obserued, that whereas *v. 1.* the Apostle propounded two questions, one of the preheminence of the Iewes, the other of the profit of circumcision; he insisteth onely vpon the first, and omitteeth the other: both because he had answered before, concerning circumcision that it is profitable, if one keep the law, *c. 2. 25.* and he hastening to other things, referueth that matter to a fitter place, *c. 4. Pareu.*

2. Quest. How mens vnbeleefe can not make the faith of God without effect.

1. By the word *πίστις*, here is rather vnderstood their perfidiousnes, rebellion, and falling away from God, then the not beleueing of his promises, *Beza*: and by the faith of God, is meant his veritie and constancie in keeping his promises: as *Psal. 33. 4.* All his workes are faithfull: *Par.* the Apostle then vnderstandeth, *fidem datam*, faith giuen by God, *Beza*. and the truth of his promises, *Bucer*: now, as the former obiection might be made by the Iews, that if their case were no better then the Gentiles, then they should haue no preheminence at all: so this second obiection might be moued by the Gentiles, that although God for his part had made vnto the Iewes many gracious promises, yet they by their default, had deprived themselves of the benefit thereof: to this obiection then the Apostle maketh this answer, that their vnbeleefe could not make the faith and promise of God of no effect.

2. This some expound of the absolute promises of God: for some of his promises are absolute, as those made to the fathers, of the giuing of the lawe, and of the comming of Christ: some were conditionall, as that they should for euer inherite the land of Canaan; if they walked in Gods commandements: the first is called by the schoolemen, *prophetia predestinationis*, the prophesie of *predestination*, the other the prophesie *comminationis*, of commination: and diuerse will haue the first kind to be here vnderstood, as *Lyranus*, *Caietan*, *Perer*, *Faim*. *Pareus* reiecteth this interpretation, because all the promises of the Law and Gospel haue annexed the condition of obedience or faith.

3. Some giue this sense, by faith, vnderstanding the beleefe of the faithfull reposed in Gods promises; that the infidelity of some could not euacuate the faith of others: *Origen*: but by the words following, *let God be true*, shew that the faith of God, that is, made by him, not faith reposed in him, is here signified.

4. Some thus expound, *quantum ad Deum*, that God for his part is ready to keepe his promises, if men performe the condition; but if they by their infidelity deprive themselves of the promise, the sayling is in themselves and not in God, *Pareus* *dub. 1.* But this doth not fully satisfie, for if the promises of God should haue been altogether euacuated, though not by any inconstancie in God, but their infidelity, yet they should haue been without effect; which the Apostle denieth.

5. *Chrysostome* thus inferreth; that their incredulity is so farre from laying any fault vpon God, *ut maiorem illius ostendat bonitatem*, that it more commendeth his goodnes, when he seemed to honour those which dishonoured him: So also *Beza*, the goodnes of God is so much the more commendable, *quanto indigniores sunt, quorum miseretur*, the more vnworthy they are, that he hath mercy on: But to the incredulous the promises of God were of no effect; they were deprived, *Heb. 4. 1.*

6. Therefore it must be obserued, that the Apostle saith not *all*, but, *some*, *what though some did not beleene*, *Gualter*. they then which beleeued not *non preiudicabant ceteris*, did not hinder or were preiudiciall to those which beleued, *gloss. ordinari*. he signifieth, *semper mansisse quosdam, &c.* that there were alwayes found among them in that nation, that beleued in Gods promises, and therefore the promises of God are not euacuate, *Caluin*. like as, though the Sunne seeme not to rise vnto those, which are blind, yet he doth rise vnto those, that are of perfect sight, *Grynem*. as then the Sunne should rise, though no man could see it; yet God hath ordained, both that the Sunne should giue light, and some should enioy it: So God would shew himselfe true and stedfast in his promises, though all men should fall away from him: yet he hath ordained, that as he keepeth truth in his promises, so there should be alwayes some in the Church, which should beleue them.

Quest. 3. *How God is said to be true:*

1. The vulgar Latine readeth, *God is true*, and so some of the fathers haue followed that reading, as *Cyprian* *epist. 55 ad Cornel.* and *Ambrose* *lib. 3. de fide, c. 3.* and so the Syrian interpreter: but in the originall Greeke, it is in the imparatiue, *γινέσθω*, let God be true: which *Origen* thinketh must be vnderstood, not *præceptiue*, by way of precept, but *pronuntiativè*, as pronouncing that God is true: And here it is taken in the same sense, as when we say in the Lords prayer, *let thy name be hallowed*: then *fiat*, *let him be*, is here all one, as *manifestetur*, let him be manifested to be true: *sit nobis verax, intelligatur*, let him be true to vs, that is, be so taken and vnderstood to be: *Photius*, so also *Basil* *lib. 4. cont. Eunom.*

2. Now this difference is betweene *veracitie* and *fidelitie*; the first is *circa verba*, about words, that no vntruth be vttered; the other is *circa pacta*, concerning covenants and promises, in keeping and performing them: faithfulness and fidelity alwayes includeth verity: but there may be *veritie* in speaking, without fidelity, when as truth is onely vttered without any promise to performe any thing: But here veracity is taken for fidelitie: as *Psal. 86. 15.* the Lord is said to be great in kindnes and truth. *Tolet*.

3. Now the Lord is said to be true: 1. not onely *effectiue*, because he effecteth his promises, which he made to Abraham, as concerning the land of promise, and concerning Christ, *Haymo*: but *essentialiter*, he is essentially true and constant in himselfe, he can not lie. Man is saide to be true, because he will not sometime lie, though he may and can lie: But God is so true, that he can not lie; neither doth this argue an impotencie of nature in God: for as in a man *posse mentiri*, to can, or be able to lie, argueth an infirmity, rather then power; so in God it sheweth his power, that he can not lie, because it is contrary to his nature. *Faim*.

4. It will be objected, that God sent a lying spirit into the mouthes of Ahabs false prophets: how then is God true, that sendeth forth a lying spirit? *Ans.* Sathan was indeede the author of that lying and offered himselfe to goe: God onely permitted and suffered him, & *efficaciam erroris dedit*, and gaue way, and efficacie of error, and by his iust iudgement deliuered Ahab ouer to be deceiued, and deluded by them: God was no way accessarie vnto the act of lying, *Falsus*.

5. This saying of the Apostle, *God is true*, though it be not cited out of any speciall text of Scripture; yet it may be collected out of diuers places, vnto the which it is agreeable: as Numb. 23. 18. *God is not as man, that he should lie.* Psal. 85. 15. *God is great in kindnes and truth.* Psal. 36. 6. *Thy truth reacheth vnto the clouds.* Psal. 89. 33. *I will not falsifie my truth.* Ier. 10. 10. *The Lord is the God of truth, he is the living God, and an everlasting king:* Out of all these places, or any of them may this sentence be alleadged, *Parens. Perer.*

4. Quest. *How every man is said to be a liar.*

1. Foure waies is a man giuing to lying. 1. By the circumstance of his nature, because he is mutable and ready to alter and change his purpose. 2. By the prauity and peruersnes of his will, in not keeping that which he hath promised. 3. In the vanity of his minde, in delighting in lies, and giuing eare vnto fables. 4. In his malice, inuventing and deuising lies many times to beguile and deceiue, *Grynem. Martyr.*

2. *Hugo* thus distinguisheth these kinds of lying: there is *triplex vanitas*, a threefold vanity, which a threefold lying followeth: there is *vanitas essentia*, the vanity of mans nature and essence, which is to be mutable and changeable: and this is common to man with all other creatures, and hence is the first kind before spoken of: then there is *vanitas miseria*, the vanity of misery and wretchednes, which is incident to all liuing things; such is the misery of mans nature, that neither he can doe what he would, neither yet often will doe that which he can: hence is the peruersnes of the will, in not performing and keeping that which is promised, which is the second kind before spoken of: the third is *vanitas culpa*, the vanity of sinne; which is proper onely to the reasonable creature: hence are the two last kinds before spoken of, either to giue eare vnto lies, or to deuise them.

3. But there is great difference between *mentiri*, & *mendacium dicere*, between lying, and telling of a lie: one is said to lie, when he doth it *anima fallendi*, with a mind to deceiue: one may tell a lie, and yet not lie himselfe; when he reporteth that which is false: as many such false and fabulous things, are found in *Herodotus* and *Plinie*. *Falsum.*

4. *Augustine* distinguisheth a lie into three kinds: there is *perniciosum*, *officiosum*, *iocosum*, a pernicious lie, which is to deceiue, and doe hurt; an officious lie, which is made to preferue an others life; and a lie made in merriment in sport: none of these lies can be iustified, but the first is the worst. But here is no place at large to handle these things: I referre the Reader to the questions vpon the 9. Commandement in *Hexapla vpon Exodus*, chap. 20.

5. Quest. *Whether every man can be said to be a liar.*

Origen here moueth this doubt, if every man be a liar, then Paul also was a liar, and David, for they were men.

1. *Hierome* vpon this place would haue this generall particle, *all*, to be restrained, and to be taken for the most part: as when S. Paul saith, *All seek their owne:* and Psal. 145. *All are gone out of the way.* But it is euident v. 12. of this chapter, that the Apostle vnderstandeth all, without any exception.

2. Some by *omnis*, every one, vnderstand the Iew, or such as were incredulous: *gloss. ordinari.* But *Beza* well maketh a difference between *disobediens*, disobedient, vnfaithfull, which he affirmed onely of some, and *mendax*, a liar, which he ascribeth to all without exception.

3. Another answer is, that in respect of God, all men are said to be liars, because God onely is immutable: But in this sense, not onely men but Angels should be said to be liars, for they also are mutable and changeable beeing compared with the Creator.

4. There are then two answers, which will fully satisfie: 1. The Apostle speaketh of men, as they are in themselves by nature, so every one is apt and prone vnto lying, not as they are regenerate and renewed by grace, and speake by the spirit of God, as David, and Paul did: *Parens:* this solution followeth *Augustine* in his commentarie vpon the 116. Psalme, *Ene-*

ry man is a liar, if man be considered in himselfe, *sed gratia Dei verax efficitur*; but by the grace of God he is made true: and againe, he alleadgeth that place in the Psalme, *I said, ye are gods, &c.* in *tantum non erit homo mendax, in quantum homines erunt dii*, as men are gods, so they are not liars: So before him Origen vrging those words of our Sauour, Ioh. 10. 35. *If he called them gods, to whom the word of God was, &c.* but the word of God came vnto Dauid, and vnto Paul, *non verig, homines erant, sed dii*: therefore they herein were not men, but gods. 2. This must be vnderstood, of a generall pronenes and inclination by nature vnto lying, not of the very act it selfe of lying: It followeth, because euery man is naturally a liar, that therefore morally he should be a liar in acte *Pareus*: so then euery man is said to be a liar, *quia mentiri potest, quamuis non mentiatur*, because he may and can lie, though alwaies he doe not lie, *Tolet*.

6. Quest. How the Prophet Dauid is to be vnderstood, saying, *Euery*

man is a liar, Psal. 116. 11.

1. Some doe thus interpret, *nihil est firmum vel stabile in rebus humanis*, nothing is firme or stable in humane matters, *Theodoret*: to the same purpose also *Euthymius*, *fallax est humana vita facilitas*, the happines of mans life here is deceitfull: But this beeing a most true position, how could the Prophet say, *I said in my hast*, as correcting his hastie and vnuadised speech, in thus saying.

2. Some preferre this sence: that Dauid beeing much troubled and perplexed with his manifold afflictions, and sometime tempted with diffidence, doth correct himselfe, and confesseth, that God notwithstanding was true, though all men were liars: *Perer*. but it is euident by the Prophets words, that this is not a correcting, but a corrected speech, which he spake in his hast.

3. *Origen* deliuereth a third sence: that Dauid hauing reuealed vnto him the truth by faith, saying a little before, *I beleueed, and therefore I spake*, doth thankfully acknowledge, that he had receiued the reuelation of the truth from God; whereas al other men, as Philosophers, and the wise among the heathen, were liars: their writings were full of errour, and falsehood: But that by all, he vnderstandeth not onely the vnbeleeuing Gentiles, but all men in generall, is euident, v. 12. following, as hath beene shewed before.

4. *Caluin*, whome the *Geneuens.* follow, thus expoundeth, *nihil esse certi neque ab homine, neque in homine*, that there is no certentie, neither from man to be looked, nor yet in man: but this beeing a most true and aduised assertion, why then should the Prophet there say hee spake it in hast: for so the word there signifieth, as likewise *Psal. 31. 22. I said in my hast, I am cast out of thy sight.*

5. *Varablus* thinketh that Dauid meaneth those, which said, when Saul persecuted him, that he should neuer enjoy the kingdome, and therefore he trusting to Gods promises, saith they were all liars: But why then should Dauid say, *I said in my hast*: as confessing that hee thus spake in his heat and hast?

6. Wherefore the meaning of the Prophet Dauid there is this, that beeing oppressed with his manifold and great afflictions, he had some distrustfull thoughts, in so much, that he began to thinke, that euen Samuel and Nathan, which had made vnto him such promises concerning the kingdome, were but men, and had spoken as men vnto him: And this sence may be confirmed by the like place, *Psal. 31. 22. cited before, I said in my hast: Inn. Gaieran. Iansenius.*

But two obiections will be made against this interpretation. 1. If Dauid be thus vnderstood, this allegation should seeme to be impertinent: for the Apostle groundeth vpon that saying of Dauid, as a certen and vndoubted axiome, which Dauid their vttered in hast. *Ans.* 1. It is not necessary to graunt, that S. Paul citeth this place out of that Psalme: the like saying is found, *Psal. 39. 5. Euery man is altogether vanitie.* 2. But it may safely be admitted, that the Apostle hath reference to this very place, *Psal. 116.* and yet he keepeth the Prophets sence: for though Dauid were deceiued in the particular application to Samuel, and other Prophets; yet the speech was true in generall, *euery man is a liar*: here was Dauids errour, that he tooke them to speake as other men: this generall ground of Dauids speech the Apostle followeth.

2. Obiect. The word there vsed *bechaphzi*, *Varablus* translateth, *in precipiti mea fuga*, in my hastie flight: the vulgar latine, *in excessu meo*, when I was beside my selfe for feare: it neede not be translated, *in my hast.* *Ans.* 1. The word *chapaz*, signifieth indeede all those, to make

make hast, to be astonished, to mooue for feare, to precipitate: but the more vsuall and proper signification, is to make hast: as Exod. 12. 10. *Ye shall eate it in hast*: Psal. 104. 7. *They hast away*. 2. And whether it be translated in my hast, or in my feare, the sense is all one: that Dauid spake thus in his heat and passion. 3. And that it is not meant of his externall flight of bodie, but rather of the acceleration and hast of his affections, is euident by the like place, Psal. 31. 22. *I said in my hast, I am cast out of thy sight*.

Quest. 7. Of the occasion of these words, cited out of the 51. Psalm, that thou mightest be iustified, &c. against thee only haue I sinned.

The words in the 51. Psalm immediately going before are these, v. 4. *Against thee only haue I sinned, and committed euill in thy sight*: how Dauid is said to haue sinned onely against God, it is diuersly scanned.

1. Gregorie thus expoundeth: *tibi soli peccaui*, against thee onely haue I sinned, *quia tu solus es sine peccato*, because thou onely art without sinne: man is not said to sinne against man, *quia cum aut par, aut grauior culpa inquinat*, because either he is defiled with the same, or a greater sinne: But though every man be a sinner, this is no reason, but that one man may trespass against another.

2. Origen thus expoundeth Dauid by these words of S. Paul, 1. Cor. 2. 15. *The spirituall man discerneth all things, yet he is iudged of none*: therefore against thee onely haue I sinned: because others cannot iudge me, *quia spiritualis sum*, because I am spirituall, &c. But Dauid in this act, was not spirituall, but carnall.

3. Caietan thinketh that Dauid so speaketh, because he was King, and had no superiour iudge, to whom he was subiect; and therefore he is said onely to sinne against God: because he onely was his superiour Iudge: But Dauid standeth not here vpon any personall prerogative, he setteth forth the qualitie of his offence.

4. An other exposition which P. Martyr mentioneth is, he saith he sinned onely against God, because he sinned against his law: for although he had trespassed against Vrias, and Bathsheba his wife, yet those were sinnes none otherwise, then as they were prohibited by Gods law: But in this sense not onely Dauid, but euerie one beside should be said to sinne against God.

5. Some giue this sense: *against thee onely*, that is, chiefly: he had so profaned Gods covenant, abused his benefits, caused the name of God by this his fall to be blasphemed, that he had offended God most of all, Mart. Gualter. But they are two diuerse things, to sinne onely against God, and chiefly to offend him.

6. Wherefore, Dauid here hath relation to the secrecie of his sinne, which was carried so politickely, that the world perceiued it not: yea Ioab, though he was priuy to Vrias death, yet knew not the cause, *Utab. Iun.* and thus before them D. Kimbi: this sense is warranted, 2. Sam. 12. 12. where the Lord saith, *Thou didst it secretly, but I will doe this thing before all Israel*.

Quest. 8. Of the diuerse acceptions of this word, iustified.

1. *Iustice*, is taken diuerse wayes. 1. It is vsed to signifie a generall consent and concurrence of all vertues, which we call righteousness: in this sense Iob is called an vpriight and iust man, Iob 1. 8. 2. It properly signifieth that speciall vertue, which is scene in giuing vnto euery one their owne, as Luk. 18. 3. *Do me iustice against mine aduersarie*. 3. It is taken for the goodnesse of God, in performing vnto vs though vnworthy, that which he hath promised: as S. Paul saith, 2. Timoth. 4. 8. *Which the Lord the iust Iudge shall giue mee at that day, &c.*

2. So likewise to *iustifie* is vsed in a diuerse sense. 1. It signifieth to declare or manifest one to be iust: as it is said, Matth. 11. 19. *Wisdom is iustified of her children*. 2. to absolve or pronounce innocent, Rom. 8. 33. *It is God that iustificeth, who shall condemne?* 3. we are said to be iustified by faith, that is, to be reputed and counted iust by the righteousness of Christ, applyed and imputed vnto vs by faith. 4. and it is also vsed of that inchoate and imperfect righteousness, which is in the regenerate: as Reuel. 22. 12. *He that is iust, iustificetur adhuc, let him be iustified still*, Beza, Gryneus: here it is taken in the first sense, God is said to be iustified, that is, declared, acknowledged to be iust.

Quest. 9. Of the meaning of these words, *That thou mightest be iustified in thy words, and overcome when thou iudgest.*

1. Some doe specially apply these words vnto Christ: as *Augustine*, *vidit futurum iudicium indicandum*, he saw that the Iudge to come should be iudged, *tract. in Psal. 60.* to the same purpose *Gregorie* expoundeth, that Christ was iustified in his words, and overcame when he was iudged of Pilate and the Jewes, there was no guile found in his mouth: *Hugo* addeth, that he overcame when he iudged and triumphed ouer Sathan, and all the infernall powers vpon the crosse: But in this sense there should be small coherence in Dauids words: for hee confessing his sinne, saying, *against thee onely haue I sinned*, adding further, *that thou mayest be iustified, &c.* hath relation to his present state, how God should be iustified in forgiuing his sinne: and the Hebrew word is taken actiuelly, *when thou iudgest*, not when thou art iudged, so that it cannot fitly be applied to Christ beeing iudged.

2. Some giue this sense, *Against thee onely haue I sinned, ut dum ego & omnes peccamus, &c.* that while I and all other sinne, thou onely maiest appeare to be iust, *gloss. ordinat.* so also *Osiander*, *Agrosco me nihil agere sine peccato*, I confesse, that I doe nothing without sinne, to thee onely belongeth the praise of all goodnes: But Dauid speaketh not of other mens sinnes here but of his owne, and not of all his, but this speciall sinne, which he had committed; neither doth he meditate of the iustice and goodnes of God in generall onely, but as he had experience of his goodnesse, in the particular remission of his sinne.

3. Some by words here vnderstand Gods promises, which he had made to Dauid, touching the continuance of the kingdome in his seed, and the comming of the Messiah: which promises some might think God would reuoke because of Dauids sinne, and therefore God, though men so iudged of him, that he would alter his promises, yet he would shew himselfe iust in keeping his word with Dauid: *Thomas*, *Lyranus*, *Tolet*, *Perer*. But Dauid maketh not mention here of any such particular promises: but such, as other sinners also vpon their repentance, might haue comfort in, as he saith, *v. 13, I will teach thy way vnto the wicked, and sinners shall be conuerted vnto thee.*

4. *Calvin* and *Pareus* thus interpret; that Dauid, confessing his sinne, acknowledgeth God therein to be iust, whatsoeuer he should lay vpon him for his sinne, that howsoeuer men might murmur against God, and so iudge him vniust, yet his iudgements were most vpright: and so God should be pure when he was iudged of men, or to reade it actiuelly, when he iudged sinners for their sinne: But in this sense it should not seeme to be much pertinent to S. Pauls purpose; who would prooue by this place, that the Lord is true and iust of his promises, though men doe faile in their obedience.

5. *Theodoret* and *Euthymius* thinke, and so likewise *Iunius*, that Dauid hath speciall relation to that conference, that Nathan had with Dauid, *2. Sam. 12.* and the punishment there denounced: confessing it was iustly inflicted vpon him: & so God was iustified in his words and speeches, which Nathan had in his name with Dauid.

6. Yet further, as I denie not, but that Dauid hath speciall reference vnto that iudiciall proceeding, which the Lord had with Dauid, when he sent his Prophet Nathan: it is more agreeable to the Apostles purpose, to vnderstand this of Gods promise made to Dauid by Nathan, that his sinne was forgiuen him, then of the iudgement there inflicted: that God notwithstanding Dauids sinne, yet would keepe his promise toward the elect for the remission of their sinnes: and so *Vatablus* will haue it depend vpon the 2. verse, *Wash me from mine iniquitie, that thou mayest be iustified, &c.* or *Lyranus* immediately after these words, *Against thee onely haue I sinned*, vnderstandeth to bee supplied, *remitte mihi*, forgiue me: Thus *Beza* also referreth it to Gods gracious promise of remission of sinnes: And so it is best agreeable to the Apostles purpose, who sheweth by this testimony, that the vnbeleefe of some maketh not the faith of Gods promises of no effect: and as before the Apostle set the truth of God, against mans lying; so here in this sentence, mans frailty appeareth on the one side, in Dauids sinne, and Gods truth and constancie in forgiuing the same, *Tolet*.

7. Now whereas the Apostle followeth the Septuagint, and *overcome when thou art iudged*: but out of the Hebrew it is thus interpreted, and *mayst be pure when thou iudgest*, first the Apostle retaineth the receiued translation which was much accounted of, specially seeing it kept the sense of the originall; for he which is pure and blamelesse, overcommeth in right iudgement, *Faim*, and God beeing pure and free from the accusations of the wicked, there-

therein ouercommeth their murmurings, against his iudgements, *Pareus*: secondly, the other word *ἐν τῷ κρίσει*, in iudging, may as well be in the meane voice as the passive: and so may be taken actiuelly, when thou iudgest, as some read passiuely, when thou art iudged, *Beza, Pareus*.

Quest. 10. Whether a man may doe euill, and commit sinne to that ende to set forth Gods iustice.

This doubt is mooued by occasion of the Prophets words: because after he had said, *I haue done euill in thy sight*, it followeth, *that thou maiest be iustified*: to the which these answers may be made, 1. Dauid when he sinned did not propound this as the ende to himselfe thereby to set forth Gods iustice, but this euent followed: this word *that*, doth not then shewe the cause, but the order rather and euent of the thing, *Perer*. where is not relation to Dauid, that he did it to this end, but vnto God, who turned this euill vnto good. 2. Or these words, *that thou maiest be iustified*, are not to be referred, to the words immediately going before, but to the 3. verse, *I knowe mine iniquities*: Dauid therefore sheweth not, *quo sine prius fecerit malum*, with what intent he did euill before, *sed quo sine nunc faciat bonum*, but with what end he now did well in confessing his sinne, namely, that God might receiue glorie thereby. 3. *Vatablus* also referreth these words vnto the 2. verse, where he saith, *wash me thoroughly from my sinnes*, and then these words in sense are to be annexed, *that thou maiest be iustified*, &c. this was not then *finis peccati*, *sed precatationis*, not the ende of Dauids sinne, but of his prayer; that God in forgiuing his sinne might appeare to be iust and true in his promises in forgiuing the sinnes of the elect.

Quest. 11. Of the meaning of the 5, 6, 7, 8. verses.

1. Now followeth the third obiection, issuing out of the former: for if Gods iustice and truth in keeping his promises, doe appeare in remitting the sinnes of the faithfull; that notwithstanding their sinnes, yet he is faithfull in performing his promises: then it would follow, that our vnrightheousnes commendeth the iustice of God: and hereupon ensue three other inconueniences. 1. That God should be vnrightheous in punishing that which maketh for his glorie. 2. Nay, he should not be said to be so much as a sinner, by whom the glory of God is promoted, v. 7. *Why am I yet condemned as a sinner?* 3. And it would follow, that if by our sinnes the iustice of God were set forth, we should still commit sinne and doe euill, that good might come thereof, the setting forth of Gods glory, *Corrhan*.

2. Whereas the Apostle saith according to the Greeke text, *I speake κατ' ἀνθρώπου*, according to man, *Origen* seemeth to approoue and follow an other reading: as though it should bee κατ' ἀνθρώπου, against man: for the Greeke preposition κατὰ, with an accusatiue case signifieth according, but with a genitiue, against: and so hee would ioine it to the former words, *is God vnrightheous*, which inferreth, or inflicteth punishment against man. But there is an other word λέγω, I speake, which should bee quite cut off in this sense: beside this phrase, *I speake according to man*, is vsuall with the Apostle: which he vseth vpon diuerse occasions: 1. To decline enuie, when he is forced to speake of himselfe, and his owne doings, he thus speaketh according to the wisdom of men, 1. Cor. 15. 31. 2. Cor. 11. 16. 2. Sometime he vseth this forme of speech, when he taketh somewhat from the common vse of men, for a more liuely demonstration of that, which he hath in hand, Rom. 6. 19. 1. Corin. 8. 9. 3. Sometime according to man, is as much as according to the flesh, and after the guise of carnall men: and so the Apostle here speaketh in the person of a carnall man, *Beza annotat.*

3. But whereas, v. 7. the Apostle saith, *Why am I yet condemned as a sinner*, the most interpreters agree to make it a part of the same obiection: that God should seeme vniust in punishing sinners by whom his glorie is set forth: *Tolet* maketh it rather an answer to the obiection: that S. Paul prooueth by two arguments, that God is not vnrightheous, one by his office, that he is iudge of the world; the other by the execution of his iustice, that if God were not iust, *I should not be punished as a sinner*: but the former words going immediately before, *If the veritie of God, hath more abounded through my lie vnto his glorie*: sheweth that it is part of the obiection, which also is continued still in the verse following; *And, &c. why doe we not euill, &c.*

4. By veritie here, v. 7. is not vnderstood, the verity of doctrine; and by a lie, erroneous and false doctrine; as *Origen* here sheweth by diuerse particular instances, of the false positions

tions of the Philosophers, how the veritie and truth of God, hath thereby more manifestly appeared: But by veritie rather the iustice of God and constancie in keeping his promises is vnderstood; and by alie, the perfidiousnesse of men, whereof the Apostle spake before, v. 3.

5. Now to this obiection the Apostle maketh 4. answers. 1. He reiecteth this impious calumination, as blasphemous, and absurd, thinking it worthy of no better answer, saying, *God forbid.* 2. He addeth a reason taken from Gods office; he is the iudge of the world both present and to come, who doth both gouerne the world in equitie, and shall as the supream Iudge giue vnto euery man according to his workes; he therefore cannot be vniust. 3. To the last part of the obiection he saith, first, that they doe blaspheme the Apostle, v. 8. in raising such a slander of him, as though he should teach any such doctrine, that men should doe euill, that good may come thereof. 4. Then he saith, their *damnation is iust*: which words some doe vnderstand actiuelly, that the Apostle condemned such positions; referring *whose* to the obiections: but it is better vnderstood passiuely of their persons, that for this their blasphemie, they deserue to be condemned of God, *Pareus.*

6. Thus the Apostle answereth pithily to these cauils and obiections, repelling them, that howsoever men may imagine, yet God is most iust in punishing of sinners, though thereby his glorie is set forth. So that thus much is insinuated in the Apostles answer: that it followeth not, that God should therefore forbear the punishment of the wicked, because by their iniquitie, his iustice and goodnes is more set forth, because it is not of their sinne, that any good commeth thereof, but of Gods goodnesse: they *per se*, by themselves are no causes of the setting forth of Gods glorie, but *per accidens*, by an accident: God thereby taketh occasion to manifest his *iustice* in their condigne punishment, as he did in the destruction of *Pharaoh*: his *wisedome* as he did vse the malice and enuie of Iosephs brethren, to effect his purpose in bringing him to honour: his *clemencie*, in doing good to his Church, as by Iudas teacherie Christ was deliuered vp to death, for the redemption of the world: But therefore none of their sinnes were excused, because they had no such intent to set forth Gods glorie; but God who brought light out of darkenesse, was able by their workes of darkenesse, to manifest the light of his truth, *Pareus.*

Like as when the Iudge condemneth a malefactor, his vprightnesse appeareth in his iust condemnation: and the greater the disease is, the more commendable is the skill of the Physician in healing it: yet no thanks is either due to the malefactor for the one, or to the diseased patient for the other, *Mart.* So likewise, that mans sinne setteth forth the goodnesse of God; it is not of the nature of sinne, *sed ex infinita bonitate, sapientia, & potentia Dei*, but of the infinite goodnesse, wisdom, and power of God, who can turne mens sinnes to his further glorie, *Perer.*

And further, here we are to distinguish between *malum culpa*, & *malum poena*, the euill of the offence, and the euill of punishment: the first simply and by it selfe maketh not to Gods glorie; but the punishment of sinne, which is occasioned by sinne, God ordaineth for the declaration of his iustice, *Lyran.*

Quest. 12. *Whether none euill is to be done at all, that good may come thereof.*

1. This is a most true conclusion in diuinitie, that no euill must bee done, or sinne committed, that some good may bee caused thereby: for the contrarie the Apostle here condemneth, and saith their damnation is iust, that thus obiect, *Why doe wee not euill, that good may come thereof?* the reason hereof is this, no sinne is eligible, for whatsoeuer is eligible, and to be made choice of, is good, but sinne is no wayes good; for then it should not bee sinne, yet sinne may be the occasion of the further setting forth of Gods glorie: as the offences of theeues and murtherers, may be the matter for the iustice of the Iudge to worke vpon; and diseases are occasions for the skillfull Physician to shewe his skill: yet as therefore a man will not choose to be diseased, that the Physician may growe famous in healing him, so neither are sinnes to be of purpose committed, that Gods iustice should bee thereby set forth, *Mart.*

2. But here the former distinction taketh place, betweene *malum culpa*, & *malum poena*, the euill of sinne, and the euill of punishment; the first is no wayes to be chosen: a lesse sinne is not to be committed to auoide a greater; for if no euill is to be done for a good end, then the lesse euill or sinne is not to be committed to auoide a greater: for the auoiding of euill is also a good thing, *Caietan.* But of other things, which are not euill in their nature, but

are counted euill in respect of temporall losse, there one may make choice of the lesse, *Parentes*: as Dauid did rather chuse to haue the pestilence sent vpon the land, then famine, or captiuitie: and here that similitude of *Gregorie* may haue place, *Ut qui murorum ambitu clauditur vndiq;*, &c. as hee that is compassed and closed in with a wall, that he cannot escape, there taketh his flight, *vbi breuior murus inuenitur*, where the wall is the lowest: so of such temporall euils a man may make choice of that which bringeth the least inconuenience.

3. And concerning the first sort of euills, there is also a kind of choice to be made: when there is a necessitie; as when one is driuen to such a straight, as that hauing taken a rash oath to doe an vnlawfull thing, and the oath beeing made, he must either breake his oath, and so commit periuire, or keepe his oath, and so breake charitie: it is the lesse of the two euills, to breake a wicked oath, then fulfill it, as *Herod* did in putting *John Baptist* to death: for in violating the oath, *Creatorem offendimus*, we doe but offend the Creator; but in performing a cruell and bloodie oath, we both transgresse Gods commandements, as also offer wrong vnto our brother: thus was it decreed, *Concil. Toletan. 8. vbi periculi necessitas compulerit*, &c. where the necessitie of the danger compelleth: which necessitie is, when a thing is once committed, and cannot be vndone againe, as in taking a rash oath: which necessitie, or perplexitie, as *Caietan* well noteth, is not *ex parte rerum*, on the behalfe of the things: for it is not necessarie for a man, if it were in his power either to sweare falsely, or to breake charitie: but it is *ex parte hominis*, on the behalfe of man, who cannot reuoke and vncall that which hee hath once done, *Caietan*.

4. But against this position the example of *Lot* will be obiected, who to preferue the young men from the beastly rage of the Sodomites, would haue prostituted his daughters vnto them: if this fact were not good, why doth *S. Peter* call him iust *Lot*, *2. Pet. 2.* if it were, then one may doe good, that euill may be occasioned thereby.

Concerning this act of *Lot*, there are diuerse opinions: some doe commend and iustifie it, as *Ambros. l. 1. de Abraham. c. 6.* *Chrysostome hom. 43.* so also *Thomas, Caietan*. Some doe blame *Lot* in so doing, and disallow this fact: as *August. qu. 42. in Genes. Lyrans. Gloss. interlin. Testatus, Lyppom. in catena.* and this seemeth to be the better opinion: as *Augustine* determineth, *Nol facere magnum scelus tuum, dum magis horrescis alienum*, doe not make thine offence great, while thou fearest an others sinne: yet two things doe excuse *Lot*, his zealous care to preferue the young men from violence, and his perplexed, and troubled minde, not well considering what he did: And whereas *S. Peter* calleth him iust *Lot*, that is not vnderstood in respect of this particular fact; but of his vpriight life, who was not touched with the vncleane conuersation of the citie, but greiued thereat.

5. Here further may be noted a certaine ouersight of *Gregorie*, who disputing this point, that of two euills the lesse is to be chosen, giueth this instance; that the Apostle saying, *To auoid fornication, let every man haue his wife: concessit minimo, ut maiora declinaret*: he permitted the lesse (euill), to auoide the greater: so he thinketh it not to bee without fault to marrie, though it be lesse: and he will prooue it by these words of the Apostle, *I speake this by permission, not by commandement, non est sine vitio, quod ignoscitur, & non praecepitur*, that is not without fault which is pardoned, not commanded, *Gregor. l. 3. 2. Moral. c. 27.*

Contra. 1. If it were an euill or sinne to marrie, then God should be the author of sinne, who was the instituter of mariage: if men doe abuse the mariage by their intemperancie, that is their fault, not any euill in the thing. 2. The Apostle doth not pardon them their mariage, but he permitteth them to marrie as a thing lawfull for all, if they will vse the remedy, but not necessarily imposed by way of commandement: for they which haue the gift of continencie are not bound to marrie. 3. The Apostle then in allowing to marry to auoid fornication, doth not preferre the lesse euill before the greater; but prescribeth the remedy, which is good to preuent the greater inconuenience of euill, which would follow, if the remedie were not vsed.

13. Quest. Whether God doe not euill, that good may come thereof, in reprobating the vessels of wrath, to shew his power.

Obiect. 1. The Apostle saith, *Rom. 9. 22.* What and if God would to shew his wrath, and make his power knowne, suffer with long patience the vessels of wrath prepared to destruction? here God should seeme to doe that which is euill, as to prepare the vessels of wrath to destruction, for a good end, namely, to declare his power.

2. Like-

2. Likewise to permit and suffer euill to be done in the world, to exercise his iudgments, or declare his providence seemeth to be euill, as when hee suffered Iosephs brethren to sell him into Egypt, that Iacobs family by this meanes might be provided for: for he which suffereth euill to be done, when he may hinder it, seemeth to consent vnto it, and so is accessarie thereunto: as a Magistrate sinneth in suffering adulterie, murther, and other sinnes to go unpunished.

Ans. Concerning the first obiection, it is not euill, that some are vessels of wrath prepared to destruction: 1. Because it is Gods will, which is alwaies iust and holy: yea Gods will is a perfect rule of iustice. 2. And that which tendeth to Gods glorie, cannot be euill, as God getteth himselfe glorie in the condemnation of the wicked. 3. That which is lawfully done cannot be euill; but God in reiecting some, doth that which he may doe by lawfull right, to dispose of his owne as it pleaseth him; as no man can reprocue the potter in making some vessels of honour, some of dishonour of the same peice of clay. 4. But seeing in the ende Gods reiecting and reprobating of some, namely such as by their sinnes deserved eternall death, appeareth to be most iust, it must needs also be good, for that which is iust, is good.

2. To the other obiection of Gods permission it may be likewise answered, 1. To permit euill to be done, and to consent to euill, doe not necessarily follow one the other: hee that permitteth, onely hath a will not to hinder; but hee that consenteth, approoueth that which is done. 2. And that God consenteth not to that which he permitteth is euident, because he punisheth sinne, which he suffereth to be done. 3. God in permitting euill to be done, onely consenteth to that good which he draweth out of euill, and for the which hee suffereth the same to be done. 4. The case is not like between God permitting euill to be done, and the Magistrate: for 1. God is free, and is not tied to any law, but the Magistrate suffering euill therein doth contrarie to Gods law, or mans. 2. Man oftentimes of some sinister affection suffereth euill, either because he is hindred by some greater power, and cannot punish it; or he is corrupted, and so winketh at sinne: but none of these are incident to God. 3. If the Magistrate propound vnto himselfe some good ende, in vsing conniueance in some sinnes, yet he is not sure to effect it as God is. 4. Beside it belongeth vnto the Creator, to giue vnto his creatures freely to work according to their nature: for otherwise he should restraine the ordinarie course of things: But this no way concerneth the Magistrate in his conniueance, *ex Pareo.*

Quest. 14. In what sense the Apostle denieth the Iewes to be more excellent then the Gentiles, v. 9.

v. 9. What then, are we more excellent? There is a double sense of these words, some think that this is spoken in the person of the faithfull which were vncircumcised, as though they were more excellent then the Iewes, which abused the blessings which the Lord had bestowed vpon them: but if the Apostle had spoken here of the vncircumcised, he would not haue named himselfe, as one of them, *are we more excellent?* therefore the other sense is better, that the Apostle speaketh here in the person of the Iewes, least they might haue gloried too much, in their preheminance and prerogatiues which the Apostle had yeelded vnto them before the Gentiles, *v. 1.*

2. Now the Apostle in denying vnto the Iewes that excellencie, which hee before had yeelded vnto them, *v. 1.* is not contrarie to himselfe: for the reconciling whereof, 1. Some thinke, that S. Paul before spake of the excellencie of the Iewes beyond the Gentiles, before the comming of Christ, but here of their state in the Gospell, when they had no such preheminance, as the Apostle saith, *Coloss. 3.* that in Christ there is neither Iewe nor Gentile: But *Thomas* refuseth this, because that even in the state of the law, the Iewes transgressing against the law, were no better then the Gentiles, as *Ezech. 5. 10. She hath changed my iudgements into wickednes, more then the nations, &c.* 2. Some giue this solution, that their preheminance was in respect of the promises, on Gods behalfe, which he made vnto the Iewes, but in respect of their owne nature, they were sinners as well as others, *Thomas, Pererius*: they had no preheminance, by their owne merits: to this purpose, *Gualter, Hyperius, Aretius*, with others: But *Tolet* refuseth this vpon this reason, because in this sense, neither should a Christian man haue any preheminance before a Gentile, seeing the one meriteth not more at Gods hand, then the other: these things wherein they excell, *non meritis proprijs acciperunt*, they haue not receiued by their owne merits, *annos. 6.* 3. The preheminance

minence then before graunted, and now denied, is neither in respect of the diuers times, nor of their persons, but of the cause in hand, that although the Iewes had some ciuill and Ecclesiasticall prerogatiues, they had the law and circumcision, which the Gentiles had not, yet concerning their manner of iustification before God, it was all one, the Iew was no more iustified by works then the Gentile, but both of them were iustified onely by faith. *Par. Tol.*

15. Quest. Of the meaning of certaine phrases, which the Apostle vseth,
v. 9. *We haue alreadie prooued, and, vnder sinne.*

1. The Greeke word is *προντιασάμεθα*: 1. Some translate, *criminati sumus*, we haue accused: Greeke schol. *Beza, Pareus*: but it had bene sufficient to haue said, we haue shewed both Iewes and Gentiles to be vnder sinne, this was a sufficient accusation it selfe, without any such expresse addition, that he had accused them: *Tolet*. 2. *Pererius* maketh this the sense, I haue alleadged this as a cause, that all are vnder sinne, namely as the cause and occasion, why the Iewes in the matter of iustification are not preferred before the Gentiles: *Per. Haymo*: but that the Apostles speach should be imperfect, saying thus much in effect, we haue shewed this as the cause, that all are vnder sinne, not shewing whereof it should be a cause. 3. *Tolet* deuifeth an other sense, expounding it by the passive, we haue been all accused that both Iewes and Gentiles are vnder sinne: but the Greeke construction will not suffer this sense, for *Iewes and Gentiles*, is put in the accusatiue, and so can not answer vnto the word, *accused*. 4. Some thus interpret, *causis redditus ostendimus*, we haue shewed by rendring the cause, why all should bee vnder sinne: that the Apostle had not onely shewed this, but rendred also the cause: *Chrysost. Ambr. Sedul. Erasmi. Vatabl.* but *Beza* thinketh that the word is not found in that sense. 5. Wherefore the best interpretation is, *euicimus, probauimus*, we haue prooued before, *Oecumen. Genenens.* we haue sufficiently shewed by reason, that all are vnder sinne: so also the Syrian interpreter readeth, *pronuntianimus*, we haue pronounced: and *gloss. interl. rationibus ostendimus*, we haue shewed by reason.

2. *Vnder sinne*, which signifieth three things, 1. That although the act of sinne doe passe, yet there remaineth still a blot in the soule and conscience, and a guiltines of sinne, as *Iosu. 22. 17.* we are not clesed from the wickednes of *Peor* vnto this day: *Perer.* 2. To be vnder sinne, is *teneri reatu*, to be held guilty of sinne, *Pareus*: to be subiect vnto the curse and malediction due vnto sinne, *Piscat.* and so guilty of euerlasting damnation. 3. And beside it signifieth the seruitude vnder sinne, that they doe walke and liue in sinne, and can not be deliuered from the tyranny thereof, *Tolet.* as to be vnder the law, is to be in subiection, thraldome, and vnder the curse of it. *Pareus.*

16. Quest. Whence the Apostle alleadgeth these *testimonies*, v. 10. to 18.

1. All these allegations according to the vulgar Latin edition, are taken out of the 13. Psalm, where all those sentences stand together in this order, wherein they are cited here? And one *Lindanus* a Popish writer, would prooue hereby the Hebrew text to haue bene corrupted by the Iewes, because onely v. 10, 11, 12. are there found Psalm. 14. according to the Hebrew originall, and he affirmeth that he had scene an Hebrew copie thought to haue bene *Augustins* the Monke that was sent into England, where these eight verses doe stand in the Hebrew text, as they are here alleadged by S. Paul. But *Pererius* misliketh this assertion: 1. He vrgeth *Hieromes* opinion who was more auncient then that *Augustine*, who findeth not all these sentences in the Hebrew. 2. It is not like that the Iewes could all conspire to corrupt the Greeke text, who otherwise are found to haue bene alwaies most careful to preferue the Scriptures vncorrupted: neither had they any reason to rase out any of those sentences, seeing therein is contained no manifest prophesie of Christ. 3. And concerning that Hebrew copie, *Ioannes Isaac* sometime professor of the Hebrew tongue at *Cölen*, writing against *Lindanus*, thinketh it was patched together by some vnskilfull Hebrician, who might turne the Latine into Hebrew.

2. *Pererius* thinketh that the Hebrew text is not corrupted in that place, yet he would haue the vulgar Latine translation to be retained, because of the antiquity thereof, which inserteth all those verses in the 14. Psalm: But if he acknowledged the Hebrew to be perfect, and the Latine translation to put in more, then is in the Hebrew, why should not the Latine text be corrected according to the Hebrew?

3. Therefore the truth is, as *Hierome* thinketh, *præm. l. 16. comment. in Esaiam*, that this whole text is not taken out of the 14. Psalm, *sed partim ex Isaiâ, partim ex Psalmis esse*

contextum, but is framed together partly out of the Prophet Isai, partly out of the Psalmes the 10, 11, 12, verses here are alleaged out of the 14. and 53. Psalmes: the first part of the 14. v. is out of the 5. Psal. v. 10. the second out of the 140. Psal. v. 3. the 14. v. out of the 10. Psal. v. 7. the 15, 16, 17. v. out of Isai. 59. 7, 8. the 18. v. out of Psal. 36. 1. *Pareus*: the same is also affirmed by *Origen*, that these testimonies are cited partly out of the Psalmes, partly out of the Prophet Isai: but the 16. v. *Destruction and calamitie are in their waies*, he saith, *non recordeo ubi scriptum sit, &c.* I remember not where it is written, but I thinke it may be found in some one of the Prophets, &c. this may seeme strange, that *Origen* so diligent a searcher of the Scriptures, should not finde where these words are, seeing they follow in the very same place of the Prophet Isai, as *Hierome* also obserueth.

4. But that is well obserued by *Origen*, that whereas S. Paul doth not follow the very same words which are in the Psalmes, *puto dari in hoc Apostolicam auctoritatem*, I thinke (saith he) hat this is done by Apostolike authoritie, to teach vs, when we vse the testimony of Scripture, *sensum magis ex eo, quam verba rapiamus*, that we rather take the sense, then the words, &c.

17. Q. Of the matter and order obserued by the Apostle in citing these testimonies.

In these testimonies the Apostle first sheweth the sinnes of men, then their punishment: their sinnes either of *omission*, in leauing some duties vndone, to v. 13. then of *commission*, in committing such things as were euill, to v. 16. the sinnes of omission, are either concerning faith, or manners: concerning faith three waies, *nec credunt per fidem*, they neither beleue by faith, there is none iust; *nec intelligunt per scripturam*, neither doe they vnderstand by the Scripture, nor seeke God *per inuestigationem*, by searching after him, v. 10, 11. Concerning manners, 1. they decline out of the way, in turning away from God. 2. they are become unprofitable, that is, to their brethren. 3. neither doe they good, that is, to themselves, v. 12.

The sinnes committed are of two sorts, *ad inducendum alios in errorem*, to bring others into error; *ad incutendum terrorem*, and to smite into them terror: the first is done three waies; 1. Openly in corrupting with euill words, *their mouth is an open sepulchre*. 2. Secretly in deceiuing, *they haue used their tongues to deceit*. 3. In cloaking their malice with fained words, *the poison of aspes is vnder their lippes*.

They doe strike terror into them, 1. *Mala imprecando*, in wishing euill, their mouth is full of cursing. 2. *Necem intentando*, by threatning death and destruction, there is bitterness in their mouth. 3. In shedding of blood.

Then followeth their punishment, which is of two sorts, 1. *Pœna & non culpa*, a punishment, and no fault, either eternall, *destruction*; or temporall, *calamitie*, with the meritorious cause, *in their waies*. 2. There is a punishment, which is both a punishment, and a sinne: which is first their wilfull ignorance and blindnes, v. 17. *They haue not knowne the way of peace*: then their obstinacie, *The feare of God is not before their eyes*: *Gorhan*.

But this distribution may seeme to be too curious: we therefore will content our selues with this plaine enumeration of sinnes, which are here set downe by the Apostle. 1. He accuseth all men of iniustice, and vnrighteousnes, *there is none righteous*, v. 10. 2. Of ignorance and blindnes, *there is none that vnderstandeth*, v. 11. 3. Of apostasie and falling away from God to abominable idolatry, v. 12. 4. Of deceit and craft. 5. Of cursing and bitterness, v. 13. 6. Of cruelty, *their feete are swift to shedde blood*. 7. They are turbulent and enemies to peace, v. 17. 8. They are prophane, casting off all feare of God, v. 18. *Pareus*.

18. Quest. How none are said to be iust, seeing Noah and other holy men are reported to haue bene iust in their time?

1. *Origen* thinketh, that whereas the Scripture saith, *In thy sight shall no man living be iustified*, it is spoken by way of comparison, that none compared to God, are iust: and so *Lyrannus* thinketh, it is vnderstood *de iustitia perfecta*, of perfect righteousness: there may be *iustitia politica*, a politike and ciuill iustice, in liuing according to the rule of nature, and *iustitia legalis*, a legall iustice, in keeping Moses ordinances, but no perfect iustice. *Contra*. If this were the meaning, then they which are iustified by faith in Christ should be here also included: for they beeing compared to Gods perfect and exact iustice, can not be said to be iust: but the Apostle speaketh not of faith, he sheweth onely, what men are by nature. 2. And by the same reason, doe we also reiect an other interpretation of *Origen*, that no man liuing here is iustified before God, that is, in this life none can be pronounced to be iust: But although in the next world our iustice shall be perfected, yet it is begun here; otherwise we should

should neuer come there.

3. *Chrysostome* vnderstandeth this to be spoken onely of the Iewes, which are noted of three things: 1. That they all had transgressed. 2. They onely committed euill, and wrought no good. 3. They did it with all vehemencie and endeavour: so also *Anselme* thinketh, that Paul speaketh of the Iewes. 4. Some vnderstand contrariwise onely the Gentiles, and vncircumcised, *Greeke schol.* and *Theodoret* thinketh, that Psal. 14. there is a speciall reference to the rayling of *Rabsacah*, which is declared Isa. 36. But the words of the Prophet are general; and he intendeth by the Scripture to prooue, that all, both Iew and Gentile were vnder sinne. 5. *Ambrose* and *Augustine* thinke that these words are vttered onely of the euill and wicked sort, not of the righteous, so also *glosse ordinar.* But the Apostle generally concludeth of all, that they are vnder sinne, and that they had need of the grace of God.

6. *Pererius* mentioneth an other exposition, that some would haue it vnderstood of veniall, that is, the smaller offences, which no man liueth without, but euery one is subiect vnto: But the Apostle reckoneth vp afterwards many greiuous sinnes, as *their throat is an open sepulchre, their feete are swift to shed blood, &c.* these were not small offences, but most greiuous and grosse sinnes. 7. *Pererius* thinketh that this is spoken by an *hyperbole*, none are said to be iust, that is the most, so that a few onely are excepted.

8. But the Apostle vnderstandeth vniuersally all men, that there is none iust; as afterward he concludeth, v. 19. *that all the world be culpable before God:* and whereas some men are called and counted righteous, that is *ex gratia*, by grace: but yet by nature all both Iewes and Gentiles are sinners, that they can not by their owne works be iustified, but onely by grace and faith in Christ. *Fains. Tolet. annot. 10.*

9. *Origen* here maketh a question, how it could be said, that there was none neither among the Iewes, nor Gentiles, that did any good: seeing there were many among them, which did cloath the naked, feede the hungrie, and did other good things: he hereunto maketh this answer; that like as one that laeth a foundation, and buildeth vpon it a wall or two, yet can not be saide to haue built an house, till he haue finished it; so although those might doe some good things, yet they attained not vnto perfect goodnes, which was onely to be found in Christ. But this is not the Apostles meaning onely to exclude men from the perfection of iustice; for euen the faithfull & beleeuers were short of that perfection, which is required; he therefore sheweth what men are by nature, all vnder sinne, and in the state of damnation, without grace and faith in Christ: if any performe any good worke, either it is of grace, and so not of themselves, or if they did it by the light of nature, they did it not as they ought, and so it was farre from a good worke in deede. *Perer. num. 37. Tolet. annot. 10.*

19. Quest. Of the particular explication of the sinnes, wherewith the Apostle here chargeth both Iewes and Gentiles.

v. 10. *There is none righteous:* in the Psalme it is, there is none that doth good, but the sense is the same, for he that is righteous doth that which is good and he that doth not good, is not iust or righteous, so he prooueth the antecedent, by the consequent. *No not one:* though this be not in that place of the Psalme, according to the Hebrew, it is added for a more full explanation, to shew, that none are excluded: some vnderstand this of iustification by faith in Christ, there was none which beleeued in him: *gloss. interlin. Gorrhan.* but the Apostle sheweth, what euery one was by nature: otherwise there were alwaies some in the world, to whome the Lord gaue faith and beleefe in him.

v. 11. *There is none that vnderstandeth:* the Apostle omitteth here some words of the Psalme; for there it is set downe affirmatiuely, the Lord looked downe from heauen, whether any would vnderstand: but S. Paul keeping the sense, *Beza*, expresseth it by a negation: *Parus.* The Apostle condemneth them all of ignorance, which is the mother of prophannes: *Tolet* vnderstandeth this peculiarly of the Gentiles who were idolaters, and had not the right knowledge of God: some doe specially referre it to their ignorance concerning Christ, that they did not know him to be God. *gloss. interlin. Gorrhan.* But it is more general; they had no knowledge of God at all, no true and effectuell knowledge, which might bring them to the seruice and obedience of God. *Mart.*

There is none that seeketh God. This *Tolet* specially vnderstandeth of the Iewes, who though they knew God, yet they did not seeke him, to liue according to his commandment: but it is more general, comprehending both Iewes and Gentiles: some haue particular reference to Christ, that they did not seeke to know him, whom they might haue found

out to be God by his miraculous workes: *gloss. interlin.* But the Apostle comprehendeth more times, then that onely wherein Christ liued: *Lyranius* hath here a corrupt gloss: they did not seeke God, *per opera meritoria*, by the merit of their workes: but so God shall neuer be found: the prophannes then of men in generall is here set forth, that had no care to seek vnto God, and to depend vpon him, but they were addicted to themselves, and their owne lusts, conforming themselves vnto this present world, *Rom. 12.2. Gryneus.*

v. 12. *They haue all gone out of the way.* They fell away, beeing destitute of grace from the way which leaureth vnto life, vnto the broad way, that bringeth vnto euerlasting destruction: *Gryneus:* and they became vnprofitable, beeing cut off from God, as the branch from the vine, they could bring forth no fruit: *Tolet.* the Hebrew word signifieth to rot and corrupt, so they became as rotten and corrupt branches, *Pareus.* There is none that doth good, no not one: here none are excluded: some thus giue the sense, none sauing one, namely Christ, *gloss. interlin.* *Gorrhan*, and so *Augustine* before them: but the originall will not beare that sense: the words are, none vnto one, that is, no not one.

v. 13. *Their throat is an open sepulchre.* 1. They are *instar voraginis*, like vnto a gulph to destroy men, and therefore are compared to a sepulchre. 2. And an open sepulchre, *quod tetros spargit odores*, which sendeth forth stinking smells: so they doe vtter filthie and vaine words. 3. And they are likened to an open sepulchre, *quia vsus scelerum, verecundiam sustulit*, their custome in sinne hath taken away all shamefastnes and modestie, they are impudent in their sinne: *Origen.* 4. And as an open graue can neuer be satiate, but it receiueth one body after an other; so they doe still seeke to deuoure men, and as it were eate them vp, with their filthie and slanderous tongues. *They haue used their tongues to deceit:* where they can not openly deuoure, they attempt to doe it by craft and deceit: *gloss. interlin.*

The poison of aspes is vnder their lips. The biting and venomous tongue is thus resembled: 1. Because this serpent doth *morsu inficere*, infect and poison by biting. *Gryneus.* 2. It is *insanabile*, a poison incurable: *gloss. interlin.* *Pellie.* 3. And they are incorrigible and intractable, like as the serpent stoppeth the eares, and will not heare the voice of the charmer.

v. 14. *Their mouth is full of cursing and bitterness.* 1. Their mouth is said to be full, because *ex pleno oris vasculo*, out of their mouth, as a full vessell doe continually flow forth bitter and cruell words. *Origen.* 2. As they haue gall and bitterness in their heart, *Act. 8. 23.* so they doe vtter it with their mouth, *Gryneus.* 3. Thus the Apostle sheweth how they abuse all the instruments of speaking, their throat, their tongues, their lippes, their mouth, *Tolet.* 4. And as before they were giuen to flatterie and deceit, so they sometime brake forth into open blasphemy both against God and man. *Caluin.* 5. *Haymo* specially referreth it to the bitter and blasphemous words, which the Iewes vttered against Christ: charging him to haue a deuill, and crying out against him to be crucified.

v. 15. *Their feete are swift to shed blood.* 1. The Apostle hetherto alleadgerth those testimonies out of the Psalms, now he citeth the Prophet *Isay*; because in the mouth of two or three witnesses euery word shall be established: *Faius.* 2. By the feete are vnderstood their affections, as *Origen* expoundeth, *consilium quo agimus iter vite*, the counsell whereby we take in hand the trauell of this life: and hereby their readines is signified, vpon euery occasion to shed blood. *Tolet.* 3. As *Doeg* by his false tongue caused many innocent Priests to be slaine, *Gryneus.* 4. And, by this phraze, of shedding, is shewed, how they doe vilipend the blood of the Saints, powring it out as water. *Gorrhan.*

v. 16. *Destruction and calamitie are in their waies.* 1. Whereas the word is *συντριμμα*, contrition, *Origen* vnderstandeth it of their sinne and disobedience, whereby they doe *atrerere iugum domini*, cast off and beat in peices the Lords yoake: so also the *Greeke scholiast:* as by the way, he vnderstandeth life, so by contrition, sinne; whereby the life is worne, as the way is beaten with trampling. 2. Some vnderstand it passiuely of the destruction and calamity, which was brought vpon them by the Romanes: *gloss. interlin.* *Haymo*, *Gorrhan.* 3. But it is better taken actiuely, for the destruction and calamity, which they bring vpon others: they are the authors and deuifers of nothing but mischeife: *Gryn.* *Calv.* *Pare:* as the Romane histories doe write of *Hannibal*, who in his dreame following one, that was sent of *Iupiter* to be his guide into *Italie*, seemed to see behind him an huge serpent, deuouring and destroying all as he went: whereby was signified the horrible vastitie, which he should bring vpon *Italie*.

v. 17. *The way of peace they haue not knowne.* 1. *Origen* vnderstandeth Christ to be this way

way of peace, whom they acknowledged not: so also *Haymo, Gorran, gloss.* 2. But thereby is signified their turbulent nature, who delighted in warre, and filled the world with tumults and troubles: *Gryneus, Pareus*: and although some among the heathen did seeke to preserve the peace and tranquility of the common wealth, yet it did not help them any thing toward their everlasting peace. *Ofand.*

v. 18. *The feare of God is not before their eyes.* 1. As the feare of God is the beginning of true wildome, and piety, so the want of that feare giueth way vnto all impiety: and therefore, *sine retinaculo currunt ad malum*, they run into all kind of mischeife without any stay. *Lyrani.* These doe not say, there is no God, yet they doe not feare God: *August, ex Beda*: and so are giuen ouer to all impiety.

20. Quest. v. 19. *Whatsoeuer the Law saith: what is here understood by the law, and how diuersly this word is taken.*

Hierome epist. 151. noteth this word *Law*, to haue six seuerall significations in the Scripture: 1. It is taken precisely for the Law giuen by Moses, which contained both morall precepts, iudiciall, and ceremoniall: as *Ioh. 1. 17. The Law was giuen by Moses.* 2. The law signifieth not the precepts onely, but the historie of the old Testament: as *S. Paul* calleth *Abrahams* historie concerning his two sonnes, the law, *Gal. 4. 22.* 3. The book of the Psalmes is called the law, *Ioh. 15. 25. It is written in the law, they hated me without a cause.* 4. The prophesie of *Isai* is called the law: *1. Cor. 14. 21. In their law it is written, by men of other tongues, &c. will I speake vnto this people*: which testimony is taken out of *Isa. c. 28. 21.* 5. The spirituall sense and meaning of the old Testament is called the law: as the Apostle saith, *The law is spirituall*, *Rom. 7. 6* the law is taken for that naturall light which is imprinted in the mind by nature: as *S. Paul* saith, *c. 2. 14. The Gentiles which haue not the law, are a law vnto themselves.* Here then by the Law, the Apostle generally vnderstandeth the old Testament, as the book of the Psalmes, and the Prophets.

21. Quest. *It saith to them, which are vnder the law: who are here understood to be vnder the law.*

1. *Origen* taketh here the law, for the naturall law, vnder the which not onely the Iewes, but the Gentiles also are vnder: and this he would prooue by two reasons, 1. Because it followeth afterward, *that euery mouth must be stopped*: but the mouthes of the Gentiles could not be stopped by the written law, which was not giuen vnto them. 2. The Apostle also saith afterward, that by the law commeth the knowledge of sinne; which is not the written, but the naturall law: for both *Cain*, and the brethren of *Ioseph* did confesse and acknowledge their sinne, before yet there was any law written. *Contra.* 1. The Apostle inferreth not, that euery mouth is stopped by the written testimonies, but that generall word is vsed, least the Iewes should thinke themselves excluded: so then not that writing, but the thing written, that all men are sinners, serueth to stoppe all mens mouthes, and especially the Iewes: it conuinceth both Iewes and Gentiles; the Iewes both for the manner, because the written law, was giuen vnto them, and for that matter also, they were sinners: the Gentiles it conuinceth, for the matter, they were guilty of all these sinnes. 2. Though law be there taken generally both for the naturall and written law, by the which came the knowledge of sinne (and yet both *Cain* and *Iosephs* brethren had beside the naturall law, instructions receiued from their fathers:) yet in this place it is euident, that the Apostle meaneth the written and speaking law, *Whatsoeuer the law saith.*

2. *Origen* beside hath here an other strange conceit, he thinketh that not onely men, but Angels and spirits are here saide to be vnder the law, because they also haue a law and rule giuen them to be ordered by: but seeing the Angels are not saued by faith in Christ, which the Apostle treateth of here, and he saith directly, *that by the works of the law no flesh shalbe iustified in his sight*, the Angels can not be said to be vnder the law, for they are not in the flesh.

3. *Theodoret* here hath this distinction, that the law saith thus to them which are vnder the law, *sed non de ijs*, but not onely, of them: for the Prophets haue many comminations concerning the Egyptians, Babylonians, and other nations. *Pererius* also hath this obseruation, that whē as any prophesie is directed against other nations, they are touched by name: but those things, which are set downe in general, and absolutely without any such particular direction, doe properly appertaine vnto those who are vnder the law, &c. And although the Scripture make mention of other nations, yet the speciall intent thereof is to profit the Church of God: *Faim.*

4. Now the occasion of these words of the Apostle is this: the Iewes hearing these generall sentences, setting forth the iniquity of the world, might thinke, that the Gentiles were specially meant, and so shift them off from themselves: Therefore the Apostle sheweth, that these things were specially directed to the Iewes: and that by these three arguments. 1. From the relation, which the law hath to them, to whome it is giuen; it seemeth specially to concerne them: therefore, because the Scriptures wherein these things were found written, were giuen vnto the Iewes, to them they were specially directed. 2. From the end, *that every mouth shall be stopped*: if the Gentiles should be vnderstood, and not the Iewes also, then they might haue somewhat to glory in, and to exalt themselves against God: therefore, that all occasion of boasting should be taken away, euen the Iewes are conuincd by these testimonies to be sinners. 3. An other end is, that not onely all occasion of boasting should be taken away, but that the whole world should be found *ὡδὸν*, guilty and culpable before God: *Chrysostome* by this word vnderstandeth him, *qui sibi ipsi ad defensionem non sufficit*, who is not sufficient or able to defend himselfe: but it signifieth more, one that is guilty and subiect to condemnation: *Pareus*.

5. *Tolet* thinketh not this to be the occasion, to meete with such a secret obiection of the Iewes; for they could not be ignorant (saith he) but that whatsoeuer was written in the Scriptures, was spoken to them: but rather to shew the reason, why they could not be iustified by the law, because the law, which was giuen vnto them, condemned them: *annot. 11. Contra*. The Iewes did knowe that the Scriptures did speake vnto them, but not of them; they might flatter themselves, as though such things were vttered against the Gentiles: and therefore as *Augustine* saith, *in Iudaia confringenda erat superbia*, &c. the Iewes pride was to be taken downe: *exposit. epist. ad Galat.* and both these may very well stand together, that an obiection of the Iewes is met withall, and a reason also shewed, that the law which condemned them, could not iustifie them.

6. But the Psalme, whence the Apostle alleadgeth his first words, toucheth those which said, *there is no God*, Psal. 14. 1. but so did not the Iewes: *Hierome* answereth, they did confesse God with their mouth, *sed factis negabant*, but denied him in their workes.

23. Quest. *How no flesh is iustified by the workes of the law, v. 20.*

1. By the workes of the law: in that he decreeth iustification to the very workes, not to the persons or workers onely, it is euident, that the places before alleadged, as v. 10. *there is none righteous, no not one*, are to be vnderstood generally of all, and not of the most, as though some should be excluded, that did some good workes either among the Iewes or Gentiles: for euen the workes of the law, which they did, were not able to iustifie them: *Melancthon*.

2. By the workes, are not here vnderstood, those *qua praeipiuntur*, which are commanded and required by the law: for if a man could performe those workes, he should finde life thereby: but such, *qua praestantur*, which are performed of men, *Beza*: either before grace, which can not iustifie, because they can not be good, or acceptable to God without faith: or in the state of grace, which can not iustifie neither, because they are imperfect: *Pareus*.

3. By the law, here he vnderstandeth, both the naturall, whereby the Gentiles were conuincd and the written law, giuen to the Hebrewes: for the Apostle disputeth generally against both the Gentiles and Hebrewes, proouing them both to be transgressors of the law, and so not able to be iustified thereby: *Pareus*: and by the workes of the law, are vnderstood not onely the ceremonials, and iudicials, as the *ordinarie gloss*. but the morall workes, which the Gentiles did by the light of nature: for otherwise the Iewes onely should be excluded, whereas the disputation of the Apostle is generall both against Iewes and Gentiles: *Pareus*: *Tolet*.

4. The word *flesh* is diuersly taken in Scripture: it signifieth the humane nature of man, as Ioh. 1. 6. the word was made flesh: or the corruptible and mortall state of man, as when the Apostle saith, *Flesh and blood can not inherit the kingdome of God*: or the sinnerfull state and condition of man, in which sense it is saide, *They that are in the flesh cannot please God*: in which sense *Origen* would haue it taken here: that they which are carnall, not spirituall, are denied iustification by workes: but in this sense the meaning of the Apostle should be much peruered, who generally affirmeth, that there is no iustification for any by the workes of the law, but by faith: but yet the Apostle vseth this word *flesh*, to put man in minde of his fraile

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condition and state, beeing not apt of it selfe to bring forth any thing that is good: *Beza.*

5. To iustifie is taken three wayes: first, to make one actually and verily iust: so if any man could perfectly keepe the Law, he should thereby get an habituall and inherent iustice: secondly, it signifieth to be counted and declared iust, as wisdom is said to bee iustified of her children: and thirdly, it signifieth, to forgiue, discharge, and acquite sinnes: and so it is taken here, that no man is iustified by the workes of the law: that is, thereby findeth forgiuenesse of his sinnes, and so is taken for iust before God: but this iustification is by faith in Christ, by whom we are acquitted of our sinnes, and clothed with his righteousness: *Martyr.*

6. The Apostle addeth, *in his sight*: to shew a difference between iustification and righteousness before men, which may be attained vnto by workes, and the perfect righteousness, which God requireth: sometime this phrase, *in Gods sight*, is vsed to shew a difference betweene that righteousness which is but in shew, and hypocrisie, and that which is in truth: as in this sense, *Zacharie* and *Elizabeth*, are said to haue been iust before God, *Luk. 1. 6.* sometime it distinguisheth betweene the righteousness, even of good men, and the righteousness before God: as the Apostle graunteth that Abraham had wherein to glorie before men in respect of his workes, but not before God, *Rom. 4. 1.* and so the Apostle taketh it here: It is Christ onely that maketh vs holy and vnblameable, in the sight of God, *Coloss. 2. 2.* *Beza.* And further, these reasons may be yeilded hereof, why none can be iustified by workes in Gods sight, though before men they may: 1. In respect of the Maiestie of God, and most perfect puritie of his nature, before whom the very Angels doe couer their faces, and feete, *Isa. 6.* and the heauens are not cleane in his eyes, how much more is man abhominable, *Iob 15. 15.* 2. God looketh not vnto the outward shew, but to the inward disposition of the heart, which is perfect in none. 3. The law of God is spirituall, and requireth exact obedience of Gods commandements; so that he which offendeth in one is guilty of all, *Iam. 2. 10.* this perfection none can attaine vnto: *Pareus.*

Quest. 24. How the Apostle here denieth iustification by workes, seeing he said before, *c. 2. v. 13.* that the doers of the Law are iustified.

1. The ordinar. gloss. giueth this solution, *secundum ceremonialia intellige*, vnderstand this according to the ceremonialis: he thinketh that the Apostle speaketh here of the ceremoniall workes of the Law, whereby none are iustified: but in the other place of the morall workes, which doe iustifie: But the Apostle here euen excludeth morall workes, for of the morall law the words following are specially vnderstood, *By the Law cometh the knowledge of sinne.*

2. *Caietan* thinketh that the Apostle speaketh here of iustification before God, there of the iustice of works before men: but the very words of the text doe overthrow this interpretation: for euen in that place the Apostle speaketh of those which are righteous before God, which are not the hearers, but the doers of the lawe.

3. *Ambrose* to this purpose, *Lex temporalem habet iustitiam, fides aeternam*, the Lawe may giue a temporall kind of iustice, but faith an euermlasting: he thinketh that men are said here not to be iustified by workes, that is, without faith: but yet a temporall kind of iustice they might haue by the Law without faith: But the Apostle in both places, as hath been said. speaketh of true iustice and righteousness before God.

4. The moderne Papists tell vs here of two iustifications, the first which is by faith onely without workes; the second, which is by workes which proceed of faith and grace: of the first speaketh the Apostle here, as they thinke; and of the other in the former place, *Rom. 2. 13.* *Perer. disput. 8.* to the same purpose *Tolet.* that the Apostle speaketh here of works going before faith, which doe not iustifie, there of works which follow faith: the other do iustifie in increasing iustification which was begonne before by faith, *annot. 13.*

Contra. 1. This is but a Popish fiction of the first and second iustification: the Apostle in saying, *Rom. 8. 30.* *Whom hee iustified, hee glorified*, maketh but one iustification, after the which followeth glorification. 2. Euen the Apostle excludeth here the workes of the regenerate, which may appeare by these reasons. 1. Because there neede no question to be made of the workes of carnall men, which are euill, because they are without faith: there can bee no shewe at all, that such workes should iustifie. 2. The workes of Abraham were the workes of grace, which the Apostle excludeth from iustification, *c. 4. 2.* 3. This is the

reason, why workes cannot iustifie, that all occasion of reioycing may be taken away from men, and euery mouth may bee stopped: but now, if men might be iustified by their workes after they are called, and haue faith, they might glorie in such workes, by the which (they say) they doe merit. and which (in their opinion) proceede in part from mans owne free will.

5. Some thinke that the Apostle, Rom. 2. 13. speaketh *ex hypothesi*, by way of supposition, *That the doers of the Lawe shall be iustified*; that is, if any could keepe and performe the law, they should thereby be iustified: But here he simply denieth iustification to workes, because no man is able to keepe the Law, *Pareus*. This is a good distinction, and in other places it may well be receiued, where the Scriptures seeme to attribute much vnto the law, as he that doth these things shall liue thereby: But here it is not so fit, for in that place, Rom. 2. 13. the Apostle entreateth not of the causes of iustification, but onely sheweth who they are which shall be iustified, not hearers and professors, but doers and followers.

6. *Peter Martyr* saith, that when iustification seemeth to bee ascribed vnto workes, it must be vnderstood in respect of faith and grace, wherewith they are ioyned: as a man is said to be a reasonable creature, yet in respect of his soule onely, though he consist both of soule and bodie: yet it is faith properly that iustifieth, and not workes, which follow faith: But the Apostle doth not at all in that place, or any other, ascribe iustification before God vnto workes.

7. Wherefore the best solution is this, that here S. Paul disputeth indeed of the proper and true causes of iustification, which he simply denieth vnto workes, and giueth vnto faiths: but there hee sheweth who, and vpon what condition men are iustified, and who are not iustified, namely, such as hauing a liuely faith, doe bring forth the fruits thereof, and doe their endeauour to keepe the lawe are iustified: as the Apostle in the same sense had said before, c. 2. 6. that *God will reward euery man according to his workes*. And in the like sentie Christ shall say vnto the righteous in the day of iudgement, *Matth. 25. 34 Come yee blessed of my Father, inherite the kingdome prepared for you: for when I was hungred, yee gaue me meate*: he sheweth not the cause of their saluation, but the condition, state, qualitie of those which should be saued: to this purpose, *Faim*: See further before, c. 1. quest. 26. and controu. 7.

Quest. 25. *How by the law came the knowledge of sinne.*

1. The Apostle here confirmeth that which he said before, that none are iustified by the works of the law, by the contrarie vse of the law, because thereby commeth the knowledge of sinne: therefore iustice and righteousness is not attained thereby.

2. The law, *Origen* vnderstandeth of the law of nature: *Augustine* only of the moral law, *lib. de spirit. & liter. c. 8.* but indeed the law is vnderstood here in generall; both the naturall, for euen before the law written, by the law of nature, *Abimelech* knewe that adultery was sinne, *Gen. 20.* but the morall more, by the which came a more full knowledge of sin: likewise by the ceremoniall and iudiciall law sinne was manifested, but after a diuerse manner, *ex accidente*, accidentally, because the one was appointed in *expiationem*, for the expiation; the other in *penam*, for the punishment of sinne, *Tolet. annot. 14.*

3. Now diuerse wayes doth the written law, whereof the Apostle specially speaketh, reueale sinne. 1. *Ambrose* sheweth that before the law written, there was some knowledge of sinne, as he giueth instance in *Ioseph*, who detested the sinne of adulterie, to the which his mistresse inticed him: but it is so said, *quia lex ostendit peccata non impii futura*, because the law sheweth, that sinnes shall not goe unpunished: so also *Theodulus*. 2. And by the written law, *peccata clarius fuerunt cognita*, sinnes were more evidently knowne: and some were knowne to be sinnes, that were not so taken before, *leviora quãq. non cognoscebantur esse peccata*, the smaller sinnes were not knowne, as concupiscence, *Hierome*: as the Apostle saith, *Hee had not knowne lust, vnlesse the law had said, Thou shalt not lust: quadam etiam grauiora, &c.* and some things by the law were knowne to be greater, then before, *gloss. ordinari*. 3. *Oecumenius* thus expoundeth, because sinne was encreased by the knowledge of the lawe: for he that sinneth wittingly is so much the more a grieuous offender. 4. And before the lawe written, sinne was knowne as beeing against reason; but by the law it is discerned, as beeing against the will of God: and so the nature and qualitie of sinne, is more fully and perfectly knowne by the lawe, *Perer*. 5. And euen the knowledge of sinne before the lawe

Writ-

written, did issue out of the grounds and principles of the morall law which were imprinted by nature in the mind, *Fains.*

4. But whereas the law sheweth as well, what things are honest, and vertuous, as it discovereth sinne: the Apostle onely toucheth that vse of the law, which is to reveale sinnes both because it was more pertinent to his purpose, which was to shewe, that there is no iustification by the law, because thereby we have the knowledge of sinne: and for that men are more prone vnto the things forbidden in the law, then to the duties commanded: so that the law doth not so much teach our dutie to God and our neighbour, as that we do not performe that which is our dutie, *Beza.*

5. Now further, whereas the Apostle saith, *By the Law commeth the knowledge of sinne*, we must supply the word *onely*: not that the law doth nothing else but reveale sinne; for it iudgeth and condemneth sinne likewise: but here the opposition is betweene the knowledge of sinne, and the remission thereof: the law onely giueth the one, the agnition or knowledge of sinne, not the remission, *Perer.* by the law is *cognitio peccati, non consumptio*, the knowledge of sinne, not the consumption of sinne, *gloss.*

6. But it will be objected, that in Leuiticus there are oblations prescribed for sinne, and the Priest was to pray for such as had sinned, and it should be forgiven them: *Gorrhan* answereth, that it was onely a legall remission, *quoad poenam, non quoad culpam*: onely concerning the punishment of the lawe, not of the fault: But *Lyrannus* answereth better, that such sacrifice for sinne, was *protestatio Christi passuri*, a protestation or profession of Christ which was to suffer: so that such remission of sinnes, though it were vnder the lawe, yet was not by vertue and force of the lawe, but by faith in Christ: for the sinnes of the offenders were forgiven at the prayers of the Priests, which could not be heard, if they were not of faith.

7. It will here be further objected, that the politike and ciuill lawes of Princes intend more then the shewing of sinne, they also do helpe to reforme sinne, and reclaime men from it: therefore Gods law should doe more then manifest sinne. *Answ.* 1. Humane lawes do onely require an externall ciuill iustice, but the law of God discovereth the corruption of the heart, so that herein there is great difference betweene them, *Melanctih.* 2. Humane lawes may by proposing of rewards and punishments helpe to perswade and induce men, but they cannot instill or infuse obedience into the heart. 3. God also intendeth more then the revealing of sinne by his Law: for if any could keepe it, they should liue thereby: which while none is able to doe, yet the law beside the discovering of sinne, serueth as a Schoolemaster to bring vs to Christ; so that it is through mans owne infirmitie, that the law giueth not life: and it sheweth Gods power and wisdom, that turneth the law vnto our good, namely, to bring vs vnto Christ, which by our infirmitie is become vnto vs the minister of death.

8. So then there are two other speciall vses and benefits of the law, beside the revealing of sinne; the one that concerning faith, it is a Schoolemaster to bring vs to Christ; and touching manners and life, it sheweth vs the way wherein we should walke, *Mart.*

9. There is a double knowledge of sinne by the law: there is one which is weak and vnprofitable, which neither throughly terrifieth the conscience, nor reformeth the life: such was the knowledge, which the heathen had of sinne: as the Poets in their satyricall verses did set forth the sinnes of their times, but themselves followed them: there is an other effectuall knowledge of the lawe, whereby the soule is humbled: and this is of two sorts: either such as is ioyned onely with terrour of conscience, without any hope, such was the knowledge of sinne which Cain and Iudas had, that betrayed Christ: or it hath beside some lively hope and comfort, such was Davids agnition and confession of his sinne: But this comfort is no worke of the law, it is wrought in vs by the spirit of grace, *Martyr.*

Quest. 26. Of the meaning of these words, *The righteousness of God is made manifest without the lawe.*

1. *Ambr.* by the iustice of God vnderstandeth that iustice, wherewith God is iust *præstant promissa sua*, in keeping his promises: *Origen* taketh this iustice, to be Christ: rather it signifieth the iustice or righteousness which is by faith in Christ, so called, both because of the efficient cause thereof, namely God, who worketh it in vs: and in regard of the effect, because it onely is able to stand before God, *Caluin.*

2. *Without the Law.* 1. *Origen* here vnderstandeth the lawe of nature, and giueth this expof-

exposition: *Ad iustitiam Dei cognoscendam nihil opitulabatur lex nature*, the law of nature did help nothing at all to the knowledge of the iustice of God: but it was manifested by the written law of Moses: but the Apostle excludeth not here the written law: for then it were no consequent speach vnto the former, where the Apostle denied iustification vnto all works of the Law in generall: the same law then must be here vnderstood, which he treated of before, that is, generally both the naturall and written law. 2. *Augustine* ioyneth this word *without the law*, not vnto manifested, but vnto righteousness, so the righteousness without the lawe, he expoundeth, *sine adminiculo legis*, without the helpe of the lawe, *lib. de spirit. & liter. c. 9.* but this sense first *Beza* confuteth by the order and placing of the words, which stand thus, *Without the law is righteousness made manifest*, not *righteousnesse without the lawe*: as Saint *James* saith, *Faith without works is dead*, not *without workes faith is dead*: for in this transposing of the words, the sense is much altered: *Tolet* addeth this reason, that *righteousnesse without the law*, that is, the workes of the law, was knowne euen vnto the faithfull vnder the lawe, therefore the words *without the law*, must be ioyned rather vnto manifested, then to righteousness. 3. But yet *Tolet* is here deceiued, for he thus interpreteth, *absq; lege*, without the law, that is, *cessante lege*, the law ceasing and beeing abrogate, the Euangelicall faith was manifested: for although the works of the morall law are commanded in the Gospel, yet they bind not by reason of the legall bond or obligation, but by vertue and force of new institution thereof by Christ; But our Sauour saith directly, that he came not to destroy the Law and the Prophets, *Matth. 5. 17.* but if the morall law were first abrogated, though it were againe reuiued by Christ, it must first be dissolued. 4. *Ambrose* well referreth *without the law*, to manifested: but he seemeth to restraine it to the law of ceremonies: *sine lege apparuit, sed sine lege sabbati, & circumcisionis*, it appeared without the law, but without the law of the Sabbath & circumcision, and new Moone, &c. But in all this disputation the Apostle cheifly entreateth of the morall law, by the which specially came the knowledge of sinne. 5. Some referre this to the manifestation of the Gospel by the preaching of the Apostles, when the Gentiles were called, which had no knowledge of the law, *Mart.* and many also among the Iewes, which though they had not the law, yet cared not for it, as they say, *Ioh. 7. 48.* *Doth any of the rulers or Pharisees beleue in him, but this people which knoweth not the Law, Gerreb.* so they vnderstand, *without the lawe*, that is, without the knowledge of the law: But the Apostle speaketh of that iustice, which was manifested both to the Gentiles and the Iewes, which had yet the knowledge of the law.

6. *Grynus*, whereas the Apostle saith, first, that righteousness is revealed without the lawe, and yet immediately after he saith, hauing witnesse of the Lawe and the Prophets, would reconcile them thus: vnderstanding *lawe* in the first place of the letter of the lawe, which doth not set forth the iustice of God by faith, and in the other place the spirituall sense of the law.

7. But the meaning rather of the Apostle is this: that it is not the office of the lawe to teach faith: and that beside the law, there is an other doctrine in the Church concerning faith: which doctrine of saluation and iustice by faith, neither the naturall nor morall law can teach: and though in the time of the law, this doctrine of faith was taught the faithfull, yet the knowledge thereof came not by the law: And for the full reconciling here of the Apostle to himselfe, three things are to be considered: 1. That in the first place the law is vnderstood strictly, for the doctrine of the morall law, whether written or naturall, which doth not properly teach faith in Christ: afterward the law is taken for the bookes of Moses, wherein many Euangelicall promises are contained beside the legall precepts, *Beza annot.* 2. The law doth properly vrge workes, it doth not professedly teach faith, and yet it excludeth it not, *Pareus*: but accidentally it bringeth vs to Christ, as forcing vs when we see our disease to seeke for a remedie. 3. This doctrine of faith was manifested without the Law, that is, more clearly taught and preached at the comming of Christ, yet it was knowne vnto Moses and the Prophets, though more obscurely: for in that it is said, to be manifested, not made or created, it sheweth that it was before, though not so manifest, *Perer. disput. 10. Fains.* So then these words *but now*, doe both note the diuersitie of time, and they are aduersative particulars, shewing, that our iustice is not revealed in the law, but otherwise, and elsewhere.

Quest. 27. How the righteousness of faith had witnesse of the Lawe and the Prophets.

Fowre wayes are the Law and Prophets found to beare witnesse and testimonie vnto the Gospel of faith. 1. By the euident propheties of Christ: as our blessed Sauour saith, Ioh. 5. 46. *Moses wrote of me*: and S. Paul said before, c. 2. *Which he had promised before by his Prophets in the holy Scriptures*: and S. Peter saith, Act. 10. 43. *To him also giue all the Prophets witnesse*: such euident testimonies out of the law and Prophets are thete, which are cited by the Apostles, as that Rom. 10. 6. *The righteousness of faith speaketh on this wise, Say not in thy heart, who shall ascend into heauen? that is, to bring Christ from aboue, &c.* so the Apostle citeth an euident testimonie out of the 31. of Ieremie, Heb. 8. 8. how the Lord would make a newe testament with the house of Iuda: and many such testimonies in the new Testament, are taken out of the old.

2. A second kind of Testimonie, were the types and figures which went before in the old Testament: as the Paschall lambe, the Manna, the rocke, the cloud, did shadow forth Christ: likewise some acts of the Patriarkes and Prophets did prefigure out Christ, as Abrahams sacrificing of Isaac: Salomons building of the Temple: Ionas beeing in the bellie of the whale, with such like.

3. The sacrifices and oblations, and the blood of rammes and goats, did signifie the vnspotted lambe of God, that should be slaine for the sinnes of the world, *Martyr*.

4. The lawe also by the effect thereof did beare witnesse vnto Christ: as *Agustine* saith, *Lex hoc ipso, quod iubendo, & minando neminem iustificabat, satis indicabat*, &c. the law in this selfesame thing, that it iustified none in bidding and threatning, did sufficiently shewe, that man is iustified by the gift of God, &c.

Quest. 28. Of these words, v. 22. *The righteousness of God by the faith of Iesus Christ, vnto all, and vpon all.*

1. Here the Apostle toucheth first the efficient and principall cause of this righteousness, which is God, then the materiall cause Christ with his obedience both actiue and passiue, in performing the law, and bearing the punishment thereof for vs: then the instrumentall cause, which is faith: and the subiect, wherein this faith is seene, and vnto whom it belongeth, *euem vnto all, and vpon all*.

2. The faith of Christ is not here taken actiuelly, for the faith which Christ had, but passiuely for the faith, whereby Christ is had and possessed: And by faith here is not vnderstood a generall assent onely, or naked knowledge, but a firme perswasion of the heart, ioyned with a sure and certaine knowledge of things hoped for: as the Apostle ioyneth both together, Heb. 11. 1. defining faith *to be the ground of things hoped for*, there is the assurance & confidence: and *the euidence of things which are not seene*, there is the knowledge.

3. This faith doth not iustifie, *effectiue*, as working an habituall iustice in vs, nor *materialiter*, materially, as though faith it selfe were that, whereby we are iustified: but it iustificieth *obiectiue*, as it apprehendeth Christ, and *organice*, instrumentally, as it applyeth the righteousness of Christ, to them which beleue, *Pareus*.

4. Further, concerning faith, it differeth much from *opinion, suspition, science, or knowledge*: *opinion* though it incline vnto the truth, yet it is vncertaine and doubtfull, so is not faith: *suspition* giueth but a weake assent, but faith is a firme and sure perswasion: as *opinion* is an vncertainie of the iudgement, so is *suspition* in the will and assent, neither are in faith: knowledge bringeth a firme assent, but it is by demonstration of reason; now faith beleueth beyond reason: And of faith there are two kinds; one is a vaine and temporarie faith, which is fruitlesse, and without charities; as in the parable of the sower, some seed fell in stony and thorny ground; such faith iustificieth not: there is a lively and effectuall faith, which is onely in the Saints; and this is the true iustifying faith; which yet admitteth diuerse degrees, in some it bringeth forth thirtie, in some sixtie, in some an hundred fold: there are two impediments of faith, the one is curiositie, to seeke fully to comprehend the things which we beleue; the other is doubtfulnes to be vncertaine of them: Both these *Basil* toucheth writing of faith, *Ne contendas videre ea, quae procul reposita, neq. ea quae sperantur, ambigua statuas*, strive not to gaze vpon those things, which are set farre off, neither hold vncertaine the things hoped for, *Marr.*

5. Here it shall not be amisse to note the diuersitie of phraes which the Apostle useth, when

when he speaketh of faith: it is called the righteousness of God, c. 1. 17. and of or from God, Philip. 3. 10. righteousness by faith, c. 3. 22. and of faith, c. 5. 1. righteousness without works, c. 3. 28. the righteousness of faith, c. 4. 11. 13. righteousness in the blood of Christ, c. 5. 9. righteousness by the obedience of Christ, c. 5. 19. righteousness not our owne: Philip. 3. 9. righteousness imputed of God, c. 4. v. 6. 10.

6. And whereas it is added, toward all, and upon all. 1. Some do thus distinguish, that the first (all) noteth the Jewes, the second the Gentiles, *Oecumen*. some by the first vnderstand the Apostles, by the second those which were afterward called: *Anselm. super omnes*, vpon or aboue all, interpreteth, *supra captum omnium*, aboue the reach or capacitie of all: But this is rather doubled to shew, *neminem excludi*, that none of the faithfull are excluded, *Pareus*: and in that he saith aboue or vpon all, Gods ouerflowing iustice is signified, which ouerfloweth as waters, *Faius*. 2. But this vniuersall particle (all) must be restrained onely vnto those which beleue: for as *Ambrose* saith, *habet populus Dei plenitudinem suam*, &c. the people of God haue a certaine fulnesse, & *specialis quadam censetur vniuersitas*, and there is a speciall kind of vniuersalitie, when the whole world (of the elect) seemeth to be deliuered out of the whole world, &c. *de vocat. gent. lib. 1. c. 3.*

Quest. 29. What it is to be deprived of the glorie of God, v. 23.

1. *Origen* vnderstandeth these words, *effectiue*, by way of the effect: *quomodo auferet peccator gloriam Deo dare*, how should the sinner presume to giue glorie vnto God: the praise of God is not seemely in a sinners mouth. 2. *Oecumenius* taketh the word *ὑστερήσει*, literally, thus interpreting, they are left behind, *post tergum est gloria & beneficentia Dei*, the glory & beneficence of God, is behind thy backe: that is, Gods grace doth preuent thee: because a man is iustified freely without his owne works. 3. Some by the glorie of God vnderstand iustification, whereby Gods glorie appeareth, *Lyran. per quam gloriosus apparet*, by the which the Lord appeareth glorious: so also *gloss. ordinar. Hugo, Gorran.* 4. *Faius* by this glory vnderstandeth that image of God in righteousness and holinesse, after the which man was created: which man had blotted out by his fall: so also *Martyr* applyeth it to the corruption of mans nature. 5. *Theodoret* taketh this glorie for the presence of the grace of God: in which sense the arke of the couenant was called the glorie of God, because there he shewed himselfe visibly present: as when the Philistims had taken the Arke, it is said, *The glory is departed from Israel*, 2. Sam. 4. 22. 6. *Melancthon* by glorie would haue vnderstood, that grace, acceptance, and approbation, which men haue with God, beeing iustified by faith: so also *Osiander, Tolet, Caietan*, vnderstand *gloriam hominis apud Deum*, the glorie of man, that is his acceptance with God: and there is here a secret opposition betweene glorie with men, which we may attaine vnto by works, as the Apostle sheweth, c. 4. 2. and glorie with God: to this purpose also *Caluin* and *Piscator*.

7. Wherefore with *Chrysostome* we here vnderstand rather the glorie of eternall life: hee that offendeth God, *non ad eos pertinet, quibus ascribenda est gloria*, doth not appertaine vnto those, to whom eternall glorie shall be ascribed: and so *Beza* also well giueth the sense of the word *ὑστερήσει*, which is vsed of those which came short in the race, and cannot attaine vnto the marke or price, that is set before them: so also *Grynus*, they cannot attaine *ad metam vitam illius gloriose*, to the marke of that glorious life, which is set before vs in heauen: of this glorie the Apostle spake before, c. 2. 10. *To euerie one that doth good, shall be glorie, and honour*: the meaning then is, that all men by their sinne, are strangers, and as banished men from God, and his kingdome, which is not recoverable by mans workes, neither is there any way to come vnto God, and euerslasting saluation, but onely by faith in Christ: So that all religions, whatsoeuer are condemned beside the Christian faith, as not beeing able to bring vs vnto God, *Pareus*.

Quest. 30. Of iustification freely by grace, v. 24.

1. Here the Apostle expresseth all the causes of our iustification. 1. The efficient, which is the grace of God, that is, not the doctrine of the Gospel freely reuealed, as the Pelagians vnderstand it, nor the graces of the spirit infused, as the Romanists; but by the grace of God wee vnderstand, the free mercie and goodnesse of God toward mankind. 2. The formall cause and manner, is in that we are freely iustified without any merit of our owne: the word *superius*, freely, is sometime taken in an other sense, as *Galar. 2. 22. If righteousness were by the*

the law, then Christ died *διὰ ἡμῶν*, without cause: but here it signifieth freely. 3. The meritorious and working cause is Christ Iesus, who hath redeemed vs, and the instrumentall cause, is faith. 4. The end in respect of vs, is our saluation and iustification: in respect of God, the manifestation of his righteousness to his glory.

2. *Thorough the redemption.* 1. This word is taken improperly for any deliuerance out of daunger, as God is said to haue redeemed his people out of the thraldome and captiuiety of Egypt: but properly it signifieth such deliuerance, as when any thing beeing in an others occupying, is freed and exempted, by paying the price: and such redemption is either corporall, as when men are deliuered from externall and corporall bondage; or spirituall: such is our redemption by Christ: whose death, the price of our redemption, was in respect of the deed corporall, beeing historically done, but in regard of the effect and fruit it was spirituall, in redeeming vs from the spirituall bondage of sinne, the deuill, and hell. 2. This redemption is taken two waies, either properly for the very worke of our redemption purchased by the death of Christ: or for the effect thereof, the consummation of that worke of our redemption in euerlasting life: as it is taken, Rom. 8. 22. *Patrem.*

3. But it will be objected, that we are not freely iustified, seeing that Christ hath paid the ranfome for vs: how then is that said to be freely done, where a price is paid? *Ans.* It is free *ex parte hominum*, on mans behalfe, because no price for their redemption is exacted of them: but *ex parte Christi*, on Christs part it was not free, because he paid a most sufficient, and exact price for our redemption: So the Prophet saith, *Come buye without money*, Isa. 55. 1. they are said to buye saluation, because it is bought for them by Christ, and yet without money; because Christ hath paid the debt for them: *Tolet.* So in the worke of our redemption are seene both the iustice, and free mercy of God: the first, in that Gods wrath was satisfied by the death of Christ: the other toward vs, in that God hath giuen his sonne freely to die for vs.

31. *Quest.* How God is said to haue purposed or set forth Christ to be our reconcili-

ation. 1. *Whome God hath set forth or proposed:* *Ambrase* readeth, *disposed*, and some vnderstand it of the publike exhibiting and proposing of Christ in the preaching of the Gospel; *Tolet.* but this word rather sheweth the euerslating purpose and decree of God from the beginning of the world, to giue his sonne for our redemption: so is the word *προβέβηκε* taken Rom. 8. 28. euen to them, that are called of his purpose, *Faust.* And hence may two objections be answered: 1. How it might stand with the iustice of God, that his most innocent Sonne should die for others. *Ans.* This was Gods purpose from the beginning of the world: it was the decree of the whole Trinitie, that the Sonne of God should be the Redeemer of the world: yea and Christ also offered himselfe, 1. Tim. 2. 8. *Faust.* 2. Some object, how the death of Christ, and whence it should haue vertue to reconcile vs vnto God: what proportion is there betweene the infinite sea of mens sinnes, and the short death of Christ, that was not extended beyond three daies. *Ans.* The vertue of Christs death dependeth of the purpose of God: he so appointed, decreed, and purposed, that by this meanes the world should be redeemed: the Lord in his infinite power, could haue appointed other meanes, but he thought none fitter for the recouering of our decayed estate: *Patrem.*

2. Christ is called *ἱλαστήριον*, the reconciliation: which some thinke may be taken in the masculine gender, that he is our reconciliator; *Tolet. annot.* 21. where there is a manifest allusion vnto the propitiation of the Arke, which was called *cappareth*, the propitiatorie: Christ was then signified by that golden propitiatory, which covered the Arke, from whence the Lord deliuered his oracles. *Origen* is here somewhat curious in his typicall applications: by the gold vnderstanding the purity of Christ, by the length & breadth, his diuinity and humanity: but I omit them as too curious obseruations: *Beza* thinketh, that the Apostle in saying whome God *προέβηκε*, hath proposed, alludeth vnto the propitiatory, which was then kept within the vaile, but now is publikely proposed, and exhibited, that vaile beeing remooued: but the Apostle, in this word *proposed*, hath reference rather to the purpose and counsell of God, as is before shewed.

3. *Through faith in his blood*: 1. By blood is understood by a *synecdoche*, the whole sacrifice of Christ, which was the consummation of his obedience: And hee *faith in his blood*; that is, by his blood, as the instrument of our redemption: for there are two instruments of our redemption; one on Christs part, his death and shedding of his blood; the other on ours, which is our faith, *Mart.* these words in his blood, some doe referre vnto the word *reconciliation*, *Theodoret*, *Anselme*, *Tolet*: some vnto the next words before, (*through faith*), as the Syrian interpreter: But it may very well be ioyned with both, that our reconciliation was purchased by Christs blood, and Christs blood cannot profit vs, vnlesse we beleue it to haue beene shed for vs, *Pareus*.

32. *Quest.* How we are said to be iustified freely, seeing faith is required, which is an act in the beleuer.

1. This obiection may further be vrged thus: that is freely bestowed, which is conferred without any help or worke in the receiuer: seeing then a man must bring faith, which is a worke of the will, how is he said to be iustified freely?

Ans. 1. *Tolet* first hath this answer, that we are said to be iustified freely through faith; because faith is the free gift of God: and it is giuen vs freely to merit our saluation by faith: But he himselfe misliketh this answer: for to be iustified freely, and by the merit of faith in any other gift, it can not stand together: for where merit and worke is, the wages is not counted by fauour, and so freely, but by debt, *Rom.* 4. 4.

2. The better answer then is, that we are iustified freely, although the condition of faith be required; because faith doth not iustifie, *ut actus quidem noster est*, as it is an act of ours: but all the vertue thereof proceedeth from the object: as the Israelites beeing healed by looking vpon the brasen serpent, obtained not their health, by the very act of opening their eyes, but by the object, which they beheld, which was the serpent: And like as when a rich man giueth his almes vnto the poore, though he stretch out his hand to receiue it, yet is it said notwithstanding to be a free gift. *Tolet. annot.* 20. 3. But adde here further, that as when a blind man putteth forth his hand, but he that giueth it is faine to direct it, to receiue the almes: or if a man haue a weake and withered hand, which he is not able to stretch out, vnlesse the other that giueth doe lift it vp: in this case euery way the gift is free: So our will is not of it selfe apt to beleue, or will any thing aright, vnlesse the Lord direct it: faith then beeing both the worke of God in framing our will, and faith receiuing all the verue from the object which it apprehendeth, namely Christ: it remaineth, that faith notwithstanding, we are iustified freely. *Fains*.

33. *Quest.* v. 25. To declare his iustice or righteousness, what iustice the Apostle understandeth here.

1. *Chrysostome* vnderstandeth the declaration of Gods iustice by the effect thereof: like as God declareth his riches, not that he is rich in himselfe, but in making others rich: and his power, not in that he euer liueth himselfe, but in raising others to life: so his iustice is declared, not in beeing iust in himselfe, but in making others iust. But this iustifying of sinners is a worke of Gods mercy, not of his iustice.

2. *Theodoret* herein will haue Gods iustice to be manifested, because he did sustaine the sinnes of the world, with patience, forbearing to punish them: but this likewise was an effect of his goodnes and mercie, not of his iustice.

3. *Ambrose* vnderstandeth this iustice of God in keeping and performing his promise: but the iustice of God is not here to be taken in a diuers sense, then before v. 22. *the righteousness of God by the faith of Iesus Christ*.

4. Some doe take the iustice of God here, for his goodnes, mercy, and clemencie: as the Prophet David vseth to pray, *Iudge me according to thy righteousness*, that is, by goodnes, *Pareus*: but this seemeth not to be so proper here.

5. Some vnderstand the iustice of God, in not leauing sinne unpunished, *Lyran.* it was the iustice of God, that the price of our redemption should not be paid otherwise, then by the blood of Christ: but this is not the iustice of faith, which the Apostle spake of before.

6. Therefore this iustice, which the Lord manifested and declared, is none other but the righteousness of faith, before touched: and as the words here following doe shew, *by the forgiveness of sinnes*: God reuealed and manifested this to be the true iustice, whereby men are iustified before him, euen the righteousness of faith: so *August.* lib. de spir. & lit. cap. 13. *Anselme*, *Tolet*, *Osiander*.

34. Quest. What is meant by finnes that are past, v. 25.

1. Some think that this is vnderstood of the fathers in the law, which were kept in *Limbo*, who though thorough remission of their finnes, they were freed from punishment, yet they were not receiued vnto glory: *gloss. ordin. Gorrhan*. But *Tolet* confuteth this interpretation, (though he allow the opinion) as not agreeable to the Apostles mind, for the words are not to be so limited and restrained: but generally the Apostle vnderstandeth such finnes as he spake of before, v. 23. *All haue sinned, and are deprived of the glorie of God*. And if the finnes were not yet remitted vntill Christs comming vnto the Patriarks, they could not be freed, no not from the punishment. 2. The *Novatians* vnderstand those former finnes, which were passed, of finnes going before vocation and iustification, denying all remedie vnto finnes committed afterward: But this were to make the death of Christ of small force, if there were no place for forgiuenes, euen after one is iustified: David fell into those two greiuous finnes of murder and adultery after he was called, and yet was restored againe. 3. *Catharitus* with other Romanists, vnderstand likewise finnes going before iustification and baptisme: the rest that follow after, they say must be purged by other meanes, as by repentance and satisfaction: But the Apostle speaketh generally of all finnes, *If any man sinne, wee haue an aduocate with the Father, Iesus Christ the iust*, 1. Ioh. 2. 2. Christ is our aduocate as well for finnes before baptisme, as after: but see more for the confutation of their error among the Controuersies. 4. The Apostle then compareth not the persons, but the finnes and the times, and sheweth, that euen the finnes committed vnder the law, and from the beginning of the world, were redeemed by no other way, then by faith in Christ: God by his patience did forbear to punish those finnes, as not imputing them, because of the Redeemer which was to come. Agreeable hereunto is that place, Heb. 9. 15. *For this cause is he the Mediator of the new Testament, that through death, which was for the transgression in the former Testament, they which were called might receiue the promise of enerlasting inheritance*: By conference of these places together, it is euident, that by finnes that are past are meant, not the finnes going before baptisme, or iustification, but the finnes committed vnder the old Testament, to shew that there was no remission of finnes from the beginning of the world, but by faith in Christ. And this further appeareth, because the Apostle saith, v. 26. *to shew at this time his righteousness, &c.* he setteth the present time of the Gospel, and the reuelation of grace against the former times.

35. Quest. Why the Apostle maketh mention of finnes past.

Now the Apostle so extendeth the effect and fruit of our redemption by Christ, vnto the finnes passed, as that the finnes present, and to come also, shall be by vertue thereof remitted: but he maketh mention onely of the finnes past and before committed by these reasons.

1. Hereby the Apostle sheweth the imbecillity of the law of Moses, and the ceremonies thereof, that they were *expiationes non vera, sed umbratiles*, not true expiations, but onely in shadow, *Pareus*: as the Apostle saith, Heb. 9. 9. *That those gifts and sacrifices could not make holy concerning the conscience*: and so *Thomas* yeeldeth this reason vpon this place, *God remitted the finnes before passed, quæ lex remittere non potuit*, which the law could not remit.

2. *Adamus Sasbout* addeth, that the Apostle maketh mention onely of former finnes, to signifie, *non deinceps viuendum esse peccatis, sed iustitia*: that we should not liue afterward vnto sinne, but vnto righteousness: for it were a signe of great vnthankfulnes, hauing receiued so great a benefit in the forgiuenes of sins past, if we should esloone fall into the same againe.

3. *Pererius* giueth two other reasons, first, that because it seemed an hard and impossible thing, that finnes before done should be remitted by the Redemption of Christ following many yeares after: for the cause must be *secundum existentiam*, hauing a being before the effect: therefore the Apostle to take away this scruple and difficulty, maketh expresse mention of precedent finnes, to the which the vertue of Christs death was applied by faith.

4. But *Pererius* other reason is false and friuolous: that those former finnes are mentioned to shew, that there was no full remission of them: for though they were remitted *quantum ad culpam & pœnam æternam*, in respect of the fault and euerlasting punishment: yet the fathers vntill Christ comming were kept in *Limbo*, and had no entrance into heauen. But seeing by the blood of Iesus their finnes were remitted, they also by the vertue of the same blood had power to enter into heauen: as the Apostle saith, Heb. 10. 19. *By the blood*

*Perer. dia
sput. 75. nu.
mer. 73.*

of Iesus we may be bold to enter into the holy place. And againe, v. 14. he saith, *With one offering hath he consecrated for euer, them that are sanctified*: if then the beleeuing fathers of the old Testament were sanctified by Christs blood, they were consecrated for euer, that is perfectly: but more followeth afterward of this matter among the Controuersies.

5. The true reason therefore, why the Apostle giueth instance in sinnes, which were past, is to shew, that from the beginning of the world, there was no remission of sinnes, from Adam vnto Moses, and from Moses vnto Christ, but onely by faith in his blood: And therefore Iohn Baptist pointeth at Christ, and saith, *Behold the Lamb of God, that taketh away the sinnes of the world*: Some doe alleadge that place, Apoc. 13. 4. *Whose names are not written in the booke of life of the Lamb, which was slaine, from the beginning of the world*: Pareus, Fauius: but this place seemeth not to be so fitly alleadged to that purpose: for these words, *from the beginning of the world*, are rather to be ioyned with the former words, *whose names are not written in the booke of life, &c. from the beginning of the world*: so Aretus distinguisheth, whom Beza and Pererius follow: And so are the words ioyned, c. 17. 8.

6. And further, as hereby is expressed, that all the sinnes of such as beleued were remitted in Christ which were done before, so much more the sinnes of the age then present, and which should be committed afterward, are given by no other way: as the Apostle saith, Heb. 13. 8. *Iesus Christ yesterday, and to day, and the same also is for euer*. Pareus.

36. Quest. *How God is said to be iust, and a iustifier of him which is of the faith, &c. v. 26.*

1. Some vnderstand this iustice of God generally of his holines, vprightnes, integritie, which appeared in the worke of our redemption throughout, Pareus: wherein most of all shined forth the power of God; his wisdom, and benignity vnto man: his power in iustifying the wicked, which was no lesse worke, then in first creating him: his wisdom in iustifying him by the death of Christ: so fit and conuenient a meane for the reparation of man: his benignity appeared, in beeing so mindfull of man, as to appoint a way for his redemption: Hugo.

2. Ambrose doth vnderstand God to be iust, that is, faithfull in keeping his promises: so also Beza.

3. Some thus interpret: iust, that is, *benignus & bonus*, good and gracious: Osiand. but Gods iustice is one thing, his clemency an other.

4. Tolet vnderstandeth God to be iust, in that he would not be satisfied for the sinne of man, *non accepto pretio sanguinis*, vntles he had first receiued the price of Christs blood: so also Pareus.

5. Occumenius applieth it to Gods iustice, which should be shewed in the iust punishmēt of those, which should refuse grace offered: but the Apostle speaketh of the time present, not to come.

6. The meaning then is this: *that he might be iust*, that is, appeare and be acknowledged onely to be iust, and all men lyars, that is, sinners and vniust, as he saide before: and as he is iust in himselfe, so this iustice is communicated vnto vs by faith in Christ: to this purpose Calvin, Bucer, Pellican. so also the interlin. glosse, *that he might be iust, aliter non posse ipsum inuare*, otherwise he could not help to iustifie others, if he were not most iust in himselfe: God then is onely iust in himselfe, and as he is the fountaine of all iustice, so he doth iustifie others, by that way, which he hath appointed, namely by faith in Christ.

37. Qu. *How reioycing is excluded not by the law of works, but by the law of faith.*

1. There are two kinds of reioycing, one is in our redemption purchased by Christ, whereof the Apostle speaketh, 1. Cor. 1. 31. *He that reioyceth, let him reioyce in the Lord*: there is an other reioycing in man: as the Apostle saith in the same place, v. 29. *that no flesh should reioyce in his presence*: of the latter kind of reioycing, which is in mens works, speaketh the Apostle here.

2. But the ordin. glosse vnderstandeth this *de laudabili gloriatione*, of the commendable reioycing, and by *excluded*, he vnderstandeth, manifested or expressed, as goldsmiths doe exclude and set out the stones set in siluer: but this is a very vnfit interpretation: the reioycing, which the Apostle will haue here excluded, is the reioycing before men, as he sheweth afterward, c. 4. 2.

3. By the law of works, he vnderstandeth not onely the ceremonials, and iudicials of the law, which are abolished vnder the Gospel, as Lyranus, but the morall also: for the Apostle shewes,

shewes, c. 4. 2. that Abraham might reioyce in works before men, but not with God; where he meaneth works of the morall law: for the ceremonies were not yet instituted.

4. Neither by the law of works, doth the Apostle vnderstand such workes as are done without faith, and by the law of faith, the law of workes with faith: but he excludeth all workes whatsoever: for seeing that such workes (they say) proceed partly of freewill, then this reioycing should not be taken away: for where the freewill of man worketh, there is merit, and where there is merit, there is reioycing. *PARENS.*

5. By the law of workes, and the law of faith, is vnderstood the rule and doctrine of workes, and the rule and doctrine of faith: for in the Hebrew phrase, the law is taken for the strength of a thing, for doctrine or direction, as afterward c. 7. he saith, the law of the spirit, the law of the members, the law of the minde. *Mart. Faius.*

6. And Moses law is called the law of workes, not because it onely contained the precept of workes, but gaue no power or grace to doe them: as *Tolet. annot. 27.* for neither doth the Gospel giue power by fulfilling of the law to attaine vnto saluation: but it is called the law of workes, because it required workes and keeping of the law vnto saluation: for the Gospel also commandeth workes, but not with condition thereby to be saued: it is called the law of faith, because it requireth onely the condition of faith vnto saluation, it saith, beleeue, and thou shalt be saued. *Faius.* And whereas it will be objected, that diuers had faith vnder the law, the answer is, that they had it not by the law, but by the spirit of grace giuen vnto them. *Faius.*

7. And whereas the Apostle had said before, v. 20. by the law commeth the knowledge of sinne: it seemeth that euen reioycing is excluded by the law of workes also, which the Apostle denieth, seeing the law doth not helpe to iustifie, but condemneth: But we must consider, that here the Apostle speaketh of the law of workes, not in respect of our weaknes, that are not able to keep it, but in regard of the institution thereof, which promisetli life and saluation to those, that keep and obserue it: *Caluin.* The next verse beeing the 28. see handled at large, with the questions thereout arising, among the controu. *contr. 14. to contr. 22.*

38. Quest. Of the difference betweene these two phrases, *of faith, through faith, v. 30.*

Whereas the Apostle saith, it is one God, which shall iustifie the circumcision of faith, *ex fide*, and the vncircumcision, *sine fide*, through faith: this difference of phrase is diuersly scanned. 1. *Origen* thinketh the Iewes here called the *circumcision*, to be said to be iustified of faith, because *initio ex fide sumpto, &c.* they beginning of faith, are perfected by the fulfilling of workes: and the vncircumcised Gentiles are said to be iustified through faith, *quia à bonis operibus exorfi*, because beginning with good workes they are perfected by faith: But *Origen* is herein both contrary to the Apostle, who concluded, that a man is iustified by faith (onely) without the workes of the law; and to himselfe, who had said a little before, *fidem solam sufficere ad salutem*, that faith onely sufficeth to saluation.

2. *Gorham* sheweth a more reasonable difference, that the Iewes are said to be iustified of faith, the Gentiles through faith; because vnto the Iewes, faith is both *terminus à quo*, & *ad quem*, the terme, where they begun their iustification, and where they ende: but in the Gentiles it is onely *terminus ad quem*, the terme, vnto the which they tend, and where they ende: and *Caluin* seemeth to say as much in effect, that the Iewes *nascuntur gratia heredes*, are borne as it were the heires of grace; but to the Gentiles it is *aduentitium fœdus*, a couenant happening vnto them other wise: But in this sense (of faith) should be ioyned to *circumcision* not to *iustified*: and if the Iewes were of faith, then they needed not to be iustified againe through faith.

3. *Faius* hath the like conceit; that by the circumcised of faith, the Apostle meaneth the beleeuing Iewes, which are said to be of the faith, and so he would haue this particle againe repeated, that the vncircumcision (of faith) are both iustified through faith: but then the sentence should be very imperfect: and of faith must be ioyned to *iustifie*, as appeareth, v. 28.

4. *Tolet* thinketh, that although sometime these prepositions, *ex*, and *sine*, of, and through, signifie the same thing, yet here the Apostle giuing the one to the Iewes, and the other to the Gentiles, seemeth to make some difference betweene them, least he should seeme to confound the Iewes and Gentiles together: *Tol. annot. 28.* But the Apostle in this matter of iustification maketh both Iewes and Gentiles equall, howsoeuer he otherwise denieth not vnto the Iewes their prerogatiues.

5. Wherefore, in this place it seemeth rather that the Apostle meaneth the same thing, to iustifie *of faith*, and *through faith*, and *by faith*, v. 28. as the Apostle saith, c. 11. 36. *of him, and through him are all things*; not insinuating by this diuersity of phraise, any different thing in God; and further, as the circumcised Iewes are here said to be *in newes*, of the faith, so are the Gentiles, Gal. 4. 7. Thus much therefore the Apostle signifieth, that as there is no difference between these two, to be iustified *of faith*, and *through faith*; so neither in this behalfe is there any difference between the iustification of the Iew and Gentiles. *Caluin.*

6. Peter Martyr noteth here how the Grecians standing vpon the curious and nice distinction of these two prepositions, *ex*, *of*, and *per*, *through*, dissented from the Latine Church about the proceeding of the holy Ghost: they would haue the spirit to proceed *ex patre per filium*, of the Father by and through the Sonne: but the other to take away this difference, affirmed, that he proceeded *ex patre & ex filio*, both of the Father, and of the Sonne.

39. Quest. How the law is established by the

doctrine of faith.

1. Origen and Theodoret thinke that the law is established by faith, because the law did write of Christ, and commanded to beleue in him: as Deut. 18. *A Prophet shall the Lord God raise from among your brethren like vnto me, &c.* But the Euangelical promises contained in the old Testament, belong rather vnto the Gospel, then the Law.

2. Ambrose vnderstandeth it of the performing and fulfilling of the ceremonies: *mystica & ceremonialia spiritualiter implentur*, the mysticall ceremonies of the law, are spiritually fulfilled; gloss ordinar. to the same purpose Hierome: the law is established, when it appeareth, that one Testament succeeded another, one circumcision another, and spirituall things succeed carnall, &c. But it is euident that the Apostle specially meaneth the morall law, by the which commeth the knowledge of sinne, v. 20.

3. Chrysostome giueth this sense, *quia fides voluntatem legis statuit*, because faith establisheth the will and intent of the law: for the intendment of the law, was to iustifie men by the works thereof: now that which the law could not doe, faith effecteth. But in this point of iustification, faith rather is contrary to the law, for one requireth the condition of workes, the other onely of beleeuing.

4. Beza and Pareus in these two points will haue the law established, first because Christ satisfied the punishment of the law in dying for our sinnes, according to the sentence of the law, *thou shalt die the death*: and in that Christ by his perfect obedience hath fulfilled the law: But it seemeth that the Apostle speaketh in generall of the establishing of the law in all the members of Christ, and not in Christ their head onely.

5. Therefore in these two things rather is the law established; because by it commeth the knowledge of sinne, and the law is a schoolemaster to bring vs vnto Christ, it sheweth vs our disease, and sendeth vs to the Physitian; *Fains, Saibour*: but because this is not the proper effect of the law, otherwise then by reason of our infirmity; the Apostle is to be vnderstood to speake of the practise and obedience of the law, which Christ requireth of the faithfull, who though they doe not looke thereby to be iustified, yet by the spirit of sanctification are enabled to walke according to the same: as the law commandeth that we should loue the Lord with all our heart, and our neighbour as our selfe: these precepts euery Christian is bound to keep. And in this sense our Saviour specially saith, Matth. 5. *I came not to dissolue the Law, but to fulfill it*: so Origen, *omnis qui credens Christo bene agit, &c. vinendo legem confirmat, &c.* euery one which beleueth in Christ, and doth well, doth confirme the law by his life: to the same purpose Augustine; *fides impetrat gratiam, quae lex impletur, &c.* faith obtaineth grace, whereby the law is fulfilled, &c. the Gospel giueth grace, whereby men are directed to liue and walke according to the law.

Add hereunto, that without faith it is impossible to keepe the law; or any part thereof: as the law commandeth vs to loue God with all our heart, but no man can loue God, vnles he first know him and beleue him. Againe, the law commaundeth the worship of God, whereof inuocation is a part: but none can call vpon him, vpon whome they haue not beleued, Rom. 10. *Mart.*

6. Other expositions there be of this place: Caietane saith, that faith doth establish the law, because by faith we beleue, that God is the author of the law, without which faith it would be of no greater authority with men, then the laws of *Lycurgus* and *Solon*.

7. Catharinus a Popish writer, herein would haue the law holpen by the Gospel, because

cause those things, which were handled obscurely in the law, are manifested openly in the Gospel: the lawe was kept then through a servile feare, but now vnder the Gospell for the loue of iustice: But leauing those and other expositions, I insist vpon the fift before alleadged, as most agreeable vnto S. Paul.

8. Now then whereas the Apostle in some places speaketh of the abrogating of the law: as Heb. 7. 12. *If the Priesthood be changed, there must of necessitie be a change of the lawe:* and v. 8. *The commandement that was afore is disanulled, because of the weakenesse thereof, and vnprofitablenesse, &c.* he is not herein contrarie to himselfe; for either the Apostle speaketh of the ceremoniall law, as in the first place, but it is the morall law which is established by faith: or hee meaneth that the vnprofitable ende of the morall law, which was to iustifie men, is abrogated: but here he speaketh of an other end, and vse of the law, which is to be a direction vnto good life: in which sense the law is established.

9. Thus the Apostle hath answered this obiection, least hee might haue seemed to abrogate the law, because he denieth vnto it power to iustifie, vnto this obiection he maketh a double answer; first in denying that he doth not take away the effect of the lawe: for where one end of a thing is denied, all are not taken away: secondly, he answereth by the contrary, he is so farre from abrogating or disanulling the law, that contrariwise he doth establish and confirme it, as is shewed before.

4. Places of doctrine.

Doct. 1. *Of the preheminance or prerogative of the Church.*

v. 1. *What is the preferment of the Jew, &c.* Here occasion is offered to consider of the preheminance and excellencie of the Church, which consisteth in the consideration of the dignitie, state, and blessings, wherein it excelleth other humane condions and states: This excellencie and preheminance of the Church, is either of nature or grace: but by nature all men are the children of wrath, one as well as an other, Ephes. 2. 3. therefore all the prerogative of the Church is of grace.

This prerogative is either common to the old Church of the Iewes, and the newe of the Christians, or proper and peculiar: the common is either internall, in their vocation, iustification, sanctification by the spirit; or externall, in their publike profession of religion, and adoption to be the people of God, with their externall directions, by the word and sacraments vnto saluation.

The peculiar and proper prerogative of the old Church is considered, 1. In their state, that they were a people seuered from the rest of the world, and ioyned vnto God by a solemne couenant. 2. In the blessings, wherewith they were endued, which were partly spirituall, as the Scriptures of the Prophets were committed vnto them, they had the legall sacraments of circumcision, and the Paschal lambe, the Priesthood of Leui: partly temporal, as the inheritance of Canaan, which was tied vnto Abrahams posteritie.

The prerogative peculiar vnto the Church of the newe Testament, consisteth 1. In their state, in being an holy people, taken out of the rest of the world, and consecrated to the worship of God. 2. In their blessings, partly perpetuall, as the doctrine of the new Testament, the Sacraments, baptisme, & the supper of the Lord: partly temporal, as the gift of tongues, and miracles, which the Church had for a time, for the necessarie propagation of the faith, but are now ceased, *ex Pareo*.

Doct. 2. *Of the vtilitie and profit of the diuine oracles.*

v. 2. *Vnto them were committed the oracles of God:* The Scriptures called here the diuine oracles are profitable to diuerse ends. 1. *Illuminant intellectum*, they doe lighten the vnderstanding: Psal. 19. 8. *It giueth light vnto the eyes.* 2. *Inflammant affectum*, they inflame the affection: as Luk. 24. 32. the two disciples said betweene themselues, *Did not our hearts burn within vs, while he talked with vs by the way.* 3. *Mundant culpam*, they doe cleanse the fault: as Ioh. 15. 3. *Now are yee cleane thorough the word, which I haue spoken vnto you.* 4. *Conseruant contristitiam*, they doe comfort against heauinesse. 5. *Roborant ad patientiam*, they do strengthen vnto patience: both these the Apostle sheweth saying, Rom. 15. 4. *That wee thorough patience and consolation of the Scriptures might haue hope.* 6. *Frangunt cordis duritiam*, they break the hardnesse of heart, Ierem. 23. 29. *Is not my word like an hammer, that breaketh the stone?*

7. *Protegent contra tentationes*, they defend and protect against the tentations of the deuill, *Prou. 20. 5. Every word of God is pure, it is a sheild, &c. Ephel. 6. 17. The sword of the spirit is the word of God, Gorrhan.*

Doct. 3. *Of the combination betweene God and his Church.*

v. 3. *Shall their vnbeleefe make the faith of God without effect?* Here are to be considered *triumporum paria*, three paire of yoakes and bands as it were, betweene God and vs. 1. The covenant and entercourse is betweene God onely and his elect, as *Act. 13. 48. They beleened as many as were ordained to eternall life*: God hath a speciall care of their saluation, that are ordained vnto life. 2. There is a mutuall relation betweene the faith of God, and the elect; the elect are by faith perswaded of the faith of God, and the truth of his promises. 3. On Gods behalfe there is offered his word; on our part it is required, that we should keepe that worthe thing which is committed vnto vs, *2. Tim. 1. 14. Grynus.*

Doct. 4. *That the Sacraments depend not of the worthinesse of the Minister.*

As the Apostle here saith, *Shall their vnbeleefe make the faith of God without effect?* howsoever the Minister be disposed, the Sacraments want not their force and efficacie: because they depend vpon the truth of God, which the incredulitie or misbeleefe of man cannot make voide, *Martyr.*

Doct. 5. *There are alwaies some vnbeleeuers and incredulous persons in the Church.*

Shall their vnbeleefe, &c. Then it followeth, that as there were some vnbeleeuers euen among the Iewes, so there are still such carnall men and hypocrites in the Church: and yet it ceaseth not to be a Church: we should not therefore be afraid, when wee see carnall men, and euill liuers to remaine within the Church: but consider, that such there must be, as the Apostle saith, *That they which are approoued may be knowne, 1. Cor. 11. 19. Pareus.*

Doct. 6. *Who shall iudge the world, and how?*

v. 6. *Els how shall God iudge the world?* 1. Here we learne that God is the iudge of the world, and he shall iudge the world by Iesus Christ, *Act. 17. 31.* 2. And this iudgement of God consisteth both in his knowledge, that nothing is hid from him, *Eccles. 12. 14. God will bring enery worke vnto iudgement, and enery secret thing*: and in his power, whereby he now present both directeth, ordereth, and disposeth euery thing, and afterward shall giue vnto euery one according to his workes. 3. God iudgeth two wayes, 1. by his word reuealed, which teacheth the true faith and worship of God, and discerneth the true faith and doctrine from false: so our Sauour saith, *Ioh. 12. 48. The word which I haue spoken shall iudge him*: This word then ought to be iudge of all controuersies: the Church cannot iudge because it is a party, as when the question is, which is the true, which the false Church, here the Church is a party, therefore the word, and not the Church must be iudge: as the Law is the Iudge of ciuill controuersies; the Church notwithstanding is said to iudge but improperly, when it searcheth out, and pronounceth the sentence of the word. 2. God iudgeth by his deede and worke, both present, in disposing euery thing to that end, which he thinketh best, and in proposing examples of his iudgements euen in this life, and therefore David saith, *Psal. 9. 5. Thou sittest in the throne, that indigest right*: and by his iudgement to come, in the finall execution of his sentence vpon all both good and bad, wherein he shall reward euery one according to his works, *ex Pareo.*

Doct. 7. *Our doctrine must be grounded vpon the Scriptures.*

v. 10. *As it is written*: hereupon Origen giueth this good note, *Non nostras cum docemus, sed spiritus sancti proferamus sententias*, let vs not bring forth our owne, but the sentences of the spirit when we teach, &c. the Preacher of the truth must confirme his doctrine by the word of truth: for faith must not be grounded vpon any mans word; yea the Bereans searched and examined the sermons of the Apostles by the Scriptures, *Act. 17. 11.* Therefore neither are such Preachers to be commended, which are very rare in citing of Scriptures in their sermons, but they are much more worthy of blame which are more frequent in the citing of prophane testimonies of Philosophers and Poets, and such like, then of the Prophets and Apostles.

Doct. 8. *Of the corruption of mans nature.*

v. 10. *There is none righteous, no not one.* 1. It is euident, that mans nature is wholly cor-

corruptas both the Scripture testifieth, and daily experience sheweth. 2. This corruption of nature is a generall depravation and prauitie of nature, beeing inclined vnto all euill, and by thi prauitie and euilnes, it is made gultie of death. 3. This corruption of mankind is not o God, who created man good, but of man himselfe, through the instigation of the deuill. 4. It is generall and vniuersall, none are exempted from it, *there is none righteous, v. 10. all haue sinned, v. 13.* 5. The knowledge thereof commeth by the law, v. 20. 6. It must bee knowne, confessed, and acknowledged of all, that euery mouth may be stopped, v. 19. and God onely may haue the glorie. 7. The remedie against this naturall prauitie and corruption is by the Redemption thorough Christ, v. 14. *Pareus.*

Doct. 9. Of the difference of true and false religion.

v. 19. *That euerie mouth may be stopped:* This is a true marke and touchstone whereby to discern true religion from false: for that religion, which onely giueth honour vnto God, and denieth all power vnto man, to helpe toward saluation, and so stoppeth mans mouth, and taketh from him all ostentation and vaine glorie, that is the true religion: whereas on the contrarie, that which giueth vnto man matter of ostentation and reioicing, is to be suspected of falshood, and hypocrisie: such is the doctrine of Poperie, which ascribeth much vnto mans freewill and merits.

Doct. 10. Of true iustification by faith, the manner, property, use, and end thereof.

v. 21. *Now is the righteousness of God made manifest without the lawe, &c.* from this place to the ende of the chapter S. Paul setteth forth the doctrine of iustification: 1. How there is a right and true iustification, which is by faith in Christ; and a false iustification, by the workes of the law. 2. From the true iustification are excluded not onely the workes of the ceremoniall law, and of freewill, but all workes whatsoever, for the law of faith is set against the law of workes in generall, v. 27. 3. The first cause efficient of this iustification is the grace of God, the next is redemption purchased by Christ, v. 24. 4. The matter or object of iustification are all beleeuers, v. 22. 5. The forme is the imputation and application of Christs righteousness, obtained by his obedience and blood. 6. The manner is, through faith in his blood, ver. 25. 7. The ende is the declaration of the righteousness of God by the forgiveness of sinnes, ver. 25. 8. The effect thereof is our reconciliation with God, ver. 25. 9. It is reuealed in the Gospel, ver. 21. 10. And this iustification was not vknowne vnto the faithfull vnder the Law, hauing testimonie of the Law and the Prophets, ver. 21.

Doct. 11. How God set forth Christ, and to what ende.

v. 25. *Whom God hath set forth to bee a reconciliation:* 1. God hath set forth Christ to bee our propitiator and reconciler, 1. Ioh. 2. 2. *Hee is the reconciliation for our sinnes.* 2. To bee our Redeemer, v. 24. *Through the redemption that is in Christ.* 3. To be our Mediator, 1. Tim. 2. 6. *Our Mediator betweene God and man, &c.* 4. To be our doctor and teacher, Matth. 23. 8. *One is your Doctor, to wit, Christ.* 5. To be our aduocate and intercessor, 1. Ioh. 2. 1. *Wee haue an Aduocate with the Father, Christ Iesus the iust.* 6. To be our defender and deliuerer, Isa. 19. 20. *He shall send them a Saviour, and a great man that shall deliuer them.* 7. To bee our Law-giuer, Iam. 4. 12. *There is one Lawgiuer, which is able to saue and destroy.* 8. To be a faithfull and true witnesse, Apocal. 3. 14. *These things saith Amen, the faithfull and true witnesse.* 9. To be our Iudge, A&T. 10. 42. *It is hee that is ordained of God, Iudge of the quicke and dead.* 10. To bee our Saviour, Philip. 3. 20. *From whence wee looke for our Saviour, euen the Lord Iesus:* so Christ is all things vnto his seruants, *reus propitiatore captiuus redemptor, &c.* a reconciliation to the guilty, a redeemer to the captiues: a Mediator vnto them at variance with God, a teacher to the ignorant, a lawgiuer to the dissolute, an intercessor to them accused, a defender of the assaulted, a witnesse to the defamed, a Iudge to the oppressed, and to the elect a Saviour, *Gerrhan.*

Doct. 12. The same faith both vnder the lawe and Gospel, v. 25.

Thomas well obserueth vpon this place, that seeing the sinnes which were passed and committed vnder the lawe were forgiven by no other way then in Christ, that the righteousness of faith was at all times necessarie: as S. Peter saith, A&T. 4. 12. *Among men there*

there is given no other name vnder heauen, whereby we must be saved: and S. Paul saith, 2. Cor. 14. 13. That we haue the same spirit of faith:

Doct. 13. Of our redemption by Christ, and the manner thereof.

v. 24. Through the redemption, that is in Christ, &c. 1. This our redemption consisteth in our deliuerance from the power of Sathan, sinne, and death, and in reconciling of vs vnto God. 2. There is a double redemption, the first in the forgiveness of our sinnes now present, the second when we shall be redeemed from corruption and mortalitie in the resurrection. 3. This our redemption, is not metaphorically so called; but it is a very true redemption: there beeing all things concurring in redemption: the captiues, which are men, the redeemer Christ, the price his blood, and from whom we are redeemed, from Sathan, hell, and damnation. See controu. 22. following. 4. They which detain the captiues are first God as a iust Iudge, whom they had offended: then Sathan as Gods minister, sinne is as the bands, death as the tormenter, hell as the prison, *Pareus loc. 5.*

5. Places of controuersie.

Controv. 1. That the Sacraments of the olde Testament did not iustifie *ex opere operato*, by the worke wrought, and so consequently neither the newe.

There are diuerse opinions among the Romanists concerning this point in question: 1. Some of them think, that the Sacraments of the old Testament did not iustifie at all, though they were receiued in faith: because they were not given to that end to iustifie, *sed ut oneri essent*, but to be a burthen: so *Magist. sentent. 4. distinct. 1.* 2. Some are of the contrarie opinion, that circumcision did iustifie *ex opere operato*, by the worke wrought, though there were no faith in the receiuer, as *Alexander, Bonauenture, Scotus, Gabriel, as Bellarmine* citeth them. 3. But the common opinion on that side is, that the Sacraments of the old Testament did onely iustifie and conferre grace, *ex opere operantis*, by the worke or disposition of the receiuer; and this they hold to be the difference between the old sacraments and the newe, *nestra conferunt gratiam, illa sola significant*, ours doe conferre grace, theirs onely signified grace, *Bellar.* and that those Sacraments did not conferre grace, *Bellarmino* would prooue it out of this place, v. 1. *What is the profit of circumcision, &c.* to the which the Apostle maketh answer, *Much euerie way, for cheifly, because vnto them were committed the oracles of God*: herein was the preheminance of the Iew before the Gentiles, not that he was iustified by his circumcision, but because the Lord gaue his oracles to the circumcised, *Bellar. lib. 2. de sacram. c. 14.* Now vpon this conclusion of *Bellarmino*, thus it may bee further inferred: the Sacraments of the old Testament did not iustifie by the worke wrought, or conferre grace: this *Bellarmino* graunteth; but there was the same substance and efficacie of the old and new sacraments: for the Apostle saith, that circumcision was the seale of the righteousness of faith, *Rom. 4. 11.* and so is baptisme, *Col. 2. 12.* And Christ was the substance both of their Sacraments and ours; for the rocke was Christ, *1. Cor. 10. 4.* the conclusion then followeth, that seeing their Sacraments did not conferre grace, no more doe the Sacraments of the Gospel: the difference then between the old sacraments and the new, is not the substance which is Christ, and the proper effect thereof, which is to be the seales of faith: but in respect of the more cleare signification, and so in the more lively illustration & confirmation of our faith: for the more full discussing of this matter, I referre the Reader to the treatise of controuersies, *Synops. Centur. 2. err. 97.*

Controv. 2. Of the Apochryphal Scriptures.

v. 2. Vnto them were committed the oracles of God: *Faius* well obserueth hereupon, that seeing all the old Scriptures, which were Canonically committed vnto the Hebrewes, then those books which were called Apochryphall, that is, of hidden and obscure authoritie, are not to be accounted any part of the diuine & Canonically Scripture: such are the books of the Macchabees, of Tobie, Iudith, with the rest, that goe vnder the name of Apochrypha: for they were not commended to the Church of the Hebrewes, because they are not written in the Hebrew tongue: neither did the Iewes place them in the canon of the Scriptures, as *Iosephus* setteth it downe, *lib. 1. contra Appion.* See further, *Synops. Centur. 1. error. 1.*

Controv.

Controv. 3. *That the wicked and unbeleefers doe not eate the bodie of Christ in the Eucharist.*

v. 3. The Apostle saith, *Shall their unbeleefe make the faith of God without effect*: hence then it will be inferred by the Romanists, that the promise of Christs presence in the Sacrament is not euacuated, notwithstanding the unbeleefe of the communicants.

Ans. True it is that the unbeleefe of some doth not make Gods promises voide, and of none effect, in respect of God himselfe, who for his part is readie to performe his promise or couenant, where the condition is performed, and on the behalfe of the elect to whom Gods promises are effectually, they receiuing them by faith: but it followeth not that the promises of God should be effectually vnto vnbeleefers: for Gods promises are made vnto those which beleefe: vnto vnbeleefers therefore they doe not appertaine, *Pareus*.

But it will be further objected, that the Apostle saith, 1. Cor. 11. 27. that he which eateth and drinketh vnworthily, shall be guilty of the bodie and blood of Christ: but they could not be guilty, vnlesse they were partakers.

Ans. It doth not followe, one may be guilty of a thing, which he is not partaker of: as many may be guiltie of violating the princely maiestie, which had no interest therein, neither were partakers thereof: so then the wicked and vnbeleefers are guilty, *non manducatis, sed non dijudicati corporis*, &c. not of the eating, but of not discerning the Lords body: *Grynus*.

Controv. 4. *That the Romane Church hath not the promise of the perpetual presence of Gods spirit.*

The Romanists alleadge this place for themselves: that the vnbeleefe of some, make not the promises of God of no effect: and therefore seeing the Lord hath promised to bee present with, and to giue his spirit to his Church, they cannot faile thereof, notwithstanding their sinnes and corruptions.

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Controv. 7. *Against the aduersaries of the Law, the Marcionites, and other heretikes.*

v. 20. *By the Law commeth the knowledge of sinne* : hereupon those wicked heretiques tooke occasion to speake against the lawe, *mala radix lex, &c.* the lawe then is an euill roote, and an euill tree, by the which commeth the knowledge of sinne : to this *Origen* vpon this place answereth well, *Non dixit ex lege agnitio peccati, sed per legem, vt scias non ex ipsa ortum, sed per ipsum cognitum*, hee saith not of the lawe is the knowledge of sinne, but by the lawe, to knowe, that sinne did not spring of it, but is onely knowne by it : as physicke by the which we come to haue the knowledge of our diseases, is not therefore euill : thus *Origen*.

Controv. 8. *Against the Councils of perfection.*

v. 19. *That euery mouth may be stopped, &c.* Here the opinion of the Romanists is euidently conuincid, that beside the precepts which are commanded, there are Euangelicall counsels, which are more then one is bound to doe : notwithstanding he that doth them is worthy of a greater reward : such are these counsels of perfection, as they call them, to vowe single life, to giue all to the poore, and to take vpon them voluntarie pouertie, and such like : and *Origen* hath the like conceit, who in his commentarie vpon this third chapter, giueth this corrupt glosse vpon these words of our Sauour, Luk. 17. 10. *When yee haue done all these things, which are commanded you, say we are unprofitable seruants: as long as a man (saith he) doth that which he is bound to doe, he is an unprofitable seruant, si autem addas aliquid preceptis, iam non eris inutilis seruus*, but if you adde any thing to the precepts, then are you no longer an unprofitable seruant.

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Controv. 9. *Against the Pelagians, which established freewill.*

Augustine c. 9. lib. de spirit. & liter. handling these words, confuteth that presumptuous error of the Pelagians : who affirme, that the lawe onely sheweth what should be done, and the will of man doth it : so *homo iustificatur non per legis imperium, sed per liberum arbitrium*, man is iustified not by the precept of the lawe, but by free will : this error *Augustine* confuteth by the Apostles words here, who saith, *The righteousness of God is made manifest*, he saith not the righteousness of man, or of our owne will, but the righteousness of God, *Non qua Deus iustus est, sed qua induit hominem, cum iustificat impium*, not that whereby God is iust in himselfe, but whereby hee doth cloath man, when hee iustificeth the sinner.

Controv. 10. *That the vertue of Christs death is indifferently extended both to sinnes before baptism and after.*

It is the opinion of the Romanists, that sinnes before baptism and after are not remitted after one and the same manner : for the sinnes before baptism are freely forgiven by the merit of Christs blood : both *quoad culpam & poenam omnem*, in respect of the fault, and

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Contra. 1. Concerning *Origens* glosse, we haue as great libertie to refuse it, as *Pererius* had before to reiect *Chrysostomes* opinion concerning the Virgin Marie, and to accuse him of falshood and impietie : especially seeing that his glosse corrupteth the text : for if we cannot doe those things which are commanded, much lesse beside the commandement, can any doe more then is required. 2. The Apostle here in saying, *That euery mouth may be stopped*, overthroweth this arrogant and presumptuous opinion of such counsels of perfection : for then a man should haue wherein to reioyce, if he could doe more then is commanded, and his mouth would not be stopped.

Controv. 9. *Against the Pelagians, which establish free will.*

Augustine c. 9. lib. de spirit. & liter. handling these words, confuteth that presumptuous error of the Pelagians : who affirme, that the lawe onely sheweth what should be done, and the will of man doth it : so *homo iustificatur non per legis imperium, sed per liberum arbitrium*, man is iustified not by the precept of the lawe, but by free will : this error *Augustine* confuteth by the Apostles words here, who saith, *The righteousness of God is made manifest*, he saith not the righteousness of man, or of our owne will, but the righteousness of God, *Non qua Deus iustus est, sed qua induit hominem, cum iustificat impium*, not that whereby God is iust in himselfe, but whereby hee doth cloath man, when hee iustificieth the sinner.

Controv. 10. *That the verue of Christs death is indifferently extended both so finnes before baptisme and after.*

It is the opinion of the Romanists, that finnes before baptisme and after are not remitted after one and the same manner : for the finnes before baptisme are freely forgiven by the merit of Christs blood : both *quoad culpam & poenam omnem*, in respect of the fault, and of

of all punishment due thereunto: but for sinnes after baptisme other remedies are requisite, they are remitted freely for the offence it selfe, and the eternall punishment, but the temporall punishment remayning must be purged by satisfactorie and penall workes, *Perer. disput. 14. numer. 63.* They reason thus.

1. *Catharinus* vrgeth to this purpose this place of the Apostle, *v. 25. To declare his righteousness by the remission of sinnes past:* which he vnderstandeth to be the sinnes before baptisme.

2. *Pererius* vrgeth the example of David, vpon whom though his sinne were remitted, yet this was inflicted as a punishment, that the child which was borne in adulterie should die.

3. This course is held also among men, who though they sometime are content to remit the offence, yet wil impose vpon the offender some kind of punishment, as Absalom, though he were reconciled to his father, and called home out of exile, yet David would not suffer him a good while to come into his presence: *Perer. disput. 24. numer. 65.*

4. For these workes of penance and satisfaction, the Councel of *Colen* in their Antididagma, doe produce these and the like places: as *2. Cor. 2. 12. This godly sorrow, &c. what great care hath it wrought in you, yea what punishment:* they imposed a certaine punishment vpon themselves for their sinne: *Apocal. 2. 5. Repent and doe thy first works:* these were the workes of satisfaction: *ex Martyr.*

Contra. 1. It hath becene before shewed, *v. 34.* that the Apostle by sinnes which are passed, vnderstandeth not sinnes committed by any in particular, before baptisme, but generally all the sinnes of the faithfull, which were done vnder the old Testament before the comming of Christ: to that place I referre the Reader.

2. That chastisement, which befell David, after his sinne was remitted, was inflicted not as a punishment of his sinne, but both as a correction, to make David more circumspect afterward, and for the example of others, for that he had caused the enemies of God to blaspheme: and so it is as *Chrysostome* well saith, *Deus imponit nobis pœnam, non de peccatis sumens supplicium, sed ad futura nos corrigens,* God imposeth punishment vpon vs, not taking reuenge of our sinnes, but correcting of vs for afterward, *homil. de pœnitent.*

3. If a man forgie a trespassse, and yet retaine a grudge in his minde still, to watch the other a shrowd turne, therein he sheweth his infirmicie, and God is no waies like vnto man: David kept Absalom from the Court, that the young man might know himselfe and be thoroughly humbled: he knew him also to be of an aspiring and turbulent spirit, and therefore did confine him: but this was not imposed, as any satisfaction for his former sinne.

4. The punishment, which the Apostle speaketh of, was that castigation, which they inflicted vpon the incestuous young man, in executing the Apostles sentence, most seuerely against him: it was not a punishment laid vpon the offender to satisfie the iustice of God for his sinne, but to giue contentment and satisfaction to the Church, whom he had offended: And in this sense also a sinner may take punishment of himselfe, and so preuent Gods iudgement: as the Apostle saith, *1. Cor. 11. 31. If we would iudge our selues, we should not be iudged:* not that by any satisfaction Gods wrath is appeased, and his iudgment staid: but God looketh vnto our repentance, testified by this iudging of our selues, and so in mercie stayeth his hand.

So also the Church of Ephesus, is bid to repent and to doe their first works, not as a satisfaction for their sinne, but as signes of true repentance, which is in vaine without amendement of life.

5. But that we are purged from all sinne both before and after baptisme, without any workes of satisfaction in our selues, the Scripture evidently testifieth, *Ioh. 1. 7. The blood of Iesus Christ his Sonne cleanseth vs from all sinne:* and, *Apoc. 1. 5. And washed vs from our sinnes in his blood:* all our sinnes are equally and indifferently purged by the blood of Christ: there is no difference, whether they be committed before or after baptisme, sauing that the sinnes committed after our calling, as they are more grievous, so they require a most earnest repentance. See of this controuersie further *Synops. Centur. 3. err. 11.*

11. Controv. That the beleeuing fathers before Christ, were not kept in Limbo.

Pererius because the Apostle maketh mention onely of sinnes before passed and done, thinketh this to be the reason thereof: because the fathers that died before Christ, though

they obtained remission of finnes by faith in Christ, yet *detinebantur in Limbo*, they were detained in *Limbus* (which they imagine to be a dungeon of darknes, and a member of hell) vntill they were deliuered thence by Christs descending thither. *Perer. disput. 15. num. 73.*

Contra. This Popish dreame and fanſie of this *Limbus patrum*, may be easily ouerthrowne by the Scriptures. 1. He that beleeueth, hath euerlaſting life, Ioh. 5. 24. the Patriarks beleued, they therefore had euerlaſting life: they were not then excluded heauen. 2. They had the ſame ſpirit of faith with vs, 2. Cor. 4. 13. but by faith the Saints now departing, are receiued into the kingdome of God, therefore they alſo by faith entred into heauen. 3. The faithfull then departing went to Abrahams boſome, as is euident in the parable, Luk. 16. but Abrahams boſome is in heauen; it is a place of bliſſe and happines: as our Sauour ſaith, Matth. 8. 11. they ſhall ſit downe with Abraham, Iſaak, and Iacob in the kingdom of heauen: *Ergo.* See more hereof, *Synopf. Centur. 2. err. 9.*

12. Controv. *Against the Marcionite heretikes.*

v. 24. *Through the redemption, that is in Christ:* hence the old Marcionite heretikes objected thus, That man was not the workmanship or creature of God, *nemo enim emit, quod sum est*, for no man vſeth to buie, that which is his owne already. But Origen taketh away this cauiil, *hom. 6. in Exod. omnes eramus Dei, &c.* we were all ſometimes belonging vnto God, but we ſold away our ſelues for our finnes: then Chriſt came, and by the price of his blood redeemed vs againe, and reſtored vs to our former liberty: ſo the Prophet Iſai ſaith, 50. 1. *For your iniquities are ye ſold.* Now, whereas in Scripture redemption is taken ſometime for a franke deliuerance, where no price is paid: yet here the word *ἀπολυτῶσις* is taken properly for ſuch redemption, where the price is paid, which was Christs blood: as 1. Cor. 6. 20. *You are bought for a price, &c.*

13. Controv. *Against the Novatian heretikes.*

Whereas the Apoſtle ſaith, v. 25. *To declare his righteousnes by the forgiveness of finnes, that are paſt:* the Novatians hereupon denied remiſſion of finnes to thoſe which fell away after they were called: who beeing preſſed and vrged by arguments out of the Scripture to the contrary, confeſſed and graunted, that God indeede by his abſolute power might giue remiſſion of finnes vnto ſuch as fell away, but the Church had no authority to graunt reconciliati- on vnto ſuch.

But 1. they remiembred not the answer of our bleſſed Sauour made to Peter, how often one ſhould forgive his brother, not onely ſeu en times, but ſeuentic times ſeu en times. 2. Dauid ſinned grievouſly after he was called, yet was reſtored to the Church; ſo was the inceſtuous young man after due repentance for his inceſt. 3. For how els ſhould the blood of Chriſt clenſe vs from all ſinne, 1. Ioh. 1. 7. if that there were not remiſſion of finnes and reconciliati on euen for offences committed aſer our calling?

14. Controv. *Against inherent iuſtice.*

v. 28. *We conclude that a man is iuſtified by faith, &c.* This word *δικαιῶσαι*, to be iuſtified, or made iuſt, the Romaniſts contend to ſignifie, *ex impio iuſtum effici*, of a wicked man to be made iuſt and righteous: *Staplet. in Antidot.* and ſo their opinion is, that there is in iuſtifica- ti on a habituall righteousnes inſufed into the ſoule, whereby a man is iuſtified.

1. This they would prooue by the grammaticall ſenſe of the word: becauſe words com- pounded with *facio*, to doe, as *magnifico*, *purifico*, *certifico*, to magnifie, purifie, certifie, ſignifie to make one great, pure, certaine, and ſo to *iuſtific*; ſhould be taken to make one iuſt.

2. The Apoſtle expreſſeth it by an other phraſe, Rom. 5. 19. *δικαιον καλῶσαι*, to be made or conſtituted righteous before God.

3. It is not agreeable to the nature and puritie of God, to abſolue, and hold for inno- cent thoſe, who are wicked and vngodly.

Contra. 1. This word to *iuſtific*, though ſometime it ſignifie, to teach one iuſtice and righteousnes, as Dan. 12. 3. they which *iuſtify others*, &c. that is, teach them or turne them to righteousnes; and ſometime to perſeuere or continue in iuſtice, as Apoc. 22. 11. he that is iuſt, *iuſtificetur adhuc*, let him be more iuſt: yet vſually in Scripture, it is taken to abſolue, to pronounce and hold iuſt: and that is a double ſenſe, as either to acknowledge and declare him to be iuſt, that is iuſt: as wiſdome is ſaid to be *iuſtified of her children*, Matth. 11. 19. ſo is it taken before in this chapter v. 4. *that thou mighteſt be iuſtified in thy words*, &c. or elſe

to count him iust, who is vniust in himselfe, that is, absolue, free, and discharge him: as c. 8. 33. *Who shall lay any thing to the charge of Gods chosen? it is God that iustificieth* (that is, acquiteth, discharge) *who shall condemne?* so is it vsed in the same sense, Act. 13. 39. *From all things, from the which ye could not be iustified by the law of Moses, by him every one, that beleueneth is iustified.*

Neither doth that grammaticall construction alwaies hold: for Marie saith, *My soule doth magnifie the Lord*, that is, declareth or setteth forth Gods greatnes: here it can not signifie, to make great.

Lombards obseruation then is not sound, that to *iustifie* in Scripture signifieth foure things: 1. To be absolued and freed from sinne by the death of Christ. 2. Becing freed from sinne to be made iust by charity. 3. To be cleansed from sinne by faith in the death of Christ. 4. By faith and imitation of Christs death to bring forth the works of righteousness: *Lombard. lib. 3. distinct. 19.* for of these foure significations, the 1. and 3. are all one, which may be acknowledged, but the 2. and 4. are not found in Scripture.

2. We are also made and constituted righteous before God, not by any inherent righteousness in our selues, but by the righteousness of faith: as the Apostle saith, *that I may be found in him, not hauing mine owne righteousness, which is of the law, but that which is through the faith of Christ.*

3. Yet it is most agreeable to the puritie of the diuine nature, to accept vs as iust in Christ, who is most absolutely righteous before God: and so to impute his righteousness vnto vs by faith: so sanctifying also our hearts by his holy spirit, that we should delight in the works of righteousness.

4. If we should be iustified by any inherent and inhabiting iustice, and not by righteousness imputed by faith, these inconueniences would follow. 1. That iustification and sanctification should be confounded: for that sanctitie which is wrought in the faithfull, is a fruit of iustification by faith. 2. This holines and charitie, which is in the faithfull, is a worke of the law, which requireth, that we should loue God and our neighbour: but faith and the worke of the law, can not stand together. 3. This habite of pietie, and charitie, is imperfect in vs, for no man loueth God, and his neighbour as he ought: now that which is imperfect, can not iustifie. See further of inherent iustice, *Synops. Centur. 4. err. 56.*

15. Controv. *Against the Popish distinction of the first and second iustification.*

The Romanists generally do hold that there are two kind of iustifications, the first which is an infused habite of iustice formed by charity, to the which we are prepared by faith, and other dispositions of the mind, and this they say is without works: the other is the encrease of this iustification by the works of charity, the grace of God concurring with mans free-will, and this they say is by works and truly meritorious: *sic Stapl. in Antidot. Perer. disput. in 2. c. ad Rom. disput. 16, 17.*

Contra. 1. The Scripture acknowledgeth but one kinde of iustification in all, which is both begunne, continued, and ended by faith: as c. 1. 17. *The righteousness of God is reuealed from faith to faith:* and c. 3. 30. *For it is one God, who shall iustifie circumcision of faith, and uncircumcision through faith:* here the whole worke of iustification is ascribed to faith: and Rom. 8. 30. *Whom he iustified, he glorified:* there is nothing that commeth betweene this one iustification, and glorification.

2. They confound iustification, and sanctification: for that, which they call the second iustification, is nothing els but sanctification, which is the bringing forth of the fruits of holines after that we are iustified by faith: these two the Apostle manifestly distinguisheth, Rom. 6. 22. *Becing freed from sinne, &c. you haue your fruit in holines:* holines then and sanctity is the fruit of our iustification, whereby we are freed from sinne: Againe, Apoc. 13. 11. *Hee that is righteous, let him be righteous still: he that is holy, let him be holy still.* here these two, to be iust, and holy, are manifestly distinguished.

16. Controv. *Against the works of preparation going before iustification.*

Pererius concerning the works and motives of preparation tending to iustification, hath these positions. 1. There are fixe of these preparative motions: faith, the feare of God, hope to obtaine pardon, the loue of God, the purpose of a newe life, repentance and sorrow for sinnes past: thus he alleadgeth out of the Councell of Trent, *sess. 6. can. 6.*

so also Stapleton in *Antidor.*

2. These works of preparation proceed partly from mans free will, partly from the assistance of the spirit concurring: and hereof it is, that sometime the worke of our conuersion is ascribed vnto man: as Iohel 2. *Turne vnto me with your whole heart: I am. 4. Draw neere vnto God, and he will draw neere vnto you:* sometime it is giuen vnto God, as Ier. 31. *Convert vs, and we shall be converted.*

3. These works of preparation though they doe not merit the grace of iustification *de condigno*, of condignitie, yet *de congruo*, by way of congruity they may: that is, God seeth it to be meete and convenient, that such works of preparation should be rewarded with the grace of iustification following. *Perer. disput. 7.*

Contra. 1. Concerning faith, it is no where said in Scripture to prepare, or dispose vnto iustification, but in deed to iustifie, by the imputation of the righteousness of Christ: and as for the other preparations, they follow iustification, they doe not prepare a way vnto it: for good works follow iustification as the fruit and effect thereof, Rom. 6. 22. *Being freed from sinne, you haue your fruit in holines:* And againe, there is no good worke or motion but it is commanded in the law: seeing then that we are iustified by faith without such works, they can not goe before iustification, as preparatiues thereunto.

3. The Scripture ascribeth every good worke, motion, and thought of the minde vnto God: for of our selues we are not able to thinke a good thought, 2. Cor. 3. 5. and our Sauour faith, Ioh. 15. 5. *Without me you can doe nothing:* whereas the Scripture exhorteth men to be conuerted, and to draw neere vnto God: that sheweth not this power to be in themselves: but by these exhortations the spirit of God worketh in them, and stirreth them vp, that by grace they shoul d seeke to doe that, which they finde no strength in themselves to performe.

3. But that distinction of merit of congruitie and condignitie is vaine and friuolous: for in the matter of iustification there is no merit at all: the whole worke is ascribed onely to grace, Eph. 2. 8. *By grace are ye saved through faith, not of your selues, it is the gift of God, not of works, &c. least any should boast:* if all boasting be taken away, then there is no merit: for of merits men may boast. *Augustine* hath an excellent testimonie to this purpose, *Vocantis est gratia, percipientis vero gratiam postea sunt opera bona, &c.* Grace is of the caller, and then good works belong vnto those, which haue receiued grace, *qua non pariant gratiam, sed qua a gratia pariantur, &c.* which works doe not beget grace, but are begotten of grace: for the fire doth not burne thereby to waxe hoar, but it is first hoar, and then it burneth; and the wheele therefore runneth not wel, that it may be round, but it is first round, and then it runneth well: so, *nemo propterea bene operatur, ut accipiat gratiam, &c.* no man therefore worketh well, to receiue grace, but because he hath receiued grace, by the same he worketh well: *lib. 1. ad Simplician. qu. 2.* no works then going before the grace of iustification, haue any worthines in them at all to procure grace.

17. Controv. What iustifying faith is.

Pererius that he may euery where shew some trickes of his Popish profession, misliketh three things in that description of faith, which is vsually receiued by Protestants: for whereas we thus define faith, that it is a confident assurance of the heart, whereby we are perswaded of the remission and forgiveness of our sinnes in Christ: he taketh exception to these three points.

1. He denieth that faith is any such confidence and assurance, which he graunteth must be ioyned with faith: but that faith is not such assurance and confidence, he would thus prooue, Eph. 3. 12. the Apostle saith, *by whom we haue boldnes and entrance with confidence by faith in him:* here it appeareth, that confidence is a distinct thing from faith. Again, 1. Tim. 3. 13. *They that haue ministred well, get themselves a good degree, and great libertie in the faith:* here the Apostle sheweth, that confidence is a diuers thing from faith, and that it springeth from charitie and a good conscience.

Contra. 1. *Pererius* first argument is, faith worketh confidence, therefore it is not the same with confidence. *Ans. 1.* This argument may rather be retorted: faith worketh confidence, therefore it is much more a kind of confidence: for as the cause is, so is the effect. 2. Faith is not the same with that confidence, which it worketh: but they are thus distinguished, faith hath a generall assurance and confidence in all Gods promises: and out of this fountaine doe proceede those speciall acts of confidence, as to pray confidently, to be confident

sident in tribulation; which are as little riuers running forth out of the same head and fountaine.

2. His second argument is this: confidence is wrought in charity and a good conscience; therefore not by faith. *Ans.* The argument folioweth not, for there may be diuers causes of the one and the same thing: faith worketh confidence, and yet the same is more encreased and confirmed, by a good conscience: because the Sunne giueth heat, doth it follow that the fire doth not heat also? like as the warmth of the Sunne may be augmented by the heat of the fire, so may the assurance of faith, by charity and a good conscience be encreased. See further *Synops. Centur. 4. err. 48.*

2. *Pererius* second exception is, that the object of faith is not the assurance of remission of sinnes: The Eunuch, when he was baptised, beleueed onely that Iesus Christ was the Sonne of God, Act. 8. And Paul required none other faith of the keeper of the prison, but that he should beleue in the Lord Iesus, and so he should be saued, Act. 16. Abrahams faith was counted vnto him for righteousness, which was no other faith, then to beleue, that in his seede, that is, in Christ all the nations of the world should be blessed: of none of these was required such faith to beleue their sinnes were forgien them: to this purpose *Pererius. disput. 17. err. 94.*

Ans. 1. The Eunuchs faith was not onely an historicall knowledge, that Christ was the Sonne of God, which the Devils also knew and confessed, but he beleueed to haue remission of his sinnes in his name, and therefore he was baptised: for baptism in the name of Christ was for remission of sinnes, Act. 2. 38. the same may be said of the keeper of the prison, who was baptised with his household. 2. Neither was Abrahams faith onely a generall apprehension, that Christ should come of his seede; but he made particular application of that promise euen to himselfe, trusting to be saued by the Messiah: and therefore our Saniour faith of him, Ioh. 8. 56. *Your father Abraham reioyced to see my day, he saw it, and was glad.*

3. *Pererius* third exception is, that a man cannot in this life by faith be certaine of remission of sinnes: some of his arguments are these.

1. Iob saith, c. 9. 15. *Though I were iust, yet could I not answer: and v. 20. Though I would iustifie my selfe, mine owne mouth would condemne me, &c.* And S. Paul saith, *I knowe nothing by my selfe, yet am I not thereby iustified.*

2. The Apostle biddeth vs to worke out our saluation with feare and trembling, Philip. 2. 12. S. Paul also was not so sure of his iustification, but that he still remained in doubt and feare, 1. Cor. 9. 27. *I beate downe my body, and bring it in subiection, least after I had preached to others, I my selfe should be a reprobate.*

3. This certainty of remission of sinnes, should be either humane, or diuine: the humane is of three sorts, either by the outward sense, or by the inward act of vnderstanding, or by euident demonstration: but none of these it is: the diuine is also of two sorts, either by the generall apprehension of the articles of faith, but this worketh no such certainty, for then euery Christian that knoweth and beleueeth the articles of faith should haue it; or by speciall and particular reuelation, which euery one can not haue. *Perer. disput. 19. numer. 97.*

Contra. 1. Iob and Paul in those places speake onely of such iustification which might be grounded vpon their owne worthines; by such iustification indeed they could haue no assurance, but they renounced it; *I am not thereby iustified* (saith the Apostle,) that is, by his owne conscience, which yet accused him not.

2. The Apostle both teacheth others to take heede of carnall security, and presumption, and shewed the practise of it in himselfe: one may be sure of remission of sinnes, and yet walk in feare and reuerence: this certainty then of remission of sinnes onely excludeth carnall security, not reuerent and faithfull feare: neither did S. Paul feare to become a reprobate, but least if he should doe contrary to his doctrine, it should be a reproofe vnto him: for he himselfe was most sure of his saluation, as he professeth confidently, that nothing could separate him from the loue of God in Christ, Rom. 8. 38.

3. This certainty indeede, we willingly graunt, is not humane, but diuine; neither is it so diuine, as that it needeth alwaies an extraordinary and speciall reuelation: and yet it is more then an vniuersall and generall apprehension of the articles of the faith: for betweene these two there is a third, a particular application by faith of the generall promises of God, whereby a faithfull man groweth into this assurance.

4. And whereas he further obieſteth, that ſeeing every mortall ſinne hindreth iuſtification, if a man cannot aſſure himſelfe to be free from ſinne, neither can he be aſſured of the remiſſion of his ſinnes: we answer, that if a man did thinke by his owne purity to obaine remiſſion of his ſinnes, he can not poſſibly be aſſured of forgiveneſs, ſo long as he hath ſinne; but ſeeing we hope to be iuſtified by faith in Chriſt, by his righteouſnes, and not our owne, notwithstanding that the faithfull are compaſſed about with infirmities, yet this hindreth not the certainty of iuſtification by faith. So then a faithfull man muſt be conſidered two waies: in his ſpirituall part, which is quickned and lightened by faith, and in his carnall infirmity which yet remaineth in the regenerate, which cauſeth ſometimes doubtfulnes in the ſervants of God: but the ſpirituall man preuaileth, and faith overcommeth our carnall infirmities, that although they be and remaine in vs, yet they doe not raigne.

5. This then (notwithſtanding all theſe former obiections) remaineth as an vndoubted principle of our faith: that a faithfull man may be aſſured by faith of his iuſtification, and of the free remiſſion and forgiveneſs of his ſinnes in Chriſt: which appeareth to be, 1. By the nature and property of faith, which is to be without wauering, 1. Iam. 1. 6. *Let him aſke in faith and wauer not.* 2. By the effects of faith, which worketh boldnes, confidence, and aſſurance, and peace with God, Rom. 5. 1. but we could haue no peace of conſcience, if we were not aſſured of forgiveneſs. 3. By the experience which the faithfull had, as S. Paul by faith was moſt aſſured and perſwaded of the loue of God toward him in Chriſt, Rom. 8. 38. whereof proceeded that his prayer, to be diſſolued, and to be with Chriſt, Phil. 1. See further hereof, *Synops. Centur. 4. err. 56.*

18. Controv. *What manner of faith it is, that iuſtifieth.*

Pererius ſaith, that iuſtification may be taken two waies, either for the preparation, and tending vnto iuſtice, or the very production of iuſtice it ſelfe: as the word *generation* in naturall Philoſophie, is ſometime taken for the very production of the forme, and the perfection of generation, or for the firſt alteration and change of the matter, which is but in the way and tending vnto generation: the Apoſtle ſpeaketh of the firſt kind of iuſtifying in this place: faith is ſaid to iuſtifie, that is faith not yet formed with charity, prepareth and maketh a way vnto iuſtification, which is *per charitatis infuſionem*, by the infuſion of charity: *diſput. 18. numer. 86.* ſo his opinion is, that faith which is ſaid to iuſtifie, is ſeuered from charity: it is *fides informis & expers charitatis*, an imperfect and vnformed faith, voide of charity.

Contra. This aſſertion is flat contrary and oppoſite to the Scripture: for the Apoſtle ſheweth that it is *faith working by loue*, which ſaueth, Gal. 5. 6. and S. James ſaith, *that faith without works can not ſaue*, c. 2. 14. but ſuch a faith is dead, & it is no other, but the faith which devills haue: for the devills beleue and tremble, v. 19. Let the Romaniſts content themſelves with ſuch a bare and naked iuſtifying faith: but we are ſure, that ſuch a faith, which is ſeparate from loue, can not help vs.

Controv. 19. *Of the manner, how faith iuſtifieth.*

Here the Romaniſts haue theſe poſitions. 1. They ſay faith iuſtifieth, becauſe it diſpoſeth, prepareth, and maketh a way to iuſtification: ſo *Bellarmin. Staplet. &c.*

Contra. 1. The Scripture ſaith, *the Iuſt ſhall live by faith*, if faith bringeth and worketh the life of the ſoule; as the Apoſtle alſo ſaith, *I live by faith in the Sonne of God*, Galat. 2. 20. then is it not a diſpoſition onely: for a diſpoſition vnto life is not faith: but faith is the life of the ſoule. 2. Whereas *Pererius* obieſteth theſe places, Galat. 5. 5. *By the ſpirit through faith, we waite or expect the hope of righteouſnes*: whereupon he would inferre, that faith worketh the hope rather of righteouſneſſe, then righteouſneſſe it ſelfe, and ſo prepareth rather, and diſpoſeth to iuſtification, then iuſtifieth: to this we answer, 1. That by the hope of righteouſneſſe, may be vnderſtood the reward of righteouſneſſe hoped: for hope is taken for the thing hoped for, *Beza.* 2. Or by the hope of righteouſnes, is ſignified perſeuerance and continuance in this hope, *Caluin.* 3. Or rather theſe words muſt not be taken in *ſenſu diuiſo*, ſed *compoſito*, not in a diuided, but but an whole ſenſe: that we muſt not ioine onely (to expect and waite) with faith, but rather, thus to put them together, *We waite for the hope of righteouſneſſe by faith, Genenens.*

2. Again the Romaniſts affirme, that faith is ſaid to iuſtifie, becauſe it is the roote onely, foundation, and beginning of iuſtification: and whereas the Apoſtle notwithstanding ſaith,

faith, Ephes. 3. 17. *Being rooted and grounded in love*, he saith the Apostle speaketh not of the foundation of iustification simply, but as it is complet, and perfect, and meritorious of euerlasting life; and charitie is the foundation, because it formeth and perfecteth all other vertues, and it is that whereby we are formally and actually iustified, *Pererius disput. 18. numer. 88.*

Contra. 1. Faith is not the beginning onely of iustification, but the verie perfection thereof: for *being iustified by faith, we are at peace with God*, but an imperfect and begunne onely iustification could not worke peace in vs. 2. The Apostle speaketh in that place, of the loue of God toward vs in Christ: which he calleth the loue of Christ, ver. 19. not of the charitie and loue which is wrought in man: and that loue indeed is the very foundation of our hope. 3. But it is vntue that charitie formeth all other vertues, or that thereby wee are formally and actually iustified; for it is faith that giueth life vnto other vertues, which without faith cannot be acceptable vnto God, whom it is impossible to please without faith, Hebr. 11. 6. and not charitie, but faith, is the forme of iustification, for the life of the soule is ascribed vnto faith, Gal. 2. 20.

3. They say further, that faith doth not iustifie passiuely, as it is an instrument to apprehend Christs righteousness, but by the dignitie, worthines, and meritorious worke thereof, *Bellar. lib. 1. de iustificat. c. 17.*

Contra. 1. The contrarie is euident out of Scripture, that faith iustificieth not as it is an act or worke: for how then should faith iustifie without workes, if it selfe did iustifie as a work or act: If here it be answered, that the Apostle excludeth onely the workes of the law, such as faith is not: the Apostle elsewhere excludeth all workes in generall, as Ephes. 2. 8. *By grace are yee saved through faith, &c. not of workes, &c.* 2. Faith then iustificieth *relaxe*, by way of relation to Christ, as Rom. 5. 19. *By the obedience of one shall many be made righteous: and obedientie*, as it is an hand to lay hold of, and apprehend the righteousness of Christ: as the Apostle againe faith, Rom. 5. 17. *Much more shall they which receive the abundance of grace, and the gift of righteousness, raigne in life through one, &c.* iustification then is a gift receiued and apprehended by faith. In this sense then it is said, faith iustificieth, as an organe, instrument, and hand apprehending, receiuing, and applying the righteousness of Christ, like as the plough is said to make a man rich, being the instrument of his labour, whereby the earth is tilled and made fruitfull. 3. And here I will oppose the graue testimonie of Tolet against *Bellarmino*, one Cardinall against another: thus he writeth; *Fidem non habere ex se efficaciam vltam, ut actus noster est, sed totam eius virtutem procedere ex obiecto, nempe Christo*, that faith hath no efficacie, as it is our act to reconcile vs vnto God, but the whole vertue thereof proceedeth from the obiect, namely Christ: As when the Israelites looked vpon the brasen serpent and were healed; their sight, as it was an act of the eyes had no vertue to heale, but the whole efficacie was from the serpent which they beheld, *Tolet annotat. 20.*

Controv. 20. *Whether faith alone iustificieth.*

Bellarmino, consenting with the rest of the Romanists doth mightily strue, *lib. 1. de iustificat. c. 12.* that faith alone doth not iustifie, and he much insisteth vpon this argument: faith cannot be alone without loue, hope, and other vertues and graces, therefore it cannot iustifie alone.

Contra. 1. But it followeth not, for faith being separate from loue and hope, is no faith, it is dead, and therefore faith being destroyed it can bring forth no act: like as it followeth not, the eare onely heareth, or the eye seeth, therefore the one can heare, the other see, if it were alone, that is, pulled, and seuered from the bodie.

2. That faith onely iustificieth, though faith being alone iustificieth not, it is thus made euident: 1. Because it is the office of faith onely to apprehend and receiue the promises, it is the hand of the soule, so is not charitie, hope, or any of the rest. 2. Faith iustificieth without the workes of the law: but all other vertues, as hope, charitie, are commanded in the law, therefore without them is our iustification wrought. 3. Though the Apostle vse not here the particule *onely*, yet els where he vseth a tearme equivalent, *εαυμν, nisi*, but: a man is not iustified, &c. *but by faith*: And many of the Fathers haue by way of interpretation expressly put to the word, *onely*: as *Origen* vpon this place, the Apostle saith that the iustification, *solum fidei*, of faith alone, sufficeth: so *Ambrose* vpon the 4. chap. of this Epistle saith, *Abraham*

ham sola fide iustificatus, Abraham was iustified by faith onely: *Hilarie in c. 8. Math. fides sola iustificat*, faith onely iustificieth: *Hierome Rom. 4. impium per solam fidem iustificat Deus*, God iustificieth the wicked returning by faith onely: to this purpose also see *Chrysostome*, *Cyprian*, *Augustine*, *Nazianzen*, *Basil*, *Ruffinus*, cited by *D. Fulke*, who all affirme that faith onely iustificieth: so that appeareth to be a malicious cauill of the *Rhemists*, that onely is foisted in by vs: see *annot. in 3. Rom. sect. 8*. If sometime the Fathers seeme to dispute against onely faith, they are to be vnderstood to speake of solitarie faith separate from good workes: as *Augustine* thus putteth the case: whereas the Apostle saith that a man is iustified without workes, hee must not be vnderstood, *ut accepta fide, si vixerit, dicamus eum iustum esse, si male vixerit*, that after he hath receiued faith, if he liue, we should call him iust if he liue euill, &c. *lib. 83. qu. quest. 76*.

Controv. 21. How S. Paul and S. Iames are reconciled together.

Whereas S. Paul here saith, *v. 28. We conclude that a man is iustified by faith without the workes of the Lawe*: but S. Iames affirmeth, *c. 2. 24. You see then, how that of workes a man is iustified, and not of faith onely, &c.* they may seeme at the first sight to be contrarie: they are then thus reconciled.

1. Not as *Erasmus* and *Caictanus*, who doubt of the authoritie of the Epistle of S. Iames: for though it were a while doubted of, yet was it at length receiued by a generall consent of the Church, to be of Apostolike authoritie: as it is acknowledged to be by *Origen hom. in Ios. Cyprian in symbol. Epiphan. hares. 76. Augustine lib. 2. de doctrin. Christ. c. 8. Damas. l. 4. c. 8.* and others.

2. And yet is the solution of the Romanists false and friuolous, that S. Paul speaketh of workes going before iustification, which are without faith and grace, and S. Iames of the workes of grace which follow the first iustification: for S. Paul euen excludeth the workes of Abraham, which were workes of grace, *Rom. 4. 2.*

3. The best solution then is this: that the Apostles neither speake of the same kinde of faith, nor yet of the same manner of iustifying.

1. S. Paul speaketh of the true lively faith, which iustifieth before God; but S. Iames derogateth not from the true faith, but from the faith which was in shewe onely, which hee calleth a dead faith, and consequently no faith, and such a faith as deuils may haue: S. Paul then saying that a lively faith iustifieth before God, and S. Iames, that a dead faith iustifieth not, no not before men, much lesse before God, are not contrarie the one to the other.

2. Neither doe the Apostles take the word iustifying in the same sense: S. Paul speaketh of iustification before God: but S. Iames of the declaration and shewing forth of our iustification by our workes before men: as is euident thus: the Apostle saith euidently, *vers. 18. Shew thou me thy faith out of thy workes, &c.* Again he saith, that Abraham was iustified by workes, when he offered his sonne Izaak; which must be vnderstood, that his iustification was thereby testified, manifested, and declared: for by faith before God he had been iustified before, as the Apostle alleadgeth in the same place, *v. 23. Abraham beleened God, and it was imputed to him for righteousness*: which testimonie is giuen of Abrahams faith, before he offered vp his sonne. So then S. Paul saying, *workes doe not iustifie before God*, and S. Iames, *that workes doe iustifie before men*, that is, declare and testifie their iustification, doe not contradict one the other.

Controv. 22. Against Socinus that Christ properly redeemed vs by paying the ransome for vs, and not metaphorically.

1. *Argum.* Impious *Socinus* (as *Pareus* rehearseth his wicked opinion, and confuteth it) denied that Christ died for vs, or payed any ransome at all for our redemption: but he is said to redeeme, that is, to deliuer vs, without paying any price at all: as *Exod. 15. 13.* and in other places, the Lord is said to haue redeemed, that is, deliuered his people from the Egyptian seruitude.

Ans. 1. It followeth not, because to redeeme is sometime taken in that sense, that it should be so euery where. 2. There is great difference betweene corporall and spirituall deliuerance: the first was, and might be done onely by the power of God, without paying any price at all: the other could not be compassed without paying of a price; both because of Gods iustice, that they which sinne, should die, *Rom. 1. 32.* and the truth of his word, because he had said to man, that if he sinned, he should die the death.

2. *Arg.*

2. *Argum.* Psal. 31. 5. David speaking of Christ, saith, *Thou hast redeemed me, O Lord God of truth:* here Christ is said to haue beene redeemed: but he was not redeemed with the paying of any price: *Ergo* neither did he redeeme vs in that manner.

Ans. 1. If this Psalme be vnderstood of Christ, we confesse, that to redeeme is taken improperly in that sense: but then it followeth not, because it is vsed improperly in one place, therefore it should be so in all. 2. But if the Psalme be vnderstood of David, who was the type of Christ, the word is properly taken: for euen David was no otherwise freed from his sinne, then by the price of Christs death.

3. *Arg.* The deliuerance of the Israelites by Moses from the bondage of Egypt, was a type and figure of our spirituall deliuerance by Christ: but that was done onely by the power of God, without any price paid, therefore so was the other.

Ans. 1. The argument followeth not, for the figure and the thing figured, agree not in all things, there is more in the substance, then in the type. 2. There is great difference betweene Moses and Christs deliuerance: Moses was a meere man, and a seruant of the house, Christ was God and man, & the Lord of all: Moses deliuered only from corporall bondage and seruitude, Christ from spirituall bondage vnder sinne, from the wrath and curse of God: Moses redeemed the Israelites without his owne death, or shedding of his blood, but Christ our Redeemer gaue his life, and shed his blood for vs: Moses gaue them the inheritance of the earthly Canaan, Christ hath purchased for vs an euermore lasting inheritance.

4. *Argum.* Redemption is properly said to be from him, of whom the captiues are holden: but we are said to be redeemed either from our iniquities, Tit. 2. 14. or from our *vaine conversation*, 1. Pet. 1. 18. or from the curse of the Lawe, Galat. 3. 13. of the which we were not held captiue: but no where are we said to be redeemed from God, or from his iustice, &c.

Ans. 1. Touching the proposition or first part of the argument: 1. It is false that redemption is only from him that keepeth vs in bondage: for although principally captiues are freed from him whose captiues they are: yet they are deliuered also fro their very bands, imprisonment, and other such like instruments of their captiuities: such are our sinnes, as the bands and setters that keepe vs in thraldome vnder the deuill. 2. There is a difference between corporall and spirituall bondage: for there the price is paid to the enemy, as to the great Turke, to get the captiues out of his hands: but here the price is paid to God, not to deliuer vs from him, but to reconcile vs vnto him; like as when a subiect rebelling against his Prince, is imprisoned and condemned to die, til some mediation and satisfaction be made for him, then his sinne is pardoned, and he is reconciled to his Prince.

2. Concerning the second part of the reason: 1. It is false that we were not detained captiues by our sinnes: for they are as the snare of the deuill, 2. Tim. 2. 26. 2. And although by our redemption we are not deliuered or taken from God, but reconciled vnto him: yet we are deliuered from his wrath, Rom. 5. 9. and so from his punishing iustice.

5. *Argum.* We are improperly said to be redeemed from that, to the which the price was not paid: but to the curse of the Law, and wrath, that is, the punishment of sinne, the price was not paid: for the bearing of the curse and the sustaining of the wrath of God for vs, was the price it selfe: therefore we are improperly said to be redeemed from the curse and wrath.

Ans. 1. The proposition is false: for the captiue may be said to be redeemed from that, to the which the price is not paid: as from the gins, fetters, prison, sword, death: though principally the redemption is from the hands of him, which holdeth any in captiuitie: so we may be redeemed from the curse of the lawe, though the price were not paid vnto it. 2. The curse of the law and wrath may be taken two wayes, passiuely for the effect of the curse and wrath, which is the punishment of sinne; and in this sense the price is not paid to the curse: or actiuely for the wrath of God, and his irefull iudgment pronouncing the sentence of the curse: and in this sense the price may be said to be paid vnto the curse, that is, the iustice and wrath of God inflicting the curse.

6. *Argum.* The execration or curse of the law is euermore lasting death, but Christ did not vndergoe euermore lasting death for vs; therefore he was not made a curse for vs, but onely for our cause he fell into some kind of curse for vs.

Ans. 1. The proposition is not generally true; for the curse or execration doth not only signifie the punishment due vnto the breach of the lawe, but the sentence also pronounced against

against the transgressors of the lawe: as it is said, Deut. 21. 23. *Cursed is euerie one, that hangeth vpon a tree*: but euerie one that so hanged was not euerlastingly condemned, as the theife that was conuerted vpon the crosse. 2. Yet it is most true, that Christ in some sense suffered eternall death for vs: for in euerlasting death two things are to be considered, the greatnesse and infinitenes of the infernall agonies and dolours, with the abiection and forsaking of God: the other is the perpetuall continuance of such euerlasting horror and abiection: the second Christ must needs be freed from, both because of his omnipotencie, it was impossible for him to be for euer kept vnder the thraldome of death, and his innocencie, that hauing satisfied for sinne, beeing himselte without sinne, he could not be held in death, and in respect of his office, which was to be our deliuerer: yet the very infernall paines and sorrowe Christ did suffer for vs: because our Redeemer was to suffer that which was due vnto vs: and why else was our Sauour so much perplexed before his passion, which in respect of the outward torment of the bodie, was exceeded by many Martyrs in their sufferings, if he feared not some greater thing, then the death of the bodie? 3. And although sometime in Scripture the preposition *for*, signifieth onely the ende or cause, as Christ is said to haue died for our sinnes, 1. Ioh. 3. 16. yet it signifieth also *for*, and in ones stead to doe any thing: as Rom. 5. 7. *For a good man one dare die*, that is, in his stead, that he should not die: and so Christ died for vs, that is, in our place and stead, that wee should not die eternally, *ex Pareo*.

7. *Arg.* As we are said to be sold vnder sinne, so we are bought and redeemed by Christ: but we were sold vnder sinne without any price paid; therefore so also are wee redeemed, without the paying of any price.

Ans. The proposition is not true: for it is a metaphoricall speech, that we are sold vnder sinne, thereby is signified the alienation and abiection from God by our sinnes: but we are said to be redeemed properly: wherein it was necessarie, that a price should be paid for vs, both to satisfie the iust wrath and indignation of God against sinne, as also because of Gods immutable sentence, *Thou shalt die the death*: which sentence must take place, least the Lord should bee found a lyer, and his word not to bee true: Christ therefore in redeeming vs by his death, payed that price and ransome for vs, which we otherwise should haue payed.

8. *Argum.* Where there is a true and proper redemption, the price is paid to him, which holdeth the captiues in bondage: but in this redemption purchased by Christ, the price was not so paid: for then the deuill should haue had it, whose captiues we were; therefore it is not properly redemption.

Ans. 1. It is not true that we are principally and originally the deuils captiues; first, we are the Lords captiues, as of an angry and offended Iudge by our sinnes: but secondarily, we were captiued vnto Sathan, because the Iudge deliuereth ouer sinners vnto him as the tormentor: that power therefore which Sathan hath ouer sinners, is a secondary power receiued from God: this is manifested in the parable, Matth. 18. 34. where the King deliuereth ouer the wicked seruant vnto the tormentor.

2. The price then of our redemption was paid vnto God, who had deliuered vs ouer as captiues for our sinnes; and so the Apostle saith, *That Christ offered himselfe by his eternall spirit vnto God*, Heb. 9. 14. not that God thirsted for the blood of his Sonne, but after mans saluation, *quia saluus erat in sanguine*, because there was health in his blood, as Bernard saith: for thereby Gods iustice was satisfied, and the veritie of his sentence established, *Thou shalt die the death*.

3. But whereas it is further objected, that the price could not be paid vnto God, 1. Because God procured his owne Sonne to pay the price of our redemption: but he that detaineth captiues, doth not procure their deliuerance. 2. In paying the price of redemption there is some vantage, accruing and growing to him, to whom the price is paid: but in our redemption there was no gaine or aduantage vnto God: we further answer thus, 1. that in such a redemption, wherein the Iudge desireth the life and safetie of the prisoner, the Iudge himselte may procure him to be redeemed, and that out of his owne treasure. 2. neither in such a kind of redemption doth the iudge seeke for any aduantage to himselte, but only the preservation of the lawes and common iustice: as *Zaleucus* the gouernour of the *Locrensiens*, hauing made a lawe, that he which was taken in adulterie should loose both his eyes, did cause one of his sonnes eyes to be put out for the offence, and one of his owne eyes: by
this

this he gained nothing, but the commendation of iustice: and so in our redemption the iustice of God is set forth, otherwise there can be no lucre or aduantage growing properly vnto God.

4. Wherefore notwithstanding all these cauits and sophistications, Christ properly and truly redeemed vs by his blood; which first appeares both by euident testimonies of Scripture, as Mark. 10. 45. *The Sonne of man came to giue his life a ranfome for many*: Coloss. 1. 14. *In whom we haue redemption through his blood*: 1. Tim. 2. 6. *Who gave himselfe a ranfome for all men*: Apoc. 5. 9. *Thou hast redeemed vs vnto God by thy blood*: Secondly, all the parts requisite in redemption doe here concur together: 1. there must be captiues, that are we: 2. one to redeeme, which is Christ: 3. a ranfome must be paid, that is Christs blood: 4. and one to whom it must be paid, that is, God. See further hereof in *Pareus* dub. 10.

Controv. 23. *That Christ truly reconciled vs by his blood, against an other blasphemous assertion of Socinus.*

v. 25. *To be a reconciliation through faith in his blood*: against this Socinus obiectioneth, that Christ was no otherwise a reconciliation, then the couer of the Arke in the old Testament was called the *propitiatory*, not that thereby God was reconciled, but that God shewed himselfe therein reconciled and appeased toward his people: So also the sacrifices of the law, is said to be *ἱλαστήριον*, a reconciliation, yet there was no satisfaction made vnto God by them: to this purpose, that impious Socinus *para. 2. c. 2. pag. 81. 82.* as he is cited by *Pareus, dub. 11.*

Contra. 1. It is false, that the Arke and sacrifices of the old Testament did reconcile as Christ hath reconciled vs; for there is great difference betweene dumbe and senselesse ceremonies, the blood of beasts, and the most holy and liuely blood of Christ. 2. The Arke and the sacrifices, though in themselves, and their owne vertue, they did not reconcile vnto God, yet typically and sacramentally, they did reconcile, as beeing types and figures of the true reconciliation by Christ. 3. And that Christ was verily and properly our reconciler vnto God, appeareth in that the Apostle addeth *in his blood*, which he offered vp to God his Father, which to what ende was it so offered vp, but to be a reconciliation? Thus much of the controuersall questions out of this Chapter.

6. Morall obseruations.

v. 3. *Shall their vnbeleefe make the faith of God of none effect, &c.* Origen hereupon hath this note, *Infidelitas eorum qui vel non accedunt ad fidem, &c.* their vnbeleefe which either come not to the faith, or fall away from it when they laugh vs to scorn in our fasting, almes deeds, and other workes of faith, *Fidem qua in nobis est, non euacuant*, do not euacuate or make void the faith in vs: our faith and pietie is not hindred by other mens incredulitie, and prophane-nesse.

1. Obser. Some mens vnbeleefe hurtheth not the faith of others.

1 And in that the Apostle doth here preuent the cauits and obiections of the Iewes, it teacheth that the minister of Gods word should so set forth the doctrine of the truth, whether in Church or Schooles, as that he may meet with all contrarie obiections made against the truth: both to satisfie the mindes of them that are desirous to learne, to deliuer them from all scruple and doubting, and to stoppe the mouth of gainsayers, *Pareus in v. 1.*

2. He that teacheth the truth must meet with the obiections of the aduersaries.

v. 4. *Yea, let God be true*: Seeing God is alwaies found true of his promise, but men are liers and deceitfull, we are taught that in all our trialls and tentations wee should certainly ground vpon the promises of God; and not be carried away or swayed by the promises or threats of men, to let goe our confidence in Gods promises: as Dauid in all his afflictions, when he was chased vp and downe, and persecuted of Saul, staied himselfe vpon the truth of Gods promises.

3. We must trust God of his word.

v. 4. *That thou mightest be iustified*: When as God doth correct vs his children for our finnes, or otherwise exerciseth his iudgements in the world, we should not seeme to accuse God, or murmur against him, but confesse God in all his works and iudgements to be iust, and our selues to be sinners: as Dan. 9. 8. *To vs appertaineth open shame, &c. yet compassion and forgiveness is in the Lord.*

4. Not to accuse God but our selues.

v. 3. *What though some did not beleue*: As the Oracles of God committed to the Iewes, yet were not in vaine, though some beleued not: so the Minister of Gods word must not

5. Ministers must not giue ouer though in some their labour be in vaine.

be discouraged, and giue ouer his calling, because he seeth in some his labours to take small effect, *Martyr*: for euen our Blessed Sauour, in that his most beauenly sermon of the eating of his flesh, and drinking of his blood, was forsaken and left of many of his hearers, yea, many of his disciples went away, in so much that he said vnto the twelue, *Will yet also goe away?* Ioh. 6. 67.

6. How the Minister sometime in his discretion must make himself as one of the number.

v. 9. *Are we more excellent*: The Apostle, that his reprehension might appeare more easie and tolerable, ioyneth himselfe in the companie, and maketh himselfe one of the number: and indeed he was a part and member of Israei: So the Prophets doe often ioync themselves with the rest of the people, as partaking with their sinnes, as *Dan. 9. 5. We haue sinned and committed iniquitie*: for like as the praise and commendation of the good and vertuous, extendeth it selfe vnto all the congregation, wherein there are notwithstanding some carnall men, and hypocrites; so the sinnes of the congregation doe euen touch and some way defile the godly: because that they liuing among the wicked might offend in their conuenance, in not reproouing the sinnes of others, as they ought; or in not giuing themselves such good example of life, as they should, or some other kind of way might be touched.

7. The lawe first to bee preached.

v. 21. *By the Law commeth the knowledge of sinne*: Then is the Law first to bee preached, to make men to know themselves, and to acknowledge their sinnes: this was the course that Iohn Baptist tooke to preach repentance to the people, and to bring them to confesse their sinnes, and so prepare a way for the Gospel of Christ: for like as a wound cannot well bee cured, vnlesse first it be searched to the bottome; so the heart must be humbled before it can be truly capable of the comforts of the Gospel.

8. That the doctrine of iustification by faith onely, is not enemy to good works.

v. 31. *Doe wee then make the Lawe of God of none effect, &c.* As the aduersaries in S. Pauls time, blamed his doctrine concerning iustification by faith onely, as an enemy to the Law, and good workes, whereas the Apostle alwaies ioyneth sanctification with iustification, workes with faith, though he exclude workes in the act it selfe of our iustification: so the aduersaries of the grace of God in these dayes, the Papists and Romanists, doe slander the doctrine of the Gospel, which vrgeth iustification by faith onely, as though it should beate downe and hinder the exercise of good workes: But we say with the Apostle, that by this doctrine of onely faith, we doe not destroy the law, but indeed establish it, in as much as we hold faith without workes to be a dead, and fruitlesse faith: we doe not separate workes from faith, though wee exclude them from iustification: faith which iustificeth cannot be without workes, yet it iustificeth without workes: it alone iustificeth, yet it must not be alone.

The fourth Chapter.

1. The text with the diuerse readings.

v. 1. What shall we say then, that Abraham our father hath found concerning the flesh?

2 For if Abraham were iustified by workes, he hath wherein to glory, *Be. (to reioyce, G. to boast) he hath glorie, L. T. the word is ἔχει καύχημα, hee hath matter of reioycing:*) but with God.

3 For what saith the Scripture? but Abraham beleeued God, *Be. U. T. (Abraham beleeued God. L. B. G. but here the Greeke particle εἰς, is omitted)* and it was counted (or reputed. *L.*) to him for righteousness.

4 Now to him that worketh, the wages (reward. *B. R. but a reward may be of fauour, so is not wages*) is not counted by fauour, (or, of grace, *Be.*) but of debt: (*duitie, Be. but ὀφειλμα, signifies debt*)

5 But to him that worketh not, but beleueth in him, that iustificeth the vngodly, his faith is counted for righteousness: (*according to the purpose of God. L. this is not in the Originall, nor yet translated in the Syriake:*)

6 Euen as David declareth *G. (or pronounceth. Be. or expresseth. U. rather then searmeth, R. the word is λέγει, saith, calleth)* the blessednesse of the man, vnto whom God imputeth righteousness without workes.

7 Blessed are they whose iniquities are forgiven, and whose sinnes are couered.

8 Blessed

2. The Argument, Methode, and parts.

This Chapter hath three parts. 1. The first is a proofof the former proposition that we are iustified by faith without the workes of the lawe, by the example of Abraham, the testimony of Dauid, with some other arguments, vnto the 17. verse.

2. A commendation and description of the excellency of Abrahams faith, to 23.

3. The third is, the vse and application of Abrahams imputatiue iustice.

In the first part the Apostle vrgeth 4. principall arguments to prooue, that we are iustified by faith without workes.

1. *Argum.* If any were iustified by workes, most like Abraham: But he was not iustified by workes, but by faith: *Ergo:* the assumption is diuersely prooued, 1. From the effects, then Abraham should haue had wherein to glory with God, but he had not, v. 2. from a testimony of Scripture propounded, v. 3. faith was counted to Abraham for righteousness: then dilated and amplified by the contrarie: that which is counted is of fauour and debt, v. 4. but Abrahams faith was counted his righteousness by fauour, v. 5. therefore not by debt.

2. *Argum.* From the testimonie of Dauid: there is the same way of iustification, which is of blessednesse and happinesse: but we are counted happie, by the not imputing and forgiving of sinne, v. 7, 8. therefore so also are we iustified, and consequently, not by any of our owne workes.

3. *Argum.* The father of those which beleue, and the children must be iustified after the same manner: but Abraham the father of those which beleue, was iustified by faith, and not by the workes of the lawe: *Ergo:* the proposition is insinuated, v. 11. from the end, why Abraham receiued circumcision as the seale of the righteousness of faith, *that he should be the father, &c.* the father then and children must be iustified by one and the same way: the assumption is thus prooued: the first part thereof, that he was the father of all the faithfull is prooued by a distribution: he was the father both of the vncircumcised, which is shewed by the time, v. 10. he was iustified by faith being yet vncircumcised: and of the circumcised, because he receiued circumcision, v. 12. the other part that he was iustified by faith, is prooued by the effects, because he receiued the promise, not through the law, but faith, v. 13. for otherwise the promise had bin of no effect, it it had bin by the law: which were absurd, v. 14.

4. *Argum.* From the contrary effects of the lawe and of faith: the promise ought to be firme and sure vnto Abraham, and his seede, v. 16. but the law cannot worke any such assurance, but it rather causeth wrath, because it discovereth transgression, v. 15.

2. Then followeth a description of Abrahams faith. 1. By the foundation thereof, Gods omnipotencie shewed by the effects, v. 17. 2. The object of his faith, to beleue to be the father of many nations, euen as the starres, or sand in multitude, v. 18. 3. The strength of his faith in ouercomming all impediments, v. 19. 4. The quality, it was without doubting, v. 20. which wrought in him assurance, v. 23. 5. By the effects, it was imputed to him for righteousness, v. 23.

3. The application of this example followeth. 1. From the ende of the Scripture, which was not written onely for Abraham, but for vs. 2. From the description of faith. 1. the foundation, God. 2. the object, Christ Iesus crucified and raised vp. 3. The end, remission of sinnes, and our iustification, v. 25.

3. The questions and doubts discussed.

Quest. 1. *Upon what occasion Saint Paul bringeth*

in the example of Abraham.

1. *Chrysostome* taketh this to be the occasion, that now the Apostle intending to set forth how glorious and excellent iustification by faith is, would shew it by the example of Abraham, whose righteousness was most glorious: But the Apostle insisteth yet in the proofof his former conclusion, that a man is iustified by faith, not by works, it had beene yet vnseasonable for the Apostle to set forth the praise and commendation of iustification by faith, and to stand vpon the glory and excellencie of it, the truth whereof, the Iewes added to the workes of the law, were not thoroughly perswaded of.

2. *Anselme* thinketh, that whereas a double question was mooued in the beginning of the former chap. v. 1. concerning the preferment of the Iew, & touching circumcision: as the Apostle answered to the former question in the third chapter, so he commeth to the other

here,

here, to treat of circumcision: But both the Apostle had already said much concerning circumcision, c. 2. so that he needed not againe to fall into any speciall treatise thereof: and beside, if he should haue singled out the example of Abraham to that purpose, the doctrine of iustification without all kind of workes, as well ceremoniall, as morall, should not haue bene sufficiently prooued.

3. Some thinke, that whereas the Apostle had said, c. 3. 21. that the righteousness of faith had testimony of the lawe and the Prophets, that now the Apostle prooueth the same by the example of Abraham: But that assertion of the Apostle went not immediately before, many other things which concerne the principall argument of iustification by faith came betweene, with the which this chapter rather must haue coherence.

4. And therefore it is the opinion of others, as of *Origen*, *Oecumen.* to whom consent *Tolet*, *Pererius*, that the Apostle directly by this example of Abraham goeth about to prooue the generall argument, that we are iustified by faith without workes, because Abraham was so iustified.

5. But as we deny not, but that the example of Abraham is very pertinent to that purpose to prooue iustification by faith without workes; yet beside this generall scope of the example of Abraham here produced, there is this particular reason of the connexion and coherence: that after the Apostle had concluded generally without exception, that euery man must be iustified without workes, the Iewes might straightway haue objected the example of Abraham, whose memorie was honourable among them: that at the least he and David should seeme to be excepted out of this generall rule: their workes were renowned and glorious, and somewhat must be yeelded vnto them. The Apostle therefore here preuenteth this objection, and confesseth that Abraham was very glorious by his workes among men, yet before God he did not glory by his workes, but it was his faith, whereby he was approved iust in Gods sight. Thus *Pareus*, *Pellican*, *Grynus*.

Quest. 2. Of the meaning of the first verse. v. 1. *What shall we say then, that Abraham our father.* 1. The Apostle vseth an interrogation, both for the more full declaration of the thing in question, and for more vehemency sake, *ad strenuendam dictis fiduciam*, to win the more credit to his sayings, as c. 3. 1. and 6. 1.

2. The Apostle speaketh in the first person, *what shall we say*, and *Abraham our father*, that he might the better insinuate himselfe, *Pareus*.

3. He vseth the name of *Abraham*, not *Abram*, because now it was the vsuall name, whereby he was called, though as yet his name was not changed when hee was counted iust by faith, for which purpose *S. Paul* bringeth in his example, *Mart*.

4. Concerning the addition, *after the flesh*. 1. Some doe ioine vnto *Abraham our father*, *after the flesh*, to distinguish the carnall children of Abraham from the spirituall: for he was the father of the Gentiles not according to the flesh, but the spirit, *Chrysost.* *Theophy.* *Oecumen.* *Tolet*: But then the Apostle would haue said, rather *your father*, if he had spoken onely of the carnall generation, *Beza*: neither doth the Apostle seeme to derogate vnto the Iewes, as hauing onely a carnall prerogative: he would not therefore vse any such limitation, as excluding them from being his spirituall children.

2. Some doe ioine it with the word *hath found after the flesh*, as indeede the order of the words sheweth: but then by *flesh*, they vnderstand circumcision, as *Ambrose*, and the *interlin. gloss*: but the Apostle disputeth generally against all workes of the law, not the ceremonialls onely.

3. *Lyranus* thinketh, that *according to the flesh*, is added, to shew the difference betweene the originall of the flesh, which was from Abraham, and of the soule from God: but this distinction is nothing pertinent to the thing in question.

4. Therefore, by *according to the flesh* the Apostle rather vnderstandeth the workes of the law, so *Theodore* and the *ordin. gloss*: and the reason hereof is this, because the Apostle doth not simply deny vnto Abraham all kind of righteousness, but that which is by workes, *Beza*: so *Phil.* 3. 9. the righteousness in the flesh, & of the law, are taken for the same with the Apostle: *Gryn.* But in this sense great aduantage may seeme to be giuen vnto the Popish sophisters, who thinke that onely Abrahams workes done before he had faith, while he was yet in the flesh, are excluded from iustification, and not those which came after: vpon the which reason *Pareus* seemeth to incline to the other exposition, to ioine, *according to the flesh*, with *Abraham our father*: But we neede not for this reason to refuse the other exposition:

for euen the workes which proceede from faith, if any merit or worthines be reposed in them, may be said to be *after* the flesh: for the Apostle opposeth *κατὰ χάριν*, by fauour, and *κατὰ ὀφείλημα*, by debt, v. 4. that then which is by debt and merit of the worke is according to the flesh, and is opposite to fauour and grace.

Quest. 3. Of the meaning of the 2. verse.

v. 2. If Abraham were iustified by workes, he hath wherein to reioyce. 1. Origen, Ambrose, Chrysostome doe thus frame the argument: if Abraham were iustified by workes, he had no glory with God, but he had true glory with God, therefore he was not iustified by workes: so also Fains collecteth the argument, assuming affirmatiuely: but the assumption is put negatiuely with the Apostle, *but not with God*: so that thus rather the argument holdeth: if Abraham were iustified by workes, he hath wherein to glory with God: he hath somewhat to glory in as beeing iustified by his workes; but he had not wherein to glorie with God, Ergo: thus Beza; Pareus.

2. Gorrahan maketh all this verse the proposition: If Abraham were iustified by workes, he hath wherein to glory, but not with God, but such glory, but not with God, Abraham had not: for if it be vnderstood of true glory in deed, such glory none can haue but from God, if false glory among men, Abraham would no such glory: But in this collection, the Apostle should deny, that Abrahams workes had no praise or glory at all among men, whereas the Apostle seemeth to graunt so much, that his workes might be praiseworthy among men, but before God, they could not iustifie him.

3. Chrysostome hath here a distinction of *glorying*, one is by workes, which a man cannot haue with God, an other is by faith, which is before God: and Pet. Martyr approoueth this distinction, and thinketh, that by the glory of God, c. 3. 23. are deprived of the glorie of God, the Apostle meaneth our iustification by faith, wherein the glory of God sheweth it selfe: but an other word is vsed there, *Μῆν*, which signifieth glory, here the word is *καύχνημα*, glorying or reioycing: and indeede before God we cannot glorie either of works or faith: for he is said to glorie with God, that can bring any thing to God of his owne: now seeing faith also is a gift of God, we cannot glory in it: as the Apostle saith, 1. Cor. 4. 7. why gloriest thou, as though thou hadst not receiued it? But whereas the Apostle saith, *he that glorieth, let him glorie in the Lord*: he speaketh not of any glorying of any gift which any man hath, but of the meere grace of God: and the meaning is, let him giue all glorie vnto God, confessing he hath nothing of himselfe.

4. Now wheras the Apostle saith, *he hath wherein to glorie*: Occumenius vnderstandeth this of gloryfying in himselfe: but so would not Abraham glory at all among men: therefore by *glorying* here is vnderstood nothing els, but the praise and commendation of men: his works might *eum honorabilem reddere*, make him honourable with men; but not with God, Lyrano. Tolet here distinguisheth between the word *καύχνημα*, here vsed, which signifieth praise and glory, and *καυχῆσθαι*, before expressed, c. 30. 23. which signifieth glorying, boasting, annot. 3. but this distinction to be perpetuall he sheweth not.

Quest. 4. How the Apostle alleadgeth that testimonie concerning the imputation of Abrahams faith for righteousness; v. 4.

1. The Apostle readeth in the passiue, *it was imputed*, whereas Gen. 15. 6. whence this testimony is cited, it is put in the actiue, *vaiach shebecha*, and he imputed it: 1. The reason hereof Tolet. annot. 5. thinketh to be, that the Septuagint and the Hebrewes did read without prickles, and then the word might be taken either actiuely or passiuely: but this is no sound opinion, to think that the Hebrew prickles came in so late, for so there should be great vncertainty of the Scripture: and further, set the prickles aside, yet the word is not expressed with the same letters, when it is actiuely and passiuely put: for Gen. 15. 6. the word is as before it is set downe: but Psal. 106. 31. where it is put passiuely, the word is *rechasseb*, it was imputed the letters are diuers: and further in this place, Gen. 15. 6. there is an affix of the feminine gender, which sheweth a difference in the very letters of the word beside the prickles. 2. Some thinke that the Apostle writing by the same spirit which Moses did, by his Apostolike authoritie did so cite this Scripture, Fains: but this would haue giuen great offence vnto the Iewes and conuerted Gentiles, if the Apostles should haue cited the Scriptures otherwise, then they were found in the olde Testament. 3. Therefore it was more safely affirmed, that the Apostle followeth the Septuagint, which was the receiued translation among the Gentiles, Mar. specially seeing they keepe the sense of the place

place, and the rather because this reading in the passive is warranted by an other Scripture, Psal. 106. 31. where it is read in the passive, *and it was imputed unto him.*

2. An other difference in this reading is, that the Apostle beside that he changeth the voice, turning the active into the passive, doth not interpret the Hebrew affix, *he imputed* (it,) that is, Abrahams faith God imputed, for so the word *ceenuah*, faith, beeing vnderstood after the manner of the Hebrewes in the verbal word *heemin*, he beleueed, answereth vnto the affix *ha*, of the feminine gender: but this the Apostle afterward evidently supplieth, v. 9. that faith was imputed to Abraham for righteousness.

3. A third difference there is, that in the Hebrew text there is no preposition set before the word *zedekah*, iustice, as here the Apostle translateth *eis dikaioynyn*, for righteousness: but there Moses saith, *he imputed it unto him for righteousness*: but this doubt is easily remooued: for Psal. 106. 31. the phrase is put with a preposition, *litzedakah*, it was imputed to him for righteousness: so that beside the identity of the phrase, there is no difference, to say *it was imputed unto him for righteousness*, or *as righteousness*: this reading of the Apostle is warranted by that other place in the Psalme.

4. S. Paul with the Septuagint read, he beleueed, *πρὸς θεῷ*, God; but in the Hebrew it is, *laichovah*, in God: *Augustines* distinction therefore doth not alwaies hold, that it is one thing, *Deo credere*, to beleuee God, an other in *Deum credere*, to beleuee in God: *Mart.* for these two, both in the Hebrew and Greeke phrase, are taken for the same: though in the Latin tongue there is a difference.

5. Quest. Of the meaning of the words, *Who counted this for*

righteousnes vnto Abraham,

1. Some of the Hebrewes peruertering that place, Gen. 15. 6. doe vnderstand it of Abraham, that he imputed this faith vnto himselfe for righteousness: but beside that it is a very improper, and unfit thing, that a man should impute vnto himselfe his owne righteousness, the Apostle taketh away this doubt, v. 9. where he saith, *was imputed to Abraham*: he could not be both the imputer, and the person also, to whom the thing is imputed.

2. And as vnreasonable is their glosse, who vnderstand an other third person not expressed, that the world imputed it to Abraham, that is, held him for that cause to be a righteous man: *ex Beza. annot.* for how should the world be here vnderstood, whereof there was no mention before: the words then doe easily demonstrate, who it was, *that imputed it*, namely, he in whom Abraham beleueed: he beleueed God, and he, that is God, counted it vnto him for righteousness.

2. *Tertullian. lib. de patient.* doth read it in the passive, and referreth it vnto Abraham, *iustitia deputatus est*, he was deputed for righteous: whereas the Apostle doth not speake of the imputation of his person, but of his faith, as he saith, v. 9. *Faith was imputed to Abraham.*

6. Quest. What it was that Abraham beleueed.

The Apostle may seeme vnfitly to alleadge that place of Abrahams faith, which was only concerning the promise of multiplying his seede, which kind of beleefe is of an other nature, then iustification by faith: to this obiection diuers answers are made.

1. *Pererius* here hath one answer, that S. Paul speaketh not of the first iustification of Abraham, when of a sinner he became righteous; but of his second iustification, which was an encreasing of the first: and this is done *per quemlibet actum meritorium*, by any meritorious act: so that to beleuee any promise of God by such a faith informed by charitie, is meritorious of a further degree of iustice.

But beside other errors, which are here couched together, as of the first and second iustice, that charity is the forme of faith, that we are iustified by the merit of faith, all which are before confuted in the controuersies of the former chapter: I doe here oppose against *Pererius*, one of his owne order, namely *Tolet. annot. 5.* who directly prooueth, that S. Paul speaketh of Abrahams first iustification, which he prooueth by that place, Iam. 2. 25. that when Abrahams faith was imputed to him for righteousness, he was called the freind of God; now he saith, *secunda iustitia, non amicum, sed gratiorem amicum fecit*, the second iustice doth not make one Gods friend, (for he was Gods friend before, when he was first iustified) but it maketh him a better and more acceptable friend.

2. *Peter Martyr* hath here two answers: 1. He that spake here vnto Abraham, was Christ, and therefore in beleueing God, he beleueed Christ, and so this faith was imputed

vnto him for righteousness. 2. All the promises of God were grounded vpon the mercie and goodnes of God, and the mercy of God is grounded on Christ: the Patriarkes then, though it were but a temporall promise; which was made, yet in beleeuing of it, did repose their trust vpon Gods mercie in Christ: but both these answers are vn sufficient, for they shew not directly that Abraham was iustified by faith, but onely by a certaine consequence.

3. Therefore the best answer is, that Abraham in this multiplying of his seede did vnderstand Christ: for his faith had respect not onely vnto this promise of the multiplying of his seede, as the starres of heauen, Gen. 15. 5. but to the other promises before going, as that in his seede all the families of the earth should be blessed, Gen. 12. And that in these promises the Messiah is vnderstood, thus it may appeare: 1. Because so S. Paul expoundeth seede, of Christ, Gal. 3. and the Hebrewes also doe vnderstand this seede wherein all the families of the earth shall be blessed, of Christ. 2. This multiplying of Abrahams seede, as the sand of the sea, or starres of heauen, was not fulfilled in the carnall seede of Abraham, which contained it selfe within the compasse of Canaan; but it was accomplished in the spirituall seede of Abraham, in the conuersion of the Gentiles to the faith of Christ. 3. Neither could that blessing of all the families of the earth be vnderstood of any carnall blessing, but of the spirituall benediction of the Gentiles converted to the faith of Christ: as it is said, Isa. 53. 11. *My righteous seruant by his knowledge shall iustifie many.* 4. Yea in that they are promised to be as the starres of heauen, that is, shall haue celestiall glory, this promise the seede of Abraham could not attaine vnto but by Christ the king of glory, Psal. 24. 8. 5. Our blessed Saviour saith, that *Abraham was glad to see his day, he saw it and reioyced:* which sheweth, that he had an euent knowledge and expresse faith of Christ, *Pareus. Pater.*

4. But Stapleton in *Antidot.* denieth that this faith of Abraham was a speciall faith of the remission of sinnes, but onely the Catholike faith, which is to assent vnto every word of God. *Contra.* 1. If Abraham did assent vnto the word of God, then also to this word concerning the remission of sinnes in Christ, vnto which they will deny, that Abraham had any word at all for the remission of his sinnes: whereupon then arised that his singular ioy in Christ, for wherein can a man ioy, then in the remission of his sinnes, and consequently that his name is written in heauen? Luk. 10. 20. 2. If they hold the hope, and assurance of remission of sinnes to be no part of the Catholike faith, as indeede the Papists doe not make it, let them keepe such Catholike faith to themselves: we will none of it: what comfort can one haue in that faith, which can not assure him of Gods fauour and of the remission of his sinnes?

7. *Quest. Why Abrahams faith was imputed vnto him at this time, and not before?*

Although Moses then first maketh mention of Abrahams iustification by faith, Gen. 15. 6. yet it hath relation to all other acts of his faith going before; for it was an act of faith, that Abraham obeyed God to goe out of his countrey, and to dwell in a strange land, Heb. 11. 8. and other promises, as Gen. 12. 3. and 13. 16. also Abraham beleued, wherein hee shewed his faith: yet Moses reserueth this commendation of Abrahams faith to this place, for these reasons:

1. Moses would not straight vpon the first promise made, Gen. 12. speake of Abrahams iustification by faith, before he had brought forth diuers excellent and glorious works, that his iustification might appeare to be of his faith, not by works, so *Fains*, and *Tolet. annot. 5.*

2. Neither would Moses deferre this testimony of Abrahams faith vnto that act of his in offering his Sonne to be sacrificed: but he setteth it downe here, as soone as he had receiued an expresse promise concerning his seede; which was Christ: that it might appeare to be faith in Christ, and none other whereby he was iustified: before this Abraham had receiued some generall promises concerning Christ, as that in Abraham all the families of the earth should be blessed, Gen. 12. 3. and that his seede should be as the dust of the earth: but the seede out of his owne bowels was not promised vntill now, *Tolet. Fains.*

3. Further, then was his faith commended, because it had at that time beene thoroughly tried, when he thought that Eliezer his seruant should be his heire.

4. And though Abraham had faith before, yet was it still more perfected: and Abraham was now more certainly perswaded of his iustification, and therefore he is said now first to be iustified, though indeede by the same faith, he had beene iustified before. *Pareus, dub. 2.*

8. *Quest.*

Quest. 8. What imputation is, and what to be imputed.

1. This word is distinguished according to that, which is imputed; as sometime that which is euill is said to be imputed, sometime that which is good.

1. An euill thing is imputed two wayes, either rightfully, as when a sinne is worthily imputed to him that committed it, as *Quintilian* putteth this case, *lib. 5. c. 10. Vtrum cades ei imputanda est, &c.* whether the murder be to be imputed to him, that beganne the strife: or it is imputed wrongfully, as adulterie was imputed to *Sufanna* her charge without cause. 2. A good thing is imputed three wayes: 1. *iure*, by right, as the reward is imputed to the worke by debt, as the Apostle vseth the word here, *v. 4.* but then this word *imputed* is taken for to *give*, and it is improperly called an *imputing*. 2. *iniuria*, by wrong, as when innocencie is imputed to a malefactor, which is forbidden, *Prou. 17. 15. to iustifie the wicked.* 3. *gratia*, by grace and fauour, a thing is imputed, but not against right, *propter alienum meritum*, for an others merit, and so are we said to be iustified by faith in Christ, *Pareus*: like as when a Creditor of grace and fauour, accepteth a debt to be paid, and accounteth it discharged, when yet the partie indebted is not able to pay it: in this sense is the word taken, *Num. 18. 27. Your offering shall be reckoned vnto you, as the corne of the barne*: it shall be so counted, or be in stead of it, though it be not it, *Fains*.

2. This word to be *imputed*, likewise is taken either *Physice*, in a Physicall sense, as when a plant is said to be imputed, that is, set in or graft into the stocke: or *relate*, by way of relation, when a thing is imputed by way of acceptation and fauour, as when the victorie achieved by the soulders, is for honours sake ascribed vnto the captaine though absent; or when the captaine to whom the spoyle belongeth, giueth it vnto the souldiers, that did not fight for it: and thus is the righteousnesse of Christ, which we wrought not our selues, imputed to vs by faith.

3. And thus for faith to be imputed for righteousnesse, or to be iustified by faith, of faith, or through faith, are with S. Paul taken for one and the same thing.

Quest. 9. How Abrahams faith was imputed to him for righteousnesse.

1. *Origen* thinketh that Abrahams faith, was imputed to him now for righteousnesse, because it was perfect, whereas before vntill now it was onely in part: and hereof it is, that whereas it said of the Israelites, *Exod. 14. 31. They beleued the Lord and his seruant Moses*, yet they are not said to be iustified by this faith, it was for that their faith was not perfect, as was *Abrahams*: But 1. no mans faith can be perfect here, for as we knowe in part, *1. Cor. 13. 12.* so is our faith in part. 2. That beleefe, which there *Moses* speaketh of, was of an other kind, it was not a iustifying faith, which is ioyned with confidence, for they reposed not their trust in *Moses*, but it was onely a beleeuing and giuing credit vnto God, and his Minister *Moses*.

2. Neither was Abraham iustified *merito fidei*, by the merit and worthines of his faith: as by the worke and act thereof, as the Romanists teach: and *Origen* gaue occasion of this error, who thinketh, as it is here said of faith, it was imputed for righteousnesse, *idem de alijs virtutibus dici potest*, that the same thing may be said of other vertues, as humilitie, wisdom, may be reputed vnto iustice, &c. But this is a manifest error: for faith or any other vertue, as it is a worke cannot iustifie, because it is but an act of one vertue, and so not obedience and conformitie to the whole law: and beside we are said to be iustified by faith without works, then neither faith nor any vertue iustifieth as a worke.

3. Neither yet is faith taken here by a *Synecdoche*, when one part is taken for all, as including workes, as *P. Mariyr* reporteth their error, for faith cannot include that which it excludeth: if faith iustifie without workes, then vnder workes, cannot faith be comprehended.

4. Here also we refuse that corrupt note of the ordinarie glosse: that to him which beleeueth, *si non habet tempus operandi*, if he haue not time to worke, faith onely sufficeth to righteousnesse: but to him that hath time to worke, the reward shall bee giuen, not according to his beleefe onely, *sed secundum debitum operationis*, but according to the debt of his worke: But two wayes is this glosse erroneous, 1. because it flatly contradiceth the Apostle, who affirmeth where faith is counted for righteousnesse, there is no reward due by any debt, *v. 4. 5. 2.* It is impossible, that he which hath a iustifying faith, should be without some

workes: as euen the theife vpon the crosse shewed his faith by his workes, in confessing his sinne, and honouring Christ.

5. *Tolet* also here is verie nice and curious, he will not haue the word λογίζω, here to be interpreted by the word *imputo*, to impute, but by the word *reputo*, to repute: the difference betweene the which two is this, *reputatur id, quod tale non est, ac si tale esset, &c.* that is reputed, which is not such, as though it were such: to impute is to make one the cause of some commoditie and discommoditie, *ac si ille talis rei author esset*, as if hee were the author of it, &c. 1. So then faith is said not to be imputed but reputed for iustice, because the act of faith is imputed for iustice: for when it doth not bring iustice of it owne nature, *ut est actus hominis*, as it is an act of man, yet it is so accepted of God. 2. And therefore he misliketh the word imputed, because we thereupon gather, that there is no iustice giuen vnto man, whereby he is made iust, but the iustice of Christ reputed: but he affirmeth, that there is a iustice verily giuen vnto man, by faith, which God accepteth for iustice: as the sight of the brazen serpent did verily heale, not by the vertue of the sight, *sed ex diuino beneplacito*, because it so pleased God. 3. For if the word *imputed*, not *reputed* had beene here vsed, the Apostle would haue said, *he imputed vnto him, &c.* not *it was imputed*: to this purpose, *Tolet*. *annot. 7.*

Contra. 1. We say that iustice is both imputed, and reputed vnto vs by faith: for first Christs righteousness is imputed and made ours by faith, and then it is reputed and accepted, as if we had our selues performed it: neither can there be any reputed iustice, but it must first be by imputation. For God in his iustice can not hold or repute him for iust, that is not iust, vntesse for an others righteousness he be reputed and counted iust. 2. That figure of beholding the brazen serpent, doth make more for the imputation of iustice, then reputation on onely: for they which looked vpon the serpent, were not reputed as healed, but verily were healed from the biting of the serpent, by the imputation and application of the vertue apprehended by the sight of the serpent: so we are truly healed from our sinnes by the imputation of Christs righteousness. 3. That which S. Paul uttereth in the passive, *it was imputed*, *Moses* expressed in the active, *he imputed*, so that the sense is all one: and seeing *Tolet* following the vulgar Latine readeth, *v. S. Blessed is the man, to whome the Lord imputeth not sinne*: why should not the same sense of the word be retained here?

6. Wherefore then all these cauills beeing thus remooued, we inferre, that Abraham was iustified by faith, not *materialiter*, materially, as it was an act; but *relate*, and *obiectiue*, as it hath relation vnto the object the iustice of Christ, and *organice*, instrumentally, as it applicth and apprehendeth the righteousness of Christ.

Quest. 10. Whether Abraham were iustified by any thing beside his faith.

1. It will be objected, that Gen. 22. 18. after the Lord had tried Abrahams obedience and faithfulness in offering his sonne, the Angel said vnto him in the name of the Lord, *Because thou hast done this thing, I will surely blesse thee, &c.* here the Lord seemeth to blesse Abraham for his obedience, not because of his faith: to this we answer, that it is not said that Abraham was iustified by this fact: hee was iustified long before by his faith: but that the Lord rewarded Abrahams obedience, with ample and large promises: and so the Lord crowneth in mercy the workes and obedience in his seruant.

2. *Obiect.* As it is said here that this faith and beleefe was imputed vnto Abraham for righteousness: so Psal. 106. 31. *Phineas* act in killing the adulterer and the adulteresse, is said to haue beene imputed to him for righteousness.

Answ. There is an vniuersall and particular iustice, that is, *persona*, of the person, the other is *facti*, of some particular fact: so in this place in the Psalme, the Prophet speaketh not of the vniuersall iustice whereby one is counted iust before God, but of the particular iustification and approbation of *Phineas* his fact: which otherwise might haue seemed to be vnlawfull, because he did take the sword being a priuate man, but because he did it in the zeale of Gods glorie, the Lord approoued it: *Phineas* by that act beeing but one, could not bee iustified before God; for the Law saith, *Cursed is he that continueth not in all things, which are written in the Law*: one act then of obedience could not iustifie *Phineas* before God: but that particular act was accepted and approoued: so Deut. 14. 13. the restoring of the pledge before the Sunne goe downe, is said to be ones righteousness: that is, the Lord would accept it as a worke of righteousness, pleasing, and acceptable vnto him: But in this place

place the Apostle speaketh of vniuersall iustice, whereby a man is iustified and counted iust before God: to this purpose *Pareus dub. 3. Martyr, Fauius.*

Quest. 11. *How S. Paul and S. Iames are reconciled about the manner of Abrahams iustifying.*

S. Paul saith here, v. 3. that Abraham beleeued God, and it was counted vnto him for righteousness: but S. Iames saith, c. 2. 23. *Was not Abraham our father iustified by workes, when hee offered his sonne Isaac?*

1. Tolet would thus reconcile them, that S. Paul should speake of workes going before Abrahams iustification, and without them he was iustified; but S. Iames of workes, that followed after whereby Abraham was iustified: But this solution will not serue his turne: for Abraham before this time, when he is said to haue been iustified by this faith, had done many excellent workes, after he had beleued Gods promises, in obeying his calling, and leaving his countrey, which things he did by faith: and yet he was iustified without any such workes: S. Paul then excludeth euen such workes as followed his iustification.

2. Wherefore the true reconciling of them is this: 1. That S. Paul and S. Iames speake not of the same kind of iustification: the one reasoneth of the manner and causes of our iustifying before God, the other of the signes thereof before men. 2. They speake of a diuerse subiect, S. Paul of Abraham, *iustificandi*, to be iustified, S. Iames *iustificati*, of the same being iustified. 3. S. Paul of the iustifying of the person, S. Iames of the iustifying of a particular fact, *Gryneus*: See in the former chapter, controu. 21.

Quest. 12. *Of the explication of the 4. and 5. verses.*

v. 4. *To him that worketh.* 1. Here are three oppositions set one against the other, of him that worketh, and worketh not, but beleueth: of the debt, and fauour, or grace, of the wages and imputation, *Marr.* and by him that worketh is vnderstood him, that worketh with an intent thereby to merit or to be iustified: for he that beleueth also worketh: but hee is said not to work, *secundum quid*, after a sort, because he doth it not to that end to merit by it.

2. This the Apostle speaketh by way of concession, vsing a ciuill axiome taken from humane affaires: not that indeed before God any wages by debt is due vnto any that worketh, *Beza*: the Apostle then speaketh thus by way of supposition, *ex hypothesi*: *Fauius.*

3. This *Origen* not well vnderstanding, but supposing that the Apostle indeed speaketh of such as are rewarded for their worke before God: and not seeing, *quod vllum opus ex debito remunerationem Deiposcat*, that any worke by due debt can require reward at Gods hand, he turneth the Apostles meaning another way, and by debts vnderstandeth finnes, as they are called in the Lords prayer; and so he also thinketh he speaketh of the wages of sinne, as S. Paul saith, Rom. 6. *That the wages or stipend of sinne is death*: But the Apostle here speaketh euidently, of the wages due vnto good workes, not to euill, *The wages is not counted by fauour*: but in rendering the wages of sinne, there is no fauour but iustice.

4. The Schoolemen likewise are grossely deceiued, who thinking the Apostle doth set downe this as a positiue rule before God, haue here deuised two interpretations. 1. They vnderstand this working and not working, of the workes following iustification: and so he that worketh is rewarded not of fauour onely, because of his faith, but for the debt also of his workes, *gloss. interlin.* but he that worketh not, that is, hath no time to worke is rewarded onely of grace. But this glosse is conuincd of many errors: 1. in ioyning faith and workes together, whereas the Apostle before, c. 3. 28. ascribed iustification to faith without workes. 2. to say that our workes are rewarded by debt, is to make God endebted vnto man for the worke, which is not farre from blasphemy. 3. he that hath true iustifying faith, can neuer be without some workes or fruits thereof, be his time neuer so short, as appeareth in the theife vpon the crosse.

5. *Gorrbau* beside this exposition hath an other, to vnderstand the Apostle to speake of workes going before iustification: and then he giueth this sense: that to him which doth some good workes before faith, if he should be rewarded, the reward should bee of debt, which is false, for then it should not be of grace: but to him that worketh not any such work before faith, righteousness is imputed by faith, &c. Here also are diuerse errors, 1. to imagine, that there can be any good workes at all before faith. 2. hee imagineth the Apostles speech to be conditionall, if any reward be giuen, whereas the Apostle setteth it downe positiuely, the wages is counted, not if it be. 3. the Apostle speaketh in all that discourse of all

all workes whether going before iustification, or following after: for all workes of the Law are excluded, c. 3. 28. now all good workes are such as the Law requireth: therefore euen such good workes are shut out from iustifying, as well such as follow iustification, as go before. 4. All these errors arise out of the misvnderstanding of this place, where the Apostle speaketh by way of supposition, from the ciuill vse of rewards among men: that if there were any such meritorious working before God, the wages should in like manner be due by debt.

Quest. 13. Of the diuerse kinds of rewards.

1. Wages or reward is either due by debt, *per proportionem opere cum re*, by the proportion of the worke with the reward, after a Geometricall kind of proportion: as when a labourer is covenanted with to haue so much for his worke, as in a due estimation it is valued at: there is a wages which is of fauour by promise and not by debt, and then it signifieth the same thing that *fructus*, a kind of fruit or comoditie that followeth ones labour, as Psal. 127. the fruit of the wombe is called a reward, and so life eternall is called a reward, because the Lord hath promised to giue it as a fruit following the labour of his Saints, *Fains*.

2. And further life eternall is called a reward by a certaine similitude, because that as in ciuill workes the reward cometh after the worke is done: so life eternall followeth after mens fruitfull labour in this life, *Mart*. and againe it is called a reward, in respect of the thing done, not for the manner of the doing: because that as the wages is giuen to the worker of debt, so is saluation rendred to him, which beleueth of grace, *Pareus*.

3. But properly eternall life is not a wages or reward, for these reasons. 1. because the things are not equall, which are giuen and receiued, the eternall reward farre exceedeth the worth of our temporarie and imperfect obedience. 2. He that meriteth the wages, must do it *ex proprio*, of his owne: but we haue nothing which we haue not receiued: it is not our owne. 3. He that meriteth must be no way bound vnto him that payeth the wages, for his seruice: but all that we doe or can doe, it is our dutie to doe.

Quest. 14. How it standeth with Gods iustice to iustifie the wicked, v. 5.

v. 5. But beleueth in him, that iustifieth the vngodly: this may seeme to be contrary to that Exod. 34. 7. where the Lord saith, he will not hold the wicked innocent: and Prou. 17. it is called an abomination to iustifie the wicked.

1. *Bucer* hereunto answereth, that S. Paul here speaketh of the first iustification, which if it should not be of the wicked, none at all should be iustified: for we are all the children of wrath, and the Lord findeth vs all wicked before we are iustified: But Moses speaketh of him, which continueth in his sinne and disobedience afterward.

2. *Grynus* thus answereth, that although it be not lawfull for a man to iustifie the wicked, yet God may doe it, that is *omni lege superior*, aboue all law: and the reason of this difference is, because God onely hath right and power to forgie sinnes, because they are committed chiefly against him, *Fains*.

3. *Pareus* addeth further, that then it is vniust to iustifie the wicked, when as it is done without cause, and against the rule of iustice, there being no satisfaction made by the offender himselfe, or some other for him: but with God it is so; for he iustifieth the wicked, hauing receiued a sufficient satisfaction by the death of Christ, who hath payed the price of our redemption.

4. To this also may be adiointed, that this must be vnderstood in *sensu diuiso*, in a diuided senie, that God iustifieth the wicked: not him that remaineth wicked, but was so before he was iustified, *Fains*. *Anselmus* vnderstandeth him to be wicked, that beleueth not: he then which beleueth, is no longer to be counted wicked: so then whom God iustifieth hee also sanctifieth, and of an vnrighteous man he is made righteous, which righteounesse is imperfect here in this life, and therefore it cannot iustifie, *Par. dub. 4.*

Quest. 15. How our sinnes are said to be forgiven and couered, v. 7.

1. First, it is here to be obserued, that whereas S. Pau' bringeth in this testimonie out of the Psalmes, *Blessed are they whose iniquities are forgiven, and whose sinnes are couered*, to prooue the former proposition that God imputeth righteousness without workes: that these two, to remit and couer sinnes, and to impute righteounesse, are taken for one and the same thing:

for it is the obedience and righteousness of Christ, whereby both our finnes are remitted, and iustice imputed vnto vs: as Luk. 18. 13. the Publican saith, *O God be mercifull vnto mee a sinner*, and it is said of him, vers. 14. *that he went home iustified*, &c. so then for God to shewe mercie in forgiving sinne, and for man to be iustified, doe both concurre together, and the one doth necessarily follow the other.

2. Further the priuative graces of the spirit, as in the remitting of sinne, the hiding of iniquitie, and the not imputing of sinne, are not seuered from the positie graces, as in the imputing of righteousness, *Gryneus*.

3. Now sometime sinne in Scripture is said to be remitted, sometime to be hid, and covered, and further to be not imputed, likewise to be washed away: which are all the same in effect, but yet in a diuerse respect: for there are fowre things to bee considered in sinne. 1. the first is the inordinate act of sinne, which beeing once done cannot be vndone: this is said to be covered, not as though it were not, but because it is not imputed, the Lord seeth it not to punish it. 2. there is in sinne, the offence committed against God, which the Lord is said to forgive and remit, like as one man remitteth and forgiveth the iniury and wrong done against him. 3. there is the blot and staine of sinne, whereby the soule is defiled and polluted, and that is said to be washed away. 4. there is the guilt of eternall death, in respect whereof sinne is said not to be imputed, *Fains*.

4. Now the reason, why these are all one, to impute righteousness, to remit sinne, is this: because these are immediately contrarie one to the other, to be a sinner, and to be iust: he that is a sinner is not iust, and so consequently he that is iust, is reputed no sinner, *Pareus dub. 5.*

Quest. 16. *In what sense circumcision is said to be a signe, and wherefore it was instituted.*

1. It was *signum memorativum*, a signe of remembrance or commemoration of the covenant, which was made betweene God, and Abraham, and of the promises, which he receiued; namely these three, 1. of the multiplying of his seed. 2. of inheriting the land of Canaan. 3. of the Messiah which should be borne of his seede.

2. It was *signum representativum*, a representing signe of the excellent faith of Abraham, as it is afterward called, a seale of the righteousness of faith. 3. It was *signum distinctivum*, a signe of the distinguishing the Hebrewes from all other people. 4. It was *signum demonstrativum*, a signe demonstrating or shewing the naturall disease of man, euen originall sinne, and the cure thereof by Christ. 5. It was *signum praefigurativum*, a signe prefiguring baptism, and the spirituall circumcision of the heart, *Perer*.

Quest. 17. *In what sense circumcision is called a seale of the righteousness of faith, v. 11.*

1. *Origen* thinketh, that it is so called, because in circumcision was sealed, and lay hidde and secret the righteousness of faith, which should afterward be reuealed and vnfolded in Christ, and that it was a signe in respect of the beleeuing Gentiles, and a seale vnto the vnbeleeuing Iewes, shutting them vp in vnbeleefe, vntill they should be called in the ende of the world: But 1. in this sense it was not a seale to shut vp and keepe secret, seeing that Abraham was commended for his beleefe, and the iustice of faith was not vnknowne, or as an hid and secret thing to the Fathers. 2. Neither doth S. Paul here speake of vnbeleeuers, but of those which beleue, whose father Abraham was.

2. *Chrysostome* and *Theodoret* expound circumcision to be a seale, that is, *testimonium fidei accepta*, a testimonie of faith receiued: but a seale serueth more then for a witnesse or testimonie, there are witnesse vsed beside.

3. *Thomas* thinketh it was called a seale, that is, *expressum signum*, an expresse signe, hauing a similitude of the thing signified: as because he was promised to be a father of many nations, he receiued this signe in the generative part: But though a seale haue the marke or print of the stampe, yet it is not called a seale for that, but in respect of the thing sealed and ratified.

4. Neither doth it onely signifie *signum distinctivum*, a distinguishing signe of the people of the Hebrewes from others: for it had bene enough to say it was a signe.

5. But because a seale is more then a bare signe, it is for confirmation as Kings letters patents are sealed for better assurance: circumcision therefore serued as a seale, *ut obsignaret iustitiam fidei*, to seale the righteousness of faith: by the which seale the promises of God

cordibus imprimuntur, are imprinted in the hearts, *Caluin.*

Quest. 18. *Whether the mysterie of faith in the Messiah to come were generally knowne under the Law.*

The occasion of this question here is, because the Apostle saith, that circumcision was the scale of the righteousness of faith: seeing then, that all the people were circumcised, it may seeme, that generally all of them had this knowledge of the Messiah to come.

1. *Augustine* as *P. Martyr* citeth him, seemeth to be of opinion, *lib. 3. de doctrin. Christiana*, that onely the Patriarkes and Prophets, and more excellent men, beeing illuminate by the spirit, did apprehend this mysterie of faith, in the Messiah to come; and that the common people did onely know in generall, that God was worshipped by those signes and ceremonies, which were prescribed in the Lawe, but the end and scope of them they did not know. But by three arguments it may appeare, that the knowledge of the Messiah was more generall: 1. The Prophets did euery where shew the insufficiencie of the externall ceremonies and sacrifices, that they were not those things, which God required at their hands: so that the people could not be ignorant, by the continuall doctrine of the Prophets, that some further thing was signified thereby. 2. Yea the Prophet *Isay* hath most direct prophecies of the Messiah, that hy his stripes we are healed, and that God hath laid vpon him, the iniquities of vs all, c. 5. 3. At the comming of Christ it is euident, that there was a generall expectation of Christ: as *Philip* said to *Nathanael*, *Ioh. 1. 45. We haue found him of whome Moses did write in the Law, and the Prophets: and the woman of Samaria said, Ioh. 4. 25. I know well that the Messiah shall come.*

2. But though the knowledge of the Messiah, were more generally reuealed, then to the Patriarkes and Prophets onely: yet it is not to be thought, that the people did knowe in particular the meaning of euery ceremonie, but onely generally, that they aimed at the Messiah: neither yet had all the people this knowledge: there were some carnall men among them, which onely did adhere vnto the externall signes, *ex Mart.*

Quest. 19. *Certaine questions of Circumcision: and first of the externall signe, why it was placed in the generall part.*

1. Hereof these three reasons may be yeelded. 1. By that part beeing the instrument of generation, was signified the propagation of originall sinne: that like as the circumcised parents did yet beget children with their vncircumcised part: so the regenerate parents had children, which had need to be regerneate. 2. It was a signe of Gods couenant both to them and their posteritie, as the Lord promised to be their God, and the God of their seede. 3. Christ was thereby signified, that he should come of the seed of Abraham.

3. And though this seemed in it selfe a meane and base signe, yet because it was instituted by God, it is not to be basely esteemed of, as prophane *Celsus* and *Iulian* scoffed, because our first parents were forbidden to eat an apple: so the Iewes and Gentiles derided the crosse of Christ, as a weake meane vnto saluation: like as *Naaman* despised the Prophets counsel to be washed 7. times in Iordan: but these considered not, how that in all these things, not so much the externall precept is to be respected, as the institution of God.

3. Now why circumcision was limited vnto the eight day, *Chrysostome* rendreth these two reasons, because the infant in his tender age, *facilius doloris circumcisionem sufferre possit*, can more easily beare the grieve of circumcision: and beside, hereby he saith was signified *nihil anima conducere*, that circumcision was not auailable any thing at all for the soule: *P. Martyr* maketh this the reason thereof: 7. dayes he would haue to signifie this present world, and the 8. day the resurrection, when all corruption of the flesh shall bee laid aside, which was signified by circumcision: But of these three reasons the first is most probable: other reasons there are which are more fully handled and discussed, *Hexapl. in Gen. c. 17.* whether I referre the studious Reader.

Quest. 20. *Certaine doubts remooued, and obiections answered, concerning circumcision.*

1. It is doubted how circumcision was a peculiar marke of distinction for the Hebrewes, seeing that other nations vsed circumcision, as the *Arabians*, *Phenicians*, *Egyptians*, and at this day the *Turkes*: to this it may be answered, that some nations among the Gentiles retained circumcision by an apish imitation of the Hebrewes, but they did abuse it superstitiously, and did not keepe the rite of institution, as the Lord had appointed it. 1. They did abuse

abuse it to superstition: for they imagined that by the blood of the infant the euill spirits were chased away, as *Ambrose* obserueth, *lib. 2. de Abraham*: And the superstitious Iewes haue the like conceit at this day, when the child is circumcised they hold vnder a vessel of earth, into the which they cast the foreskinne that is cut off, thinking thereby that the deuill hauing his foode (because dust was appointed to be the serpents meate) will depart from the child. 2. The Egyptians vsed to circumcise the females among them as well as the males. 3. The Hebrewes circumcised at 8. dayes old, but the Egyptians at 14. yeares, as doe the Turkes also.

2. It is further objected, that circumcision was an imperfect signe, because it was appointed onely for the males, the females were not circumcised.

Ans. Yet the priuiledge and benefit of circumcision, was extended also vnto the females, which were counted with the men, the vnmarried with their fathers, the married with their husbands.

3. But further thus some object: if the foreskinne be not according to nature, why is it suffered to growe? *Ans.* As though for the furthering of the spirituall man, it be not lawfull to tame the flesh: as is seene in fasting, abstinence, and other bodily exercises, which serue for the strengthening of the inward man: and so it is fit that in circumcision that part of the body should bee vsed and employed for the seruice of the spirituall man, *Peter Mart.*

4. *Object.* By this hard ceremony and rite of circumcision, many were terrified from taking vpon them the profession of the Hebrewes: beside it was dangerous for children, and by this cutting off the foreskinne they were in perill of their liues.

Ans. 1. Circumcision was nothing so terrible, as the sufferings of the holy Martyrs: the shedding of their blood for the testimony of Iesus, was no hinderance or discouragement vnto men to become Christians: but many were prouoked rather by their patience to embrace the Christian faith. 2. It was fit that as infants were subiect to sinne, so they should receiue the sacrament, which was a remedy against it: as *Ambrose* well saith, *ut omnis aetas est obnoxia peccato, ita idonea est sacramento*, as euery age is subiect to sinne, so is it meete for the Sacrament: And by this hard entrance into their profession, they were admonished patiently to endure much for faith, and not easily to giue it over: God also by his prouidence so brought it to passe, that very few infants died of their circumcision.

Quest. 21. How Abraham is said to be the father of them which beleue, ver. 11, 12.

1. The Apostle here affirmeth two things of *Abraham*, that he was counted righteous by faith, beeing yet vncircumcised, and that he receiued afterward circumcision as a seale of the righteousness of faith: and so accordingly he is said to be the father of all that beleue, both the vncircumcised, because he was vncircumcised, when he first beleeued, and of the circumcised, because he also receiued circumcision as a seale of his righteousness, which was by faith.

2. Now he is said to be the father of them which beleue, not effectiue, as effecting in them faith and beleefe: for so God onely is the father of beleeuers, working in them faith, and euery good gift by his spirit: but he is their father onely analogice, by a certaine analogie, that as fathers doe transmit ouer their inheritance vnto their posterity, so *Abraham* should leaue one example of beleeuing for them to follow, *Parens*.

3. And though many of the fathers also were beleeuers before *Abraham*, yet none of them are said to be the father of the faithfull, as *Abraham* was, because to none of them was made the like promise concerning their posterity as to *Abraham*, *Tolet*.

4. Now in that *Abraham* is said to be the father of them which beleue, thereupon the Apostle inferreth, that they which are the children of faithfull *Abraham* must also be iustified by the same faith: for the fathers doe leaue vnto their children their priuiledges and inheritance: like as then *Abraham* left vnto his carnall seede his temporall inheritance, namely the possession of the land of Canaan, so vnto his spirituall children he bequeathed the spirituall inheritance of iustification by faith.

Quest. 22. How Abraham is said to be the father of circumcision, ver. 12.

1. *Lyranus* vnderstandeth the spirituall circumcision of the heart, but by the words following, not vnto them onely which are of the circumcision, but vnto them also that walke in the

steppes, &c. it is euident that he speaketh here of the outward circumcision which is not sufficient, vnlesse it be accompanied with the inward circumcision of the heart, which is by faith.

2. *Anselmus* thinketh that the Apostle reporteth here that which he said before, that Abraham is the father of them which beleue, though they be vncircumcised: but he toucheth here rather the other part, that Abraham is the father of the circumcision also: which he further explaineth, that he meaneth not such as onely haue the carnall circumcision, but such as walke in the steppes of Abraham.

3. By *walking in the steppes*, the Apostle vnderstandeth not here the fruits and effects of faith, but rather faith it selfe, in which respect Abraham is said to be the father of the faithfull, *Beza* annot. And herein they must follow the steppes of Abraham. 1. He was not counted iust, by any merits or workes of his, but by faith. 2. This faith was ioyned with a constant and full assurance: herein they must be like vnto Abraham.

4. *Origen* here obserueth, that though at this time he were called Abram, not Abraham, when he was pronounced iust by faith, Gen. 15. yet the Apostle retaineth that name, which was afterward imposed by the Lord, *quod enim diuinitus sumitur, obseruari in posterum conuenit*, for that which is once appointed of God, it is fit afterward to be obserued.

Quest. 23. *How and where Abraham was promised to be heire of the world, v. 13.*

1. *Gryneus* by the world vnderstandeth (by a Synecdoche of the whole taken for a part) the land of Canaan, which was promised to Abraham and his seede: but the Apostle speaketh here not of a temporall, but of a spirituall promise.

2. *Fains, Osiander*, with others, doe apply it vnto Canaan also, but mystically, as it was a type and figure of the kingdome of heauen.

3. *Lyranus* will haue this fulfilled in Christ, to whom was giuen all power in heauen and earth: so also *Peter Martyr*, and *Caluin*, who alleadgeth that place, Heb. 1. 2. *Whome he hath made heire of all things.*

4. *Pareus* by the world vnderstandeth the world of the faithfull, and beleeuers dispersed ouer the world, and so in effect it is the same, which he said before that Abraham should be the father of all which beleue, whether of the circumcision or vncircumcision: So also *Origen* here referreth vs vnto that promise, Gen. 15. that in Abraham all the kindreds of the earth should be blessed: likewise *Beza*.

5. As this last seemeth to be the fittest interpretation, so I thinke it best to ioyne both these last together: that Abraham was made heire of the world, that is, the father of all beleeuers in the world: yet so, as this was chiefly performed in Christ: as it is said Psalme 2. *I will giue the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.* And so S. Paul also Galath. 3. vnderstandeth the seede of Abraham, vnto whom the promise was made of Christ: to this purpose the ordinary glosse, that Abraham was *hæres mundi secundum propositum exemplum*, heire of the world in respect of his example of beleeuing: but Christ *secundum potestatem*, in regard of his power.

Quest. 24. *Wherein Abraham was made heire of the world, and wherein this inheritance consisted.*

1. This inheriting of the world is not meant of any temporall dominion, which should fall vnto the posteritie of Abraham, as the Iewes dreamed, for the obiekt of faith is spirituall, not temporall: as it is defined by the Apostle to be the euidence of things that are not seene, Heb. 11. 1.

2. It must therefore be referred vnto Christ. 1. Abraham in Christs right is promised the inheritance of the world, which should be chiefly accomplished in the celestiaall inheritance. 2. And now in the earth this spirituall inheriting of the world is vnderstood of the Church of Christ, which is dispersed through the world. 3. And beside the faithfull onely haue true right and interest vnto the temporall things of this life, which the wicked doe hold as vsurpers: as the Apostle saith, 1. Cor. 3. 21 all things are yours, and ye Christs, and Christ Gods, *Pareus*.

Quest. 25. *How faith is said to be made voide, if they which are of the law, be heires.*

1. *Haymo* by the promise here vnderstandeth the blessing which was promised to Abraham, should in his seede come vpon all nations: so that if they which were of the law

lawe and circumcision should onely be heires vnto Abraham: that promise should not be accomplished, that all nations should in his seede be blessed.

2. *Origen* thus expoundeth, *euacuabitur id*, that should be evacuated and made voide, that Abraham was iustified by faith: his meaning is, that the word of God should not be found true: so also *Osander* taketh here faith, for the constancie of Gods promises: it would follow that God did not stand to his promise: seeing the promise was made to the faith of Abraham: but faith is not taken in that sense in this chapter: but thereby is meant beleefe in God, and the relying vpon his promises.

3. *Bucer* and *Caluin* giue this sense, that seeing faith is ioyned with an assured confidence and trust: if the promise were made to the keeping of the law, which beeing a thing impossible, would make doubtfulnes and distrust in the minde, this were contrary vnto the nature of faith: and so in this respect faith should be made voide.

4. *Tolet* here referreth vs to that place, Galat. 3. 17. where the Apostle reasoneth from the time: that the lawe, which came 400. yeares after the promise, could not make voide the promise which was made before; but if the inheritance came by the lawe, then should the promise which was made first, be of no effect, which were verie absurd and inconuenient.

5. But the Apostle rather reasoneth here from the contrarie and diuerse nature of the lawe, and promise: for the law requireth workes, and so the reward is of due debt; the promise is of faith, and so the reward is of grace and fauour: these then doe one destroy an other: for that which is of fauour cannot be of desert, and due debt: if the inheritance then come by the law of workes, the law of faith is made voide, and so Gods promise should be frustrate, which is impossible. *Pareus* in ver. 14.

Quest. 26. How the lawe is said to cause wrath.

1. This is not brought in as an argument and prooue of the former speech, that the promise is of no effect, if the inheritance were by the law: but it is a new argument to prooue that inheritance is not by the law, by the contrarie effect, because the promise procureth a blessing, but the law wrath and so malediction, therefore the inheritance is not by the law.

2. *Origen* by the law, vnderstandeth the law of the members, which maketh vs captiue vnto sinne, and indeede causeth wrath: and where this law is not, there is no transgression: *Haymo* thinketh it may be of the law of nature: but it is euident that the Apostle speaketh of the written law of Moses: as he calleth the Iewes, Abrahams seede of the law, v. 16. that is, which had receiued the law.

3. By wrath, some would vnderstand the wrath and indignation in the transgressor, his contumacie and rage against God, who hath by law restrained him of his licentious liberty: *Origen* and *Haymo* referre it to the penaltie of the law, as an eye for an eye, a tooth for a tooth: but it rather signifieth the wrath and indignation of God in iudging and punishing of sinne, not onely temporally but eternally, *Caluin*.

4. Now the law worketh wrath, not of it selfe, for it is holy, iust, and good, but in respect of the weaknes and corruption of man, which taketh occasion by the law as contrary vnto it, to be worse: as we see that in nature, one contrary by the resistance of an other, becometh so much the more violent: as experience sheweth in the breaking out of lightening and thunder, and in the terrible noise of gunshot, where two contraries meete together, the fierie hoat nature of the brimstone, and the cold qualitie of the saltpeter both tempered together in the gunpowder, *Mart.*

5. But although the lawe *occasionaliter*, by way of occasion procureth wrath, yet it hath an other ende, and effect vnto the godly: for vnto them it is a schoolemaster to bring them vnto Christ: so that Christ is the ende of the law, not onely because he hath abolished the ceremonies of the lawe, and so is the ende and fulfilling thereof: but because the law directeth vs vnto Christ, who hath fulfilled the law for vs, which it was impossible for vs to keepe.

6. Now the holy Apostle doth of purpose thus speake of the law, as saying, that by it cometh the knowledge of sinne, that it causeth wrath, that it is the ministry of death; that by this meanes he might abate that great opinion and estimation of the law, which the Iewes conceived of it, hoping thereby to be iustified: but otherwise, as the law is considered in it selfe, he giueth it the due commendation, as afterward is shewed in the 7. chapter: like as now the Preachers of the Gospel doe giue vnto good workes their due praise and

commendation, but yet they detract from them, as not being able to iustifie vs. *Mart.*

26. Of the meaning of these words, *v. 15. Where no law is, there is no transgression.*

1. *Origen* here obserueth, that the Apostle saith not, where is law, there is transgression: for then all those holy men, which liued vnder the law, should be held to be vnder transgression: but he saith in the negative, where there is no law, there is no transgression. But this collection is not good, for the contrarie must be inferred out of the Apostles words: where there is no law, there is no transgression, therefore, where there is a law, there is a transgression, or els there should be no coherence in the Apostles words: whereas this is added, as a prooue of the former clause, that the law causeth wrath.

2. Now touching the coherence: *Gorrhan* maketh here two arguments why the inheritance can not be by the law, because by it, there is neither *remissio pena*, remission of the punishment, the law causing wrath, nor yet *remissio culpa*, remission of the fault, because by the law commeth transgression. *Grynus* maketh this the coherence, because *idem est index*, &c. there is the same foreshewer both of the transgression and punishment, namely the law: But thus better doth the sentence hang together: the Apostle prooueth that the lawe causeth wrath, by the cause thereof, for that it causeth transgression: so then transgression is set in the middes betweene the law, and wrath: for the law bringeth forth transgression, and transgression wrath: *Pareus*.

3. But this should seeme to be no good argument: no law, no transgression, therefore where there is law, there is transgression: as it followeth not, no creature, no man, Ergo, a creature, a man. *Ans.* The Apostle here reasoneth not *a genere ad speciem*, from the genus to the species, as in the instance proposed: but from the contrary, by the like connexion of the causes and effect: as this followeth well in the like; where the Sunne is not risen, there is no day light, therefore the Sunne being risen, it is day: *Pareus*.

4. Now concerning the meaning of these words, *Haymo* thinketh it may be vnderstood either of the law of nature: and so infants not yet hauing vnderstanding of this law, cannot be transgressors against it: or of the *Euangelicall lawe*, which the Pagans not hauing, are not held to be so great offenders, as they which haue receiued it: or of the morall law of Moses, where the law is not *non est tanta prauaricatio, neq; sic imputatur*, there is not so great transgression, neither is it so much imputed. This latter sence is to be preferred: for throughout this chapter the Apostle vnderstandeth the law of Moses.

5. And further for the true vnderstanding of these words, it must be obserued, 1. That the Apostle saith not, where is no lawe, there is no iniquitie: for the old world and the Sodomites committed iniquity, before the law was written: but he saith there is no transgression, which is referred to the lawe written, *gloss. ordin.* 2. This is simply true of things indifferent, as were the ceremonies, before they were commanded by lawe, for then it was no sinne to omit them: but of things euill in their owne nature it must be vnderstood after a sort, that there was not so great transgression before the law was given, as after, *Lyran.* 3. And here of these two reasons may be giuen, both *quia homines nituntur in vetitum*, men are most bent vnto that which is forbidden, and so by the prohibition of the lawe, the stubbornnesse of mans heart was increased: as also because by the lawe came the knowledge of sinne: and so the seruant that knoweth his masters will and doth it not, is worthie of more stripes, *Lyran.* 4. So then the Apostle denieth not, but that sinne which is committed against the conscience, euen where there is no law, is sinne, *non est rem tante transgressionis*, &c. he is not guilty of so great transgression, as he which knoweth the law and breaketh it, *Caluin.*

Quest. 27. Who are meant by *Abrahams seede*, which is of the Lawe, *v. 16.*

1. The Apostle in this verse vrgeth two arguments, to prooue that the inheritance is not of the law, but of faith: because it is of grace, for to be iustified by faith, and by grace, with the Apostle, are all one: and because the promise is firme: but if it were by the law, it should be vncertaine and not firme, because of mans weaknes, who is not able to performe the law: *Caluin.* *Chrysostome* further saith, that the Apostle here speaketh of two cheife good things, or benefits: the one is *quod quia data sunt, firma sunt*, the things which are giuen, are firme: the other, *quod vniverso semini data sunt*, they are giuen to the whole seede of Abraham.

2. By the seede which is of the law, 1. *Origen* vnderstandeth them that vnto the naturall law, doe ioyn also faith: so that he would haue one and the same seede here vnderstood, which is of the law, and of faith also: but it is euident, that the Apostle saying, *Not to that onely which is of the law, but to that which is of faith, &c.* doth make a manifest distribution and distinction, of those which are the seede according to the law: and of those which are not, but of faith. 2. Some vnderstand this clause of that seede, which *de operibus legis presumit*. doth presume of the works of the law: *glosse interlin. ordinar.* but vnto such as depend vpon the works of the law, the promise appertaineth not at all. 3. Therefore, by those of the law, he meaneth the beleeuing Iewes, to whom the law was giuen: and the same before he called v. 12. them which were of the circumcision, *Parens*: and he meaneth not those which were onely of the law, but of faith also, that is, were beleeuers though of the circumcision: for here is a distinction of the seede of Abraham (now none are his seede, which haue not faith) whereof some are beleeuers of the circumcision, and so of the law: some are beleeuers onely, and are not of the circumcision. *Beza. annot.*

3. But here the words stand thus in the originall, *τὸ ἐν πίστει Ἀβραάμ*, to that of faith, *Abraham*: *Erasmus* would referre the article *τὸ* that, not vnto seede, but vnto *Abraham*: and so he maketh two Abrahams, one which was iustified by faith beeing vncircumcised, the other iustified by faith when he was circumcised: like as the Scripture maketh two Adams one heavenly, an other earthly: But the Scripture no where setteth before vs two Abrahams: and the Apostles meaning is euident, that he speaketh distributiuely, of the seede of Abraham, one of the law, and the other onely of faith. *Beza.*

Quest. 28. Of the meaning of these words, v. 17. *I haue made thee a father*

of many nations, before God.

1. *Occumenius* ioyneth this with the former words, as it is written, as though the meaning should be this, *it is written before God*: and therefore it is worthie to be receiued: but it is euident, that this testimony was taken out of Scripture, and so the testimony of God himselfe.

2. *Origen* interpreteth thus, *before God*, that is, *by God*, he was appointed to be a father of many nations: but this were superfluous: for the words themselues, *I haue made thee a father*, do evidently shew without any other addition, that it was God that had made him, and called him to be a father, &c.

3. *Chrysostome*, *Theophylact*, *Theodore*, doe take the preposition *κατέναντι*, (which signifieth as well against, or answerable, or before) here in the first sense, that Abraham was made the father of many nations, *inftar velad exemplum Dei*, like, or after the example of God: and that in two respects; both because as God was an vniuersall father, not of one nation, but of all, so was Abraham: and as God was a spirituall father, not by carnall generation, so was Abraham also: thus also *Martyr* and *Parens*: But learned *Beza* obserueth, that this word *κατέναντι*, against, is no where in the new Testament taken in that sense for *impolare*, like.

4. *Lyranus* with the *glosse* vnderstandeth it of Abrahams righteousness and vprightnesse, that he walked vprightly before God, as the Lord said vnto him, Gen. 17. 1. *Walke before me, and be thou vpright*: But the Apostle throughout this discourse insisteth vpon Abrahams righteousness by faith, not by works.

5. *Haymo* referreth it to Abrahams faith, and so maketh this difference of those which beleeuers; that some beleeu God, but not *before God*; because their faith is onely in outward shew, and profession, and not in heart: but they beleue before God, that beleue and trust in him, with all their heart: but the words are not, *he beleuened before God*, but *before God, whom he beleuened*: so that this is not meant personally of Abrahams faith, but of his calling to be the father of many nations.

6. *Anselme* likewise bath relation to the faith of Abraham, as it is set against the carnall generation: that by faith, not in the flesh he obtained to be the father of many nations.

7. But it rather sheweth the manner how, then the cause, why he was made the father of many nations: namely before God, by a spirituall generation, not by a carnall in the sight of men, *Caluin*, *Beza*: that although it appeared not so vnto men, that he was the father of many nations: yet before God he was appointed to be the father of many nations by faith,

Osander.

Quest. 29. Of the meaning of these words, *v. 17. Who quickeneth the dead, and calleth those things which be not, &c.* Isob. wallis

1. *Origen* vnderstandeth this of the quickning of those which are dead in their sinnes, and thinketh it to be specially meant of the Iewes, which were raised by Christ from their sinnes; but in the end of the chapter, *ver. 24.* the Apostle speaketh of the corporall raising of Iesus from the dead.

2. *Occumenius* and *Ambrose* haue speciall reference vnto Abraham, whose bodie is afterward said to be dead: yet it was quickned, that is, made liuely, and apt for generation: But this the Apostle speaketh of afterward, so that it should seeme a needlesse repetition if it had been touched before: and it is an improper speech, to call the reuiuing of an old decayed bodie, the quickening of the dead.

3. Some expound this place by that, *Heb. 11. 19.* of Abrahams faith, when he offred vp Isaac, *He considered, that God was able to raise him vp enen from the dead:* and this they will haue vnderstood of that act of Abrahams faith, *Tolet. annot. 18. Fains:* But this act of Abrahams faith, to beleue that he should be the father of many nations, went long before the other act of his faith in offering vp of his sonne.

4. But the best interpretation is, that Abraham beleued in Gods omnipotencie, and all-sufficiencie, which is described by two effects, the one in causing that to be, which neuer was, as in the creation: the other, in making that to haue a beeing againe, which had ceased to be, as in the resurrection, *Pareus.* And so *Chrysostome* also vnderstandeth it of the resurrection of the dead: but as Abraham beleued thus generally concerning the power of God, yet there was a particular application to his owne state at that present, that God could raise him a posteritie, euen out of his dead bodie: for so the Apostle saith, *Heb. 11. 29. That he re-
cained Isaac from the dead,* after a sort, *Beza. Bucer.*

Quest. 30. *How God is said to call those things which be not, as though they were.*

1. Concerning the diuerse vses and acceptations of this word, *to call:* it is taken in Scripture specially foure wayes. 1. It signifieth the first motion, whereby God calleth any vnto the knowledge of saluation, as *Rom. 8. 30. Whom he predestinated, he also called.* 2. It be- tokeneth the profession of Christianity, as the Apostle exhorteth, *Ephel. 4.* that they should walke worthie of their calling. 3. It signifieth to bid, command a thing to be, which was not, as *Psal. 105.* God is said to haue called for a famine vpon the whole land. 4. It is vsed for the distinct and exact knowledge of God, as *Psal. 147.* he numbrell the starres, and calleth them all by their names: so the Lord saith to Moyses, *I haue called thee by name:* But here it is taken the third way: the Lord calleth things that are not, as though they were, that is, causeth them to be, *Perer.*

2. Concerning the meaning of these words. 1. *Origen, Haymo, Anselmus* doe vnderstand this to be spoken of the Gentiles, which in respect of their infidelity were no people before, as *c. 9. 25.* the Apostle in this sense alleadgeth out of the Prophet *Hosea, I will call them my people, which are not my people:* to the same purpose *Lyranus*, with the interlinearie glosse; *I will call the things which are not, that is the Gentiles, which are of no reputation, and make them as the things that are, that is as the Iewes:* But as yet the Iewes were not a constituted people Abraham had at this time no seede at all, and therefore they were no more a people, then the Gentiles.

2. *Ambrose* likewise vnderstandeth here the Gentiles, but in an other respect: they were not of the seede of Abraham, and yet they should be counted his children, as though they were of his seede: But the Apostle speaketh here of all Abrahams seede, that he beleued hee should be the father of many nations, not onely of the Gentiles but the Iewes also.

3. So likewise *Beza* in his *annot.* and *Bucer* in his commentarie doe distinguish these two clauses: that the first, *which quickeneth the dead,* should bee vnderstood of the circumcised Iewes, which came out of Abrahams loynes, beeing in a manner dead: the other *which calleth things that are not, &c.* of the Gentiles, that of no people, were made a people: like as Iohn Baptist said, that God out of the very stones was able to raise vp children to Abraham: But we refuse this also vpon the former reason, because the Apostle speaketh here of the whole posterity of Abraham, whether Iewes or Gentiles, he as yet hauing no seede at all, and therefore it could not be distinguished.

4. The ordinarie glosse hath reference here to Gods election, *elegit qui non sunt*, hee elected those, which as yet were not: they were not yet to whom the promise was made, *sed quibus promissum est*, & *ipsi promissi sunt*: but they are also promised to whom the promise is made: But the Apostle speaketh not here of Gods election, which was before all time, but of a promise made vnto Abraham in time, which he beleeued, that he should be the father of many nations.

5. It remaineth then, that the Apostle here hath reference vnto the creation of the world, when all things were made of nothing: which is described by the name of calling, *ut maiorem eius rei facilitatem in Deo declaret*, to shewe the greater facilitie and easinesse of this work in God: with whome it is as easie to make a thing to be, as for vs to name or call it: thus *Chrysostome*, *Faius*. But this faith of Abraham concerning Gods creating power, hath here a speciall accommodation: that as God was able to make the things that are of nothing, so *Abraham* doubted not, but that God was able to giue vnto him a seede, as the starres of heauen in multitude, he yet hauing no seed at all: this I take to be the true meaning.

Quest. 31. Whether it be peculiar to God onely to quicken, and raise the dead.

1. It will be here obiected, that this seemeth not to be peculiar vnto God to quicken the dead, seeing not onely Prophets and Apostles haue raised the dead, but the Pythonisse also called vp *Samuel*: and in forren histories, *Æsculapius* is reported to haue by medicine reuiued two, *Capaneus* and *Lycurgus*, and *Polytus* raised *Glaucus Minoes sonne*, and *Draco* raised another *Draco*: *Apollodor. biblioth. lib. 3. p. 134.*

Ans. 1. This power of quickning the dead is peculiar vnto God; for as he was the first author, and Creator of life, so he onely is able to restore life: the Scripture saith, *Ioh. 5. 26. As the Father hath life in himselfe, so he hath giuen to the Sonne to haue life in himselfe*: this power then to giue and communicate life vnto others, is onely in him, that is the fountaine of life, that hath life in himselfe.

2. The Apostles and Prophets indeede verily raised vp the dead, yet not in their owne power, but by the vertue and power of Christ: as Peter saith, *Act. 3. 12. Why looke yee on vs, as though by our owne power or godlinesse, we had made this man goe.*

3. Concerning those forren reports, they are either to be held meere fables, or els illusions of Sathan; as that was of the appearing of *Samuel*, which was not the Prophet in his owne person, but the deuill in his likenes, *Par. dub. 7.*

Quest. 32. How Abraham is said against hope to haue beleued vnder hope.

1. *Faius* will not haue the preposition *παρά*, to be interpreted *contra*, against, but *praeter*, beside: for faith, though it be (saith he) aboue nature; yet it is not against nature: but for an old man to beget a child of an old woman after childbearing, it was against the ordinary course of nature.

2. Some read *aboue hope*; *Genesius*. the sense is good, for Abrahams hope was from beyond the expectation of nature: but the word *παρά*, will not properly beare that interpretation.

3. The Syrian interpreter readeth, *absq; spe*, without hope, but not so properly, for *Abraham* though he saw no likelihood in nature of seed, yet was not without hope.

4. They which read, *contra spem*, against hope: 1. Some haue reference vnto his former hope, which he had of children, when as yet he was young, and his wife young also: this hope of hauing a child, both of them beeing old was contrarie to that hope, *gloss. ordin. 20* *Origen* distinguisheth the times: that whereas Abraham had no hope of any issue, thus complaining vnto God, *Gen. 15. 2. behold I goe childlesse*, yet afterward vpon Gods promise hee conceiued hope. 3. But rather the diuerse kinds or objects of this hope are to be distinguished, then the times: for Abraham at one and the same time, against hope, beleued vnder hope, as *Chrysostome* expoundeth, *παρά ἐλπίδι ἀνδραπίων*, beside or against hope, *contra spem natura*, in *spem gratie*, against all hope of nature, he beleued vnder the hope of grace, and of the power of God, *Haymo, Lyrano.*

5. Hence then appeareth the greatnesse of Abrahams faith: 1. Both by the nature thereof, which was against reason, and the vsuall and ordinarie course. 2. And by the difficultie of the thing promised, to be the father of many nations. 3. By the vnelikelihood of the obiect

set before his eyes: that his seed should be as the starres of heauen in multitude, *Par. omnia difficultatem sonant*, all things were full of difficultie, both *actus fidei*, the act of his faith, which was of things that appeared not: and *modus*, the manner, it was against hope, and *fructus*, the fruit and ende, which was to be the father of many nations, *Gorrh.*

Quest. 33. *How Abrahams bodie is said to be dead, vers. 19.*

Whereas Abraham 37. yeares after this begat diuerse children of *Keturah*, whom he married after Sarah, it is questioned, how Abrahams bodie at an 100. yeare olde is said to bee dead, that is vnapt for generation.

1. *Origen* to dissolue this doubt, vnderstandeth this deadnesse of Abrahams body of his spirituall abstinence and mortification, such as the Apostle speaketh of, *mortifie your earthly members*: But if in this sense Abrahams bodie be said to be mortified now, then it would follow, that it was not so mortified afterward, when he had children at a greater age, by another wife.

2. *Pererius* hath one solution, in his questions vpon the 18. of Genesis, that this deadnes of Abrahams bodie, was onely in respect of his owne opinion: for it is said, *bee considered not his owne bodie*, but this deadnes and vnaptnes of his bodie was not in his owne opinion, but verily and indeed, as appeareth by the reason, which is yeelded, because he was an hundred yeare old.

3. *Augustine* bringeth in two solutions, *lib. 16. de ciuit. c. 28.* the first is that Abrahams bodie was not simply dead, and vnfit for generation, but onely in respect of Sarah: he might be able to beget children of a younger woman, though not of Sarah; so *Lyranus*, *Gorrh.* with others: But then this deadnes had not been in Abrahams bodie, but in Sarahs: whereas the Apostle setteth downe both the deadnes of Abrahams bodie, and of Sarahs wombe, as two seuerall impediments.

4. *Augustine* hath an other solution, though he preferre the other: that Abrahams body was indeed dead, and vnapt for generation: but his bodie was reuiued, and he receiued a generatiue facultie of God by faith, which continued also after Sarahs death: thus answereth also *Thomas* vpon this place, *Tolet. annot. 21. Calvin, Beza, Martyr.*

But it will bee thus objected against this interpretation. 1. *Augustine* thus reasoneth, that it is not like Abrahams bodie was dead for procreation at an 100. yeares, seeing that although now, a man of these yeares cannot beget a sonne, yet it was not vnlike then: for many not yeares onely, but ages after Abrahams time, no lesse then 1700. yeares, *Plinie* writeth of *Cato*, and King *Massinissa*, that begat children after 80. yeares; and I haue known an old man in this age at those yeares to haue begotten children.

Ans. 1. If for a man at an 100. yeares to beget children, were not then vnusuall, when the age of man extended neare vnto 200. yeares: the like might be said also of Sarah, that it was not vnusuall for women to beare at 90. *Tolet.* 2. It must be considered that Abraham was worne with labour and trauell, and so he might the sooner grow old, and his bodie weake, *Calvin:* as we see in these dayes some mens bodies are as weake at 60. yeares, as some mens at 70. or 80. *Tolet.* 3. And further the disuse and discontinuance of Abrahams bodie all his life time in that generatiue facultie, made it more vnapt now in his olde age for procreation.

2. *Obiect.* *Pererius* thus obiebeth: that the Apostle maketh this an act onely of Sarahs faith, not of Abrahams, that she receiued strength to receiue seede, *Heb. 11. 11.* whereas if Abrahams generatiue facultie had been decayed, the Apostle would also haue noted it, to be an act of faith in him.

Ans. 1. In matters of fact it is no sound reasoning from the Scriptures negatively; it followeth not, that if a thing be found not rehearsed in some place of Scripture, that there it was not done. 2. That may be omitted in one place of Scripture, which is supplied in another; as both *Genes. 17. 17.* Abraham standeth vpon both these difficulties, that a child should be borne vnto him at an hundred yeares, and Sarah should beare at ninetie; and the Apostle setteth downe both these as impediments in this place, the deadnesse of Abrahams bodie, and of Sarahs wombe; the Scripture then noting both as difficulties, and lets, we are not curiously to take exception to the contrarie.

Now although elsewhere, *Hexapl. in Gen. c. 17. quest. 7. 8.* I seemed to incline vnto *Augustines* first solution; yet now vpon better ground, and plaine euidence of Scripture, I approve

prooue the latter rather, that Abraham had *effatum corpus*, a bodie vnapt for generation indeede, *Haymo, Beza*: and herein I subscribe vnto *Chrysostome*, who rehearseth sowre impediments and difficulties, which yet Abrahams faith ouercame. 1. He beleeued, *contra spem*, against hope, because *non habebat alium quempiam*, &c. he had not any other, whom he knew in that manner to haue receiued children: whereas they which followed afterward of Abrahams posteritie, had the example of Abraham set before them. 2. Then Abraham had himselfe, *corpus emortuum*, a dead bodie, this was a second impediment. 3. 4. Then Sarahs wombe was dead, which he calleth the third and fourth impediment: which *Theophylact* thus expoundeth, that Sarahs wombe was two wayes mortified, *senie, & sterilitate*, with old age, and barrenesse.

Quest. 34. What promise of God made to Abraham it was whereof he is said, not to haue doubted, v. 20.

1. *Tolet annot.* 22. thinketh that the Apostle hath reference in this place, vnto three promises renewed to Abraham, the last is mentioned first, v. 17. when he offered vp Izaac without doubting, beleeuing God who quickneth the dead: the first, ver. 18. which was made concerning the number of his seed, Gen. 15. and then the renewing of the promise, that he should haue a sonne of Sarah, Gen. 17. the Apostle inferreth v. 19. and of that promise the Apostle speaketh here: But if the Apostle in the first place should haue mentioned the last promise made at the offering of Izaac, it had been out of order, to mention the last first: and it hath been shewed before, that there the Apostle toucheth the first promise made to Abraham concerning his seed, quest. 29.

2. Some thinke that the Apostle here onely aimeth at the second promise made concerning Izaac: as the Latine translator readeth, *in repromissione*, in the repromission or promise renewed, and so *Lyran. Gorrh.* take it: but the Apostle addeth v. 22. *It was imputed to him for righteousness*, which imputation was at the first promise concerning Izaac, Genes. 15. when Abraham beleeued.

3. Neither yet is this to be restrained onely to the first promise: for at that time, no mention was made of Sarah, but Abraham is promised a sonne onely out of his owne bowels, Gen. 15. but the Apostle saith here, that he considered not his owne bodie, &c. nor the deadnesse of Sarahs wombe.

4. Wherefore the Apostle in this place ioyneth both these promises together, the one as touching a sonne out of his owne bowels, in whome his seed should be multiplyed as the starres of heauen, Gen. 15. and the other, that he should haue this sonne by Sarah, Gen. 17. and although it be not said there that Abraham beleeued God, and it was imputed to him for righteousness: yet because Abraham did not onely beleue that promise which was made, Gen. 15. but other promises also, that came afterward, the Apostle applyeth the same testimonie vnto other acts of his faith: for Abrahams faith, as *Tolet* well saith, *annot. 24. non processit in omnes actus, nisi occasione data*, did not shew it selfe in euery act, but as occasion was giuen.

Quest. 35. Whether Abraham doubted of Gods promise.

It may seeme at the first viewe of that storie, Gen. 17. where Moses sheweth how Abraham, when the Lord promised him a sonne of Sarah his wife, laughed to himselfe, and thus said, shall a sonne be borne to one that is an hundred yeare old, and shall Sarah beare being 90. yeare olde: and he prayeth in the same place, that Ismael might liue in Gods sight: for the solution of this doubt there are diuerse opinions.

1. *Chrysostome hom. 6. de pœnit.* and *Hierome lib. 3. contr. Pelag.* are of opinion, that Abraham offended by incredulitie, and *Chrysostome* addeth further, that for this his sinne of incredulitie Abrahams posteritie was punished with 400. yeares seruitude. But this is contrarie to the Apostle here, who freeth Abraham from all doubting and vnbeleefe: And *Chrysostome* himselfe tracteth this opinion, *hom. 40. in Gen.* there shewing, that Abraham did not wauer any thing at all in faith.

2. *Ioannes Arboreus* as *Pererius* citeth him, *disput. 9.* thinketh that Abraham at the first doubted of Gods promise, but afterward beeing strengthened and confirmed by the Lords words, he beleeued and cast away all doubting: of the same minde seemeth *Basil* to haue been before, *homil. de pœnitent.* *Abraham fidelis inuentus est, & tamen inuenire est, ubi hesitauerit*, Abraham (in the end) was faithfull, but we may finde where he did somewhat sicke and

and doubted: But the Apostle cleareth *Abraham* from all doubting and vnbeleefe both first and last, *Neither did he doubt of the promise of God, through vnbeleefe.*

3. *Caietan* in his Commentarie here thinketh that *Abraham* doubted not at all of the truth of Gods promise, but he was vncertaine onely how the Lords speech should be taken, whether properly or figuratiuely: But it is euident that *Abraham* vnderstood the Lord to speake properly without any figure or mysticall sense: for he saith, *Shall a sonne bee borne to him that is an hundred yeare olde?*

4. *Ambrose* and *Augustine*, doe free *Abraham* from all manner of doubting: and thinke that his laughter and his question which he mooued, was not *diffidentis*, sed *demirantis omnipotentiam Dei*, of one which doubted, but rather admired the omnipotencie of God: to this purpose, *Ambr. lib. 1. de Abraham. c. 9. August. lib. 16. de ciuit. Dei. c. 26.* But it appeareth that *Abraham* did cast some doubts in his minde; when after God had promised him a Sonne by *Sarah*, yet he desired that *Ismael* might liue in his sight.

5. Wherefore we neither with the first impute vnto *Abraham* any incredulitie, who although he laughed, as *Sarah* did afterward, yet he vpon an other occasion; it was in him a signe of spirituall ioy, but in the other of womanly vanity and lightnesse: and therefore shee is rebuked of the Angel, but *Abraham* is not reprehended: neither yet doe we say, that *Abraham* was at the first incredulous, but afterward vpon other reason was swayed: nor yet doe we ascribe so perfect a faith vnto *Abraham*, as though he had no doubts at all. But that he had a conflict at one and the same time in himselfe: he did wrestle with his owne reason, but stayed not there, he presently by faith ouercame all difficultie: and that interrogation which he made proceeded not of doubting, but of a desire to be further instructed, how that thing should be, and so to be confirmed in faith: like as the Virgin *Marie* at the time of the annuntiation propounded the like question, not of any incredulitie or curiositie, but onely of a desire to be further confirmed in her faith: like as *Gedeon* and *Hezekiah* asked signes of God for their confirmation, wherein they were heard, and their desire graunted: whereas *Abaz* was reprooued for his perversnes, because he refused a signe, when it was offered of God: to this purpose *Martyr, Calvin:* for *fides non respuit media a Deo instituta, licet non est illis penitus addicta*, faith refuseth not the meanes appointed of God, although it be not altogether addicted vnto them, *Faius:* so also *Gorrhan, non fuit questio dubitationis, sed admirationis*, it was not a question of doubting, but of admiring. See more of this question, *Hexapl. in Gen. c. 17. quest. 11.*

Quest. 36. How *Abraham* is said to haue giuen glorie vnto God, ver. 20.

This phrase to giue glorie vnto God, is taken two wayes in Scripture, and vttered of two sorts of men, either of the righteous, or of the wicked: when it is vsed of the righteous, it sometime signifieth the acknowledging of his truth and power, as *Ioh. 3. 33.* hee that receiued his testimonie hath sealed, that God is true: or it is taken for giuing thanks, in acknowledging thankfully the benefits received, as *Luk. 17. 18.* *There is none returned to giue God praise saue this stranger:* when this phrase is vttered of the wicked, it either signifieth an acknowledging of Gods iustice in punishing, as *1. Sam. 6. 5.* the Philistims in sending a present to the God of Israel, are said to giue glorie vnto him: that is, to confesse that it was his hand and none other, that was vpon him: or else it signifieth to stand in awe of God, and to know that he is the reuealer of secrets, and so to confesse the truth, and not to lie in his presencc: as *Iosuah* when he vrged *Achan* to confesse the truth, bid him giue glory vnto God, *Ios. 7.* so they say in the same sense to the blind man, *Ioh. 9. 24.* that he should giue glorie vnto God. Now in what sense the Apostle saith, that *Abraham* gaue glorie vnto God, it is diuersly scanned.

1. *Chrysostome* and *Occumenius* thus expound it, *Non curiose agere Deum glorificare est*, not to deale curiously is to glorifie God: as curiously to enquire is to dishonour God. But this rather is a sequell and effect of giuing glorie to God, not to be curious: to giue glorie goeth before, as the cause of the other.

2. *Gorrhan* and gloss. *interlin.* taketh it for praising God, *de fidei sua constantia*, for the constancie of his faith. 3. *Haymo, de acceptis beneficijs*, for the benefits received. 4. *Osiander, tribuens ei laudem veritatis*, giuing him the praise of the truth: for hee that beleeueth not Gods promises, taketh him no effect not to say the truth, and so dishonoureth him. 5. *Tolet, nihil impossibile Deo credidit*, he beleeued that nothing was impossible vnto God. 6. *Lyrannus*, hee ascri-

scribed the promise not vnto his merit or worthines; but vnto the goodnesse of God. 7. But with *Beza* I ioine all these together, *agnitio & collaudatio Deo, &c.* hee acknowledged and praised God that he is true and gracious: so *Bucerus, illum verum, omnipotentem credit, illum, innocas, colit, &c.* he beleeueth him to be both true and omnipotent, and doth call vpon him, worship, and adore him.

Thus *Abrahams* faith is set forth, *quod credidit confidenter*, that he beleeued confidently, *He did not doubt of the promise of God through unbeliefe: grater, hee beleued thankfully, because he gaue God the glorie: and certainly, he was fully assured, Corrbas.*

Quest. 37. What was imputed to Abraham for righteousness.

v. 22. Therefore euen it was imputed to Abraham for righteousness. 1. *Toler* will haue this referred not simply vnto *Abrahams* faith, to proue that not his workes, but his faith were imputed vnto him for righteousness, but vnto the qualitie of his faith which was perfect, because he was assured: he beleued confidently: But seeing the Apostle addeth that it was not written for Abraham only but for vs also, that faith should be imputed to vs for righteousness, it is euident, that the Apostle hath not relation vnto the particular qualitie of *Abrahams* faith, but generally vnto the condition and nature of faith, whereby all that beleue are iustified: for otherwise none should be iustified, but they which haue the like perfect faith as Abraham had.

2. *Origens* collection here also is not found: that because the Greek coniunction *xai, and,* is here vsed, inferreth, that the like may be said of other his vertues, as pietie, mercy, charitie, *quod reputata est ad iustitiam*, that it was reputed vnto him for iustice: But this glorie is contrarie vnto the text, which saith, *Abraham beleued God, and it was counted vnto him for righteousness*: this iustice is imputed vnto his faith, not to any other of his vertues: for it is the office onely of faith to beleue, and not of the rest: now the Apostle inserteth the coniunction, *and,* because the sentence is so expressed by *Moses*, which dependeth on the other clause, *Abraham beleued God*, then it followeth, *and it was counted to him for righteousness.*

Quest. 38. Of these words, Now it is not written for him onely, &c. v. 23.

1. Here then is confuted their error, who thinke that the Prophets did write vpon speciall and particular occasions onely for that age, wherein they liued: But the Apostle sheweth, that this Scripture was written for our vse: as he saith againe, c. 15. 4. *Whatsoeuer is written, is written for our learning, Pareus.*

2. But all things which are written of *Abraham*, are not written for our imitation: as his arming of himselfe to recouer *Lot*, that was taken captiue, his offering vp of his sonne in sacrifice, and such like acts: for we must distinguish between the vniuersall or generall calling of those holy men, which was to be worshippers of God, and their particular, which was for some speciall seruice: in their generall calling the holy Patriarkes are by vs to be imitated, and in such actions, as thereunto belonged, as *Abraham* is set forth to vs an example for beleueing: but the particular acts, which they did by some speciall and extraordinary direction of the spirit, are not to be imitated, *Martyr.*

3. Yet there is somewhat to be obserued euen in the singular and extraordinarie acts of the Fathers, worthy of our imitation: As in *Abrahams* readinesse to sacrifice his sonne, thus much we learne, that as he preferred the commandement of God before the life of his sonne, so we should preferre the will of God before all other things, *Mart.* And so *Origen* here obserueth well, *est viri sapientis, &c.* it is the part of a wiseman to obserue, *quomodo vnumquodq; opus, quod de Abrahamo scribitur, &c.* how euery worke which is written of *Abraham* may be fulfilled in him.

4. The same *Origen* also hath here an other good obseruation, not onely the things written of *Abraham*, are written for vs, *sed quae de Isaac scripta sunt, similiter accipienda, &c.* but the things written of *Isaac*, are so to be taken likewise, and so of *Iacob*, &c. for the Apostles rule is generall, as is alleadged before; that whatsoeuer is written, is written for our learning.

Quest. 39. How *Abrahams* faith is to be imitated by vs.

v. 24. But also for vs to whom it shall bee imputed, &c. 1. Here the Apostle sheweth that

our faith must be answerable vnto *Abrahams* in these three things. 1. First, in the benefit of imputation of righteousness: as iustice came vnto *Abraham* by imputation, so also it is giuen vnto vs: the same kind of iustice before was alwaies in the Church, from the beginning of the world to the ende. 2. He sheweth to whom this benefit of imputation is imputed, namely, vnto beleeuers such as *Abraham* was: vnbeleuers then are excluded. 3. What must be beleued: euen the same thing which *Abraham* beleued of God, that he was able to quicken the dead: so we must beleue in God, that raised vp Iesus from the dead: in which faith two things are contained, the manner we must beleue in God, which noteth a firme and stedfast assurance, and the matter which sheweth three things, the author, God that raised, Iesus that is raised, and the end, in confessing him to be our Lord, that is, our Sauour, Mediator, and Redeemer.

2. But it will be objected, that *Abrahams* faith is inimitable, because it was great and miraculous, and a perfect faith. *Answ.* 1. It was perfect faith in comparison of ours, but not perfect in it selfe: for there is no mortall mans faith so perfect, but it is mingled with some doubting. 2. We are not required to imitate his faith in the quantitie and greatnesse thereof, but in the qualitie that we beleue in God as he did, *Famus*: and yet *Abrahams* faith was a great faith rather in respect of the Fathers which liued vnder the olde Testament, then of the faithfull vnder the new.

Quest. 40. *Wherein Abrahams faith and ours differ, and wherein they agree.*

1. They differ in *promissionis specie*, in the kind and qualitie of the promise: for *Abraham* was promised, beside the spirituall blessing in the Messiah, the possession of the land of Canaan, the multiplying of his seed, the victorie of his enemies, the inheritance of the world: to vs is onely promised the inheritance of the kingdome of God. 2. In *obieto fidei*, in the particular object of faith: *Abraham* beleued in him which doth quicken the dead: but we beleue in him that raised Iesus from the dead: which particular point of faith was not so plainly revealed to *Abraham*. 3. *Abrahams* faith was exemplarie for vs to follow, and he is made in that respect the father of the faithfull: but the faithfull and beleuers now are onely the children of faithfull *Abraham*.

2. Now *Abrahams* faith and ours herein agree. 1. In the generall object, which is God, that quickeneth and raiseth the dead. 2. In the manner, condition, and qualitie: for *Abrahams* faith was firme and certaine, he was fully perswaded: and such must our faith be. 3. The end and scope of his faith and ours is the Messiah, the promised seed. 4. The effect is the same, the imputation of righteousness, *Pareus*.

Quest. 41. *How Christ is said to haue been deliuered vp for our sinnes, v. 25.*

Christ was diuerse wayes, and by diuerse deliuered vp. 1. He was deliuered vp by the determinate counsell of God, *Rom. 8. 31. He spared not his owne Sonne, but gaue him vp for vs all vnto death.*

2. He was deliuered vp by himselfe, *Gal. 2. 20. Who hath loued mee and given himselfe for me. Ephes. 5. 25. As Christ loued his Church, and gaue himselfe for it.*

3. By Iudas, *Matth. 6. 21. One of you shall betray me.*

4. He was deliuered vp by the Iewes: as Pilate saith vnto Iesus, *Ioh. 18. 35. Thine owne nation, and the high Priests haue deliuered thee vnto me.*

5. He was also deliuered vp by Pilate to be crucified, *Ioh. 19. 16.*

6. And lastly, he was deliuered vp by Sathan, *Ioh. 13. 2. the deuill had put it into the heart of Iudas to betray him, Gorrhan, Tolet.*

So then Christ was deliuered vp *a patre permittente*, of his Father permitting: *a seipso saluatiui hominis procurante*, of himselfe procuring mans saluation: *a Iuda prodente*, of Iudas betraying him: *a Iudaeo inuidente*, of the Iewes enuying him: *a Pilato indicante*, of Pilate iudging him: *a diabolo suggerente*, of the deuill suggesting, *Gorrh.*

But the Apottle here speaketh of the first kind of deliuering vp by God his Father. 1. that the ineffable counsel of Gods wisdom, and mercie toward vs may appeare. 2. that it might be knowne that Christ died not by chance, or of any weakenesse or imbecillitie, but by the counsell of God, wherein appeareth Christs great loue in willingly offering himselfe for vs, *Pareus*. 3. That the same author may be knowne both of Christs deliuering to death, and of his raising againe: God raised him vp, *v. 24. Tolet.*

Quest

42. Quest. *Why the Apostle thus distinguisheth the benefits of our redemption, ascribing remission of sinnes, to Christs death, and iustification to his resurrection. v. 25.*

v. 25. *Who was deliuered up for our sinnes, and is risen againe for our iustification:* here the Apostle seemeth to ascribe our iustification vnto the resurrection of Christ: where he must not be so vnderstood, as though Christs death onely merited for vs remission of sinnes, and not iustification also: for elswhere this our Apostle doth place our iustification in our redemption by the death of Christ: Rom. 3. 24. *Wee are iustified freely by his grace, thorough the redemption that is in Christ Iesum:* and S. Peter likewise saith, 1. epist. 2. 24. *Who his owne selfe bare our sinnes in his bodie on the tree, that we beeing deliuered from sinne, might liue vnto righteousnesse, &c.* Diuerse interpretations then, are giuen of these words, to remooue this doubt.

1. Some doe giue this reason of this distinction: that Christ is said to be risen for our iustification, that is, to be an example of newnesse of life: as *Augustine* applieth this sentence, *super Psal. 101. & fer. 2. pasch. serm. 2. Christus crucifixus est, vt ostenderet veteris hominis occasum, &c. & resurrexit vt in vita sua ostenderet vita nostra nouitatem*, Christ was crucified to shew in vs the dying of the old man, & he rose againe to shew in his liuing againe our newnes of life, &c. to the same purpose *Origen*, and *Anselme* vpon this place; and likewise *Thomas* 3. part. quest. 56. artic. 2. that *quantum ad efficientiam*, in respect of the efficacie both the passion and resurrection of Christ, are the causes of both, *sed quantum ad exemplaritatem, &c.* but in respect of the exemplarie vertue and force, the passion of Christ is the cause of remission of sinnes, and his resurrection the cause of newnes of life: this interpretation is approoued by *gloss. ordinar. Gorrhan. Bellarm. lib. 2. de effect. sacram. c. 9. resp. ad argum. 5. Petrius disput. 10. numer. 49.* and by *Staple. Antidot. pag. 259.*

But *Tolet* annot. 25. misliketh this sense vpon this reason; because as the one clause of this sentence is to be taken, so is the other: but the Apostle saying, *who was deliuered (to death) for our sinnes*, insinuateth a satisfaction made by his death for our sinnes, not an example shewed of mortification: therefore in the other part he must be vnderstood likewise to speake of the cause of our iustification, not of an example only. And further there is difference betweene iustification, and newnes of life: the Apostle saith, c. 6. 4. *As Christ was raised from the dead, &c. so we should walke in newnesse of life:* here the Apostle speaketh of the exemplary imitation of Christs resurrection in newnes of life, which is our sanctification and regeneration, but iustification is a diuers thing from sanctification, which is as the fruit, and the other, the cause thereof.

2. *Caicane* thus expoundeth, we are said to be iustified by Christs resurrection, because we are iustified by faith, which is confirmed by Christs resurrection; and so *producti sumus ad iustificationem, per fidem resurrectionis*, we are brought vnto iustification, by the faith of the resurrection. And they adde further, that our faith is specially directed vnto Christs resurrection: for the Iewes and heathen did confesse that Christ died, but not, that he rose againe: to this purpose *Varablus*, Christ rose for our iustification, that we should beleue him to be the Sonne of God, and so by that faith be iustified: to the same purpose *Faius*.

But *Peter Martyr* refuteth this opinion, because our faith must as well aime at the death of Christ, as at his resurrection: and although the Iewes knew that Christ died, yet they did not acknowledge, that he died for our sinnes. *Tolet* addeth this reason further, that like as the death of Christ was not an argument onely, and confirmation of our faith, but the very cause of the remission of our sinnes: so his resurrection must be held to be not an argument, and proofe of our faith, but the very cause of our iustification.

3. *Tolet* here bringeth in an other exposition, which he doth father vpon *Theodoret*: Christ rose for our iustification, *vt communem omnibus resurrectionem procuraret*, to procure the common resurrection of vs all: for vlesse Christ had risen againe, we should not haue risen againe.

But 1. no where in Scripture is our resurrection called by the name of iustification: 2. and our resurrection was as well merited by Christs death, as by his resurrection: 3. if Christ indeede had not risen at all, neither should we haue risen: but his bodie might haue beene kept incorruptible in his graue vnto the ende of the world, and then he might haue

risen, and we with him, but then should we not haue been iustified: he rose therefore for our iustification, not for our resurrection.

4. Some will haue these two benefits, of remission and iustification, to be indifferently referred as well to the death, as to the resurrection of Christ: as *Theophylact*, *mortuus est & excitatus à morte, &c.* he died, and was raised from death, to free and exempt vs from our euill works, and to make vs iust: to the same purpose *Haymo*, *ut credentes eum passum, &c.* that beleeuing him to haue suffered for our saluation, and to haue risen from the dead: *per hanc fidem mereamur iustificari*, we may be counted worthie to bee iustified by this faith: So *Emmanuel Sa*, *utrumq; factum propter utrumque*, both of these were wrought by both these. But if both these benefits were in like sort and manner wrought by both these actions of Christ, there should appeare no reason of this distinction which the Apostle vseth.

5. An other exposition is, Christ rose for our iustification, that is, *ad eam demonstrandam*, for the manifestation and demonstration of it, *Piscator*: he had purchased indeed both our redemption for our sinnes, and our iustification by his death and passion: but *resurrectione gloriosa testatus est*, he witnessed by his resurrection, that he had overcome hell and death for vs, *Osand*. But the Apostle sheweth the very reall cause of our iustification, not the testification onely thereof by Christs resurrection, as his deliuering to death, was the very cause of the remission of our sinnes.

6. Some giue this sense, he is said to haue risen for our iustification, *quia salutis predicatio, & redemptionis applicatio generalis, &c.* because the preaching of saluation, and the generall application of redemption, was to follow after the resurrection, *Teles. annot. 25.* to the same purpose, *Pet. Martyr*, our redemption was purchased by the death of Christ, but that the same might be applyed vnto vs, *spiritu sancto opus fuit*, it was needefull the spirit of God should be sent. These by iustification vnderstand the application, publication, and preaching of iustification. But this seemeth not to be so fit neither: for as in the one part of the sentence the Apostle toucheth the true working and efficient cause of the remission of sinnes, Christs deliuering vnto death, and not the application or publication, so must the other part of our iustification be vnderstood: And Christ might if it had pleased him haue giuen his Apostle a commission to preach his death and passion before his resurrection: yet had we not bene fully iustified, vntill he had risen againe.

7. But among the rest that exposition, which goeth vnder the name of *Ambrose* in the commentarie vpon this place, seemeth to be most vreasonable: that the Apostle thus deuiddeth these benefits, to shewe, that as many as were baptized before the passion of Christ, *solum remissionem peccatorum accepisse*, receiued onely remission of sinnes: but after Christs resurrection, as well they which were baptized before, as after, *esse omnes vere iustificatos*, were all truly iustified: This one place doth giue iust occasion of suspition, that those commentaries were not composed by *Ambrose*: for remission of sinnes cannot be separated from iustification: whosoeuer hath the one, hath likewise the other, because they are pronounced blessed whose sinnes are remitted before, ver. 7. but there can be no blessednesse without iustification.

8. *Hugo* is somewhat curious to shewe the reason, why remission of sinnes is ascribed vnto Christs passion, and iustification vnto his resurrection: first, he saith, that Christs passion, is both *causa, meritum, figura*, the cause, merit, and figure or forme of remission, but it is the cause, and merit onely of iustification, and newenesse of life, not the forme: it is the cause moouing, that we should liue in sinne, for which Christ hath died, and Christ by his death merited forgiuenesse of our sinne: and he hath giuen in his death a forme, that as he died in respect of his bodily life, so we should die vnto sinne: now of newenesse of life Christs death is both the cause moouing, and meriting of newenesse of life, but not a figure: so it agreeth in three points with the remission of sinnes: and in two onely with iustification.

Likewise Christs resurrection was both the cause moouing vnto newenesse of life, and the forme and figure, that as Christ rose againe, so we would rise vnto newenesse of life: but of remission of sinnes it was onely the cause moouing, not the forme: but of neither was it any meritorious cause, for Christ hauing put off his mortall bodie in the resurrection, was not *in statu merendi*, in the state of meriting: so the resurrection of Christ agreeth

agreeth with iustification in two points, in beeing the cause and figure or forme, but with remission of sinnes only in one, in beeing the cause: therefore iustification is rather ascribed to Christs resurrection, then vnto his passion: to this purpose *Hugo*. But he faileth in this his subtile and curious distinction. 1. For seeing that the passion of Christ in two points, as he himselfe obserueth, agreeth with iustification, namely, in beeing the cause and merit thereof, and the resurrection in two likewise, in beeing the cause, and figure or forme: iustification should rather in this regard be ascribed vnto Christs passion, because it was merited by it, and not by the other: and the rather, because the Apostle hath nothing to doe with the exemplarie forme of the one or the other, but to shew the true causes: and so the passion of Christ shal agree in two respects with iustification, and the resurrection of Christ, but in one.

9. To drawe then this question to an ende, there are two answers which I insist vpon as the best, and so I will ioyne them both together.

1. The Apostle doth put iustification vnto the resurrection of Christ, because although it were merited by his death, yet it had the complement and perfection by the resurrection of Christ: for if Christ had not risen againe, he had not shewed himselfe conquerour of death, and so the worke of our redemption had beene vnperfect: thus *Caluin*, *Beza*, *Gualter*: and to this purpose *Rollocus* distinguisheth well betweene *meritum* & *efficacia*, the merit of iustification in respect of Christ, and the efficacie thereof in respect of vs: Christ did meritoriously worke our iustification and saluation by his death, and passion: but the efficacie thereof, and perfection of the worke to vs-ward dependeth vpon his resurrection: the like distinction the Apostle vseth, saying, Rom. 10. 10. *With the heart man beleeneth vnto righteousness, and with the mouth man confesseth to saluation*: not really distinguishing them in the causes, one from the other, but shewing that the complement and perfection of the worke, consisteth in both.

2. Hereunto adde, that although these two benefits of our redemption, remission of sinnes, and iustification, are in themselues, and in the vse of them common and vndeuided, and are indifferently sometime ascribed to Christs death and passion, Rom. 3. 24. Ephes. 1. 7. and sometime to his resurrection, Rom. 10. 9. yet in respect of their proper causes they are discerned, rather then distinguished, as the remission of sinnes is properly referred to Christs passion, iustification to his resurrection, *Pareus*: and the reason is yeelded by *Thomas*: *effectus habet aliquantulum similitudinem cause*, the effect hath in some sort the similitude of the cause, our mortification in the remission of sinne, answereth to Christs death, our iustification and spirituall life, to Christs rising againe to life, *Marr*. Thus the workes of our creation, redemption, sanctification, are indifferently ascribed to the whole Trinitie, as works of their deity, and yet are discerned in respect of their seuerall persons. And this shall suffice of this intricate and difficult question.

4. Places of doctrine.

Doct. 1. *Iustification by workes sheweth pride and vaine-glorie.*

v. 2. *If Abraham were iustified by workes, he hath wherein to reioyce, or glorie, &c.* It is euident then, that for one to stand vpon the iustice of his workes, it commeth of pride and vaine boasting: it maketh a man to extoll and aduance himselfe against the grace of God: but God resisteth the proude, and giueth grace to the humble: the proud Pharisee was not iustified, but the humble Publican: then let proud Pharisees, and vaine-glorious Papists knowe, that as long as they stand vpon the merits of their workes, they shall neuer be truly iustified. But yet whereas the Apostle addeth, *he hath wherein to reioyce, but not with God*: we learne that all reioicing in good workes, and in the keeping of a good conscience, is not denied; we may modestly professe and protest before men, what the grace of God hath wrought in vs, but we must not glory therein, as thereby iustified before God; as the Apostle else where saith, 1. Cor. 4. 4. *I know nothing by my selfe, yet am I not thereby iustified.* *Pareus*.

Doct. 2. *Of the nature and substance of the Sacraments.*

v. 11. Circumcision is called, *the seale of the righteousness of faith*: this is not proper and pecu-

peculiar to circumcision, but it sheweth the vse and end of all sacraments, which is to seale & confirme vnto vs the promises of God in Christ: So here are collected all the causes of the Sacraments: 1. The efficient cause and author is God onely, because he onely is able to giue efficacie and vertue vnto the sacraments, as God was the author of circumcision, so of all other the Sacraments both of the old and new Testament. 2. The materiall cause is the visible and externall signe. 3. The forme is the rite and manner of institution. 4. The end to seale vnto vs the promises of God for remission of our sinnes in Christ, *Fains pag. 238.*

Doct. 3. *Of the baptisme of infants.*

From the circumcision of infants in the old Testament, is inferred the baptisme also of infants vnder the newe: for there is the same reason of both the Sacraments: and S. Paul doubteth not to call baptisme circumcision, Col. 2. 11. And if, circumcision beeing graunted to infants then, baptisme should be denied now, this were to make God more equall vnto the Iewes and their seede, which were the carnall offspring of Abraham, then vnto beleeuing Christians, which are the spirituall sonnes of Abraham.

It it be objected, that we know not whether infants haue *rem sacramenti*, the thing represented in the Sacrament, neither should we put to the signe; we answer 1. That this were to reason against God, for the same question may be mooued concerning circumcision. 2. No more doth the minister know the minde and intention of all those which communicate in the Lords Supper. 3. Infants are baptized though they haue no vnderstanding as yet of the Sacrament, to shew, that they belong vnto the couenant of grace, whence their saluation dependeth, and not of the outward signe: and both presently the Church receiueth edifying, when they see infants baptized, and the children themselues are admonished and stirred vp, when they come to yeares of discretion, to learne the true signification, and vse of their baptisme which they receiued in their infancie, *Peter Martyr.*

Doct. 4. *Of the vnitie of the Church, and the communion of Saints.*

v. 11. *That he should be the father of all them that beleue:* In that Abraham is called the father of all that beleue, whether of the circumcision, or vncircumcision, hence it is euident, that there is but one Church, and one way of iustification, for all whether circumcised or vncircumcised, vnder the Lawe, or the Gospel: and that there is a communion and common fellowship of all beleeuers, as beeing all brethren and children of faithfull Abraham: So the Apostle saith, Ephes. 4. 4. *There is one bodie, one spirit, &c. one Lord, one faith, one baptisme.*

Doct. 5. *Faith requisite in those which are made partakers of the Sacraments.*

v. 11. *The seale of the righteousness of faith which he had:* Circumcision profited not Abraham without faith: neither can any Sacrament, to them which are of discretion and able to vnderstand and discerne, be of any force without faith: and therefore S. Pauls rule is, 2. Cor. 11. 28. *That a man should examine himselfe, when he commeth to the Lords table, and to this examination it belongeth, to prooue, whether they be in faith, 2. Cor. 13. 5.*

Doct. 6. *The faithfull are the true owners and heires of the world, the wicked are vsurpers.*

v. 13. *The promise to be heire of the world,* was made to Abraham through faith, to them then that beleue, who are the right seede of faithfull Abraham doe the promises belong, both of this life, and of the next, as the Apostle saith, 1. Tim. 4. 8. *That godlines hath both the promise of this life, and of that which is to come:* the faithfull then may vse the blessings of this life with a good conscience, as pledges of the life to come: but the wicked are vsurpers, and therefore defile themselues in abusing the things of this life, *Grynem.*

Doct. 7. *The difference betweene the true God and the false.*

v. 17. *He beleued God who quickneth the dead:* Hence are gathered three arguments of the Godhead. 1. His omnipotencie, both in giuing a beeing vnto things which are nor, he calleth the things that are not as though they were, and in restoring vnto things the beeing which they had. 2. His eternitie, he is the first and the last, both at the first he created all things, and shall in the last day raise them vp to life againe. 3. His omniscience, he can foretell things to come, in calling them, that is, giuing them a beeing, which yet are nothing: These things cannot idols doe, nor any strange gods: by these arguments the Prophet Iay confoun-

confoundeth the Idols of the heathens, shewing that they are not like vnto the true God. Isa. 44. 6. *I am the first and the last, and without me there is no God: who is like me that shall call and declare it, &c. and what is at hand, and what things are to come, &c.*

Doct. 8. *Of the nature, condition, and proper-*

ties of faith.

v. 13. *Who aboue hope beleeued vnder hope:* faith then is a grace and gift of God, whereby we giue a firme and sure assent vnto his promises in Christ, euen aboue and against naturall reason: in faith then these things are considered. 1. The author thereof God, faith of Gods gift, Ephes. 2. 8. 2. The object or matter of faith in generall is the word of God, but the particular and proper object, which is called *objectum adequatum*, is the promise of saluation in Christ. 3. The quality and property which maketh the forme of faith, is to be firme and sure without wavering, and to beleue euen beyond and against the apprehension of naturall reason, *Pet. Martyr.*

5. Places of controuersie.

Controv. 1. *That the Apostle excludeth all kind of workes from iustification.*

v. 2. *If Abraham be iustified by workes:* The Romanists are here of opinion, that the Apostle onely excludeth such workes as were done onely by the strength of nature without faith in the Mediator: so *Staplet. Antid. pag. 46.* who vrgeth this reason among other to confirme his opinion: the Apostle onely excludeth such workes, which expect not an eternall reward with God: but the works done in faith doe expect an eternall reward: therefore such workes he excludeth not.

Contra. 1. But the contrary is euident that the Apostle shutteth out all workes whatsoever from the matter of iustification: 1. He speaketh of the workes of Abraham, now a faithfull man not an vnbeleuer. 2. He mentioneth workes in generall without any distinction, denying iustification vnto them, and ascribing it vnto faith. 3. Euery thing which is rewarded *ex debito*, of due debt, is excluded from iustification, but to euery worke is the wages due of debt, as vers. 4. *To him that worketh the wages is counted by debt*, therefore euery worke is excluded.

2. Concerning his reason: if he vnderstand the reward which is due of debt, and not giuen by fauour, then euen the workes of faithfull men cannot expect such a reward: if he meane a reward giuen by fauour, then as well the workes which are so rewarded, as those which shall not, are excluded.

3. And as the workes of faith are excluded together with workes done before and without faith, so also not onely doth the Apostle speaking of workes meane the rewards onely, but euen the workes of the morall law also: for the Apostle nameth workes in generall: and he directly afterward speaketh of the morall law, v. 15. *The law causeth wrath, and where no law is, there is no transgression:* which though it be true of euery law in generall, yet this generally is seene in the morall law.

Controv. 2. *Whether blessednesse consist onely in the con-*

uersion of sinners. v. 7.

The Romanists here object, that as the Apostle out of the Psalmes ascribeth beatitude to the remission and forgiveness of sinnes, so euen where in Scripture it is giuen vnto innocencie of life and to other vertues, as Psal. 119. *Blessed are the vndefiled in heart:* and Math. 5. *Blessed are the mercifull, blessed are the pure in heart, &c.*

1. *Peter Martyr* answereth here by a distinction of beatitude, which is either *inchoata*, begunne onely, and that is in our iustification, or *perfecta*, it is perfect and absolute in the kingdome of God: so he will haue the Apostle here to speake of the blessednesse which is begunne in our iustification: but in the other places the blessednesse in the next life is promised.

2. *Caluin* saith that all these beatitudes which are pronounced doe presuppose the happiness, which is in beeing iustified by faith, without the which, all the other promises are in vaine.

3. But the more full answer is, that the Apostle here sheweth the cause and manner of our iustification, which is by faith in Christ: but in other places it is onely declared, to whom this iustification belongeth: and who they are that shall be blessed, namely, the

mercifull and vndefiled in heart: but the Apostle sheweth, why they are blessed, because they beleue in Christ, *Perer. dub. 5.*

Controv. 3. Whether sinne is wholly purged and taken away in the iustification of the faithfull.

The Romanists are of opinion that not onely the guilt of sinne is taken away in iustification, but sinne it selfe is altogether purged: and so for sinnes to be couered, *idem plane ualor atq; esse sublata & nulla prorsus relicta*, is all one, as to be taken away, and not to remaine at ally *Perer. disput. 7. numer. 11. Tolet. annos. 10.* and they impute this opinion to the Protestants: *peccati non auferri, &c.* that sinnes are not taken away in iustification, but remaine the same they were, onely they are not imputed after iustification: their reasons are these.

1. It was the opinion of the Pelagians confuted by *Augustine*, that in baptisme there is not giuen remission of all sinnes: *nec auferre crimina, sed radere*, and that it doth not take away sinne, but onely prune it as it were, and pare it: the roote remaineth still: *August. lib. 1. contra 2. epist. Pelagian. c. 13.* like vnto this error they make the opinion of Protestants, *Perer. ibid.*

2. It were no iustice in God, if sinne remained still, not to impute it, not to impute sinne vnto the sinner, seemeth not to stand with the rule of equity, *Tolet. ibid.*

3. The Scripture so speaketh of the remission of sinnes, as though they were wholly remooued, as *Isaiah 44. I have taken away thine iniquity as a cloud.* 1. Cor. 6. *But ye are washed, ye are sanctified.* *Ioh. 1. Behold the Lambe of God that taketh away the sinnes of the world:* *Isaiah, 1. If your sinnes were as redde as scarlet, they should be made white as snow:* *Hos. 14. 3. Take away all iniquitie, and receiue vs graciously:* *Coloss. 2. 24. Putting out of the handwritting of ordinances, that was against vs:* these and the like places are produced by *Tolet*, and *Pererius*, in the foresaid places, to prooue the full remoouing and abolishing of all sinne in our iustification.

4. Otherwise Christs merit should be of lesse force and efficacie then the sinne of Adam, if it should not wholly remooue and take away sinne brought in by Adam, *Tolet.*

5. *Pererius* inferreth as much out of the Apostles words here: if our sinnes be hid and couered, then are they seene of God: *si non videntur à Deo, nulla utiq; sunt*, if they are not seene, then are they none at all: for if sinne still remained in the faithfull, which God hateth, then he should finde somewhat in them worthy of hatred, and so what he hateth consequently he punisheth, *Perer. numer. 11.*

Contra. 1. Our aduersaries doe not truely propound the state of this question betweene them and the Protestants: for we affirme not that the same sinnes remaine before iustification and after: there is great difference betweene *peccatum inhabitans & regnans*, sinne dwelling in vs, and rainging in vs: before iustification it both dwelleth in the faithfull and raingneth, but after it dwelleth but raingneth not: againe, before the righteous are iustified by faith, there is no sanctitie in them, but vpon their iustification presently followeth sanctification, whereby they are become holy and full of good workes, though some reliques of sinne remaine. There are three things then here specially to be considered in sinne, *macula, culpa, poena*, the blot of sinne, the fault or offence, and the punishment: now after we are iustified by faith, the fault is remitted, the punishment acquitted, but some blot and blemish remaineth. Now that in the iustified and regenerate remaineth some seede and reliques of sinne, it thus is manifest. 1. The Apostle confesseth that there was sinne dwelling in him, *Rom. 7. 20.* 2. *David* when he thus spake, *Psal. 32. Blessed is he, whose wickednes is forgiven,* had now many yeares been the seruant of God: and yet he confesseth he had sinnes which had neede of forgiuenes, *Buer.* 3. The very word it selfe of not imputing of sinne, presupposeth a beeing of sinne: for that which is not at all, cannot be said not to be imputed; for of that which is not, there can be neither action nor passion, *Faim.* and that which is couered appeareth not, not because it is not, but because it is couered.

2. Now for answer vnto the arguments objected. 1. The error of the Pelagians rather cleaueth vnto the Romanists, then the Protestants, who affirme that in baptisme there is sealed remission of all sinnes as well going before baptisme as following after, whereas the Papists extend the vertue of baptisme vnto the sinnes onely before going: neither doe we say that the sprigges onely of sinne are pruned, the roote remayning still, but that the very roote thereof is killed, though some sprigges doe sprout still, yet they shall neuer branch out to beare the like bitter fruit as before. And as we are free herein from the error of the

Delagians, so let them take heede, that the error of *Origen* be not here worthily fastened vpon them: who vpon this place of the Apostle writeth to this effect; that when the soule of a sinner leaueth and forsaketh sinne, then his iniquities are said to be remitted: and when he beginneth to doe well, then it hideth and couereth sinne, *bonis recentibus*, with new good things: but when it is come to perfection, *ut nullum in ea vestigium inueniri possit nequitie*, that not a footsteppe of sinne can be found in it, &c. then the Lord is said not to impute sinne, &c. Here *Origen* concurrereth with the Romanists, or they rather with him; that here remaineth no relique of sinne in the faithfull after iustification, and that they couer and hide their sinnes by their good workes: which doth quite ouerthrowe and peruert the Apostles sense: who alleadgeth these testimonies out of the Psalmes to prooue that righteousnesse is imputed without workes: which were no profit at all, if sinnes were couered and hid by good workes. *Beza annot.*

2. Not to impute sinne vnto a sinner continuing and remaining still in the strength of his sinne, were indeede no iustice; but to a sinner that repenteth of his sinne, and amendeth, it is iust with God not to impute sinne for the worthines of Christ.

3. All these testimonies produced of the taking and washing away sinne are vnderstood, of remitting the fault and offence, and acquitting the punishment: it followeth not, but that there remaineth some blot and blemish still.

4. Christs merit is as effectually to take away sinne, as Adam was to bring it in: and in the end Christ shall utterly abolish the very reliques and remainder of sin: which though Christ by his infinite power could effect all at once, yet it pleaseth him to worke it by degrees, to beginne our iustification here, and to finish it in his kingdome.

5. How our sinne is couered in Gods sight, and how the Lord is said not to see it, *Augustine* sheweth well, *si texit peccata Deus, noluit aduersere, si noluit aduersere, noluit animaduersere, si noluit animaduersere, noluit punire, &c.* if God haue hid our sinne, he would not marke it, if he would not marke it, neither would he chastice it, if not chastice it, then not punish it, neither must ye so vnderstand, that the Prophet said, our sinnes are hid, *quasi absint, & viuunt*, as though they be there, and are aliue, &c. To this purpose *Augustine*, who by the hiding, and Gods not seeing of our sinnes, vnderstandeth his not seeing them vnto punishment.

And although sinne in it selfe be hated and detested of God, yet it followeth not that the faithfull should be hated for sinne, dwelling in them, because they hate it, and iudge it in themselves: sinne then is to be considered two wayes: in it selfe, and as it cleaueth and adheareth to the person; yet seeing the person of the faithfull, wherein it is found, is not added and wholly enclined vnto it, but likewise haeth and abhorreth it; the Lord loveth their person accepted in Christ, though he hate that which is euill in them, as they themselves also doe it.

Controv. 4. Against workes of satisfaction.

v. 18. Blessed is the man to whom the Lord imputeth not sinne. The opinion of the Romanists is here confuted, that after remission of the offence in sinne, and the guilt of eternall death, there remaineth yet some temporall punishment to be satisfied for: and yet there is full remission of sinne: for the temporall punishment is *extra substantiam peccati*, &c. is not of, or belonging to the substance of sinne, but as an adiunct, and as a thing annexed to it. *Perer. disput. 3. numer. 13.*

Contra. 1. It followeth necessarily, that where sinne is punished it is imputed, and laid vnto the sinners charge: But vnto them that are iustified nothing is laid to their charge: as the Apostle saith, *Rom. 8. 33. Who shall lay any thing to the charge of Gods chosen? it is God that iustificieth:* therefore where sin is not imputed and remembred no more, there it is not thought of to be punished; for how should it stand with equitie for God to punish the sin which is remitted.

2. No punishment is properly of the nature and substance of sinne, but necessarie consequences and effects thereof: euertlasting punishment it selfe, is not belonging to the substance of sinne: as *Pererius* confesseth, that *neq. peccato secundum substantiam*, it belongeth to sinne in respect of the substance thereof, for God hath appoinied and decreed eternall death, as the iust punishment of sinne: but no substantiall part of sinne hath God ordained, for then he should ordaine that which is euill. If then one part of the punishment of sinne

be discharged, then the other also: or else there should not be a full remission of sinne.

Controv. 5. *Of imputative iustice against inherent righteousness.*

v. 8. *Blessed is the man to whom the Lord imputeth not sinne.* This is an euident place, for imputative righteousness: that our iustice before God consisteth in the not imputing vnto vs the sinnes which we had done, and in imputing vnto vs the righteousness of Christ; which we had not done or performed in our selues. But against this imputation of Christs righteousness, for inherent iustice thus it will be objected.

1. *Obiect.* The Apostle saith, 1. Ioh. 3. 2. *We know, that when he appeareth we shall be like him;* but God is iust by a iustice inherent in himselfe, we shall be like him, therefore we also are iust by such an infused and inherent iustice.

Ans. 1. We are like vnto God who is iust, because he reputeth vs for iust in Christ. 2. And then we shall be like him in holines and purenes, when all corruption shall be taken away in his kingdome. 3. This likenesse is vnderstood of the fruition of that great glory, which the faithfull shall haue, as it followeth in the same place, *We shall see him, as he is.*

2. *Obiect.* As our iustification is, such is our happines, if then iustification be by imputation onely, so then shall our happinesse be imputative also, not verily and in deede.

Ans. 1. The proposition is not true, for it followeth not that because iustification is by imputation, that our blessednes should be so also: the blessednes promised is the reward, and must really be performed: imputative iustice is the condition required: like as a creditor may forgive his debtor, though his debt be payed by an other: here he enioyeth his true and reall liberty, though he did not really in his owne person pay the debt: so though our iustice be by imputation, yet Christs iustice and obedience, which is by faith imputed, was really and actually performed. *Faint.*

Controv. 6. *That the Sacraments doe not conferre grace by the externall participation onely.*

v. 11. *The seale of the righteousness of faith:* Hence it euidently appeareth that the Sacraments are not effectually without faith, and that the very receiuing of them, *ex opere operato*, by the work wrought, doth not conferre grace, as the Romanists hold: for Abraham was iustified by faith being yet vncircumcised: circumcision then did not conferre vpon him that grace, which he had not, but did confirme and establish him in the grace and faith receiued: the Sacraments then, *non instituta sunt iustificandi sed iustificati*, are not instituted for those which are to be iustified, but for them which are already iustified. *Parens.*

Here then two errors are to be taken heede of, one that we ascribe not too much to the outward signe in the sacrament: as to attribute vnto it remission of sinnes, collation of grace, and such other spirituall benefits: for this were not farre from Idolatry. If sometime the Scriptures and the auncient writers doe seeme to speake of the Sacraments, we must vnderstand that to be spoken of the signe, which indeede belongeth to the thing signified. An other error is, if any doe extenuate the Sacraments, making them but bare signes, as the Anabaptists onely take baptisme and the Lords supper to be signes of our Christian profession: for then they should be no more then badges and cognisances, whereby families, and seruants are one distinguished from another: but the Sacraments doe not onely represent, but exhibite also the thing signified, not by any vertue annexed to the signe, but by the grace of the spirit concurring in the Sacrament, and offering it selfe to the faith of the receiuer. *Martyr.*

Controv. 7. *That there is the same substance and efficacie of the Sacraments of the old and newe Testament.*

An other error of the Romanists is, that the Sacraments of the old Testament did not exhibite the graces of the newe Testament, as our Sacraments now doe, but were meere shadows obscurely representing them; so that there opinion is, that there is not the same substance of the old and new sacraments, nor the same spirituall graces exhibited.

But the contrary is euident. 1. Out of this place, the Apostle calleth circumcision the seale of the righteousness of faith, and so are our Sacraments: 2. The Apostle saith, they did all eat the same spirituall meate, and drinke the same spirituall drinke, as there the Apostle saith, and so is he ours. 3. This also appeareth in that the Apostle giueth vnto their Sacraments the same names: he saith they were all baptized in the cloud, and in the Sea.

Cor.

Cor. 10. 2. the Apostle doubteth not to call it baptisme, which it could not be, if there were not the same spirituall substance of their baptisme and ours: And as the Apostle doubteth not to giue the names of the Sacraments of the new Testament to the old, so also he calleth the new Sacraments of the gospel by the names of the old: as baptisme he calleth circumcision made without hands, Coloss. 2. 11.

But it will be thus on the contrary side objected. 1. *Ob.* The Sacraments of the old Testament, were but shadowes of that truth which is exhibited in the newe: therefore there was not the same substance in them: but they differ as much as the bodie and the shadow.

Answer. It followeth not, because they were but shadowes of things to come, that they had not in some part the things themselves: But like as, when a picture is first drawne with lines and shadowes, therein is shadowed forth the same thing, though darkely and obscurely, that afterward is expressed in colours: so the same truth and substance is more obscurely shadowed forth in the Sacraments of the old Testament, which is more clearly manifested in the new: the difference then is not in the substance, but in *dispensationis modo*, in the manner of dispensation, *Faim.*

2. *Obiect.* The Apostle saith, Heb. 8. 13. *In that he saith the new, he hath abrogated the old, for that which is disannulled, and waxed old, is ready to vanish.* If the old Testament then be abrogated, how can there be the same substance of the old and new Testament?

Answer. This abolishing and abrogating of the old Testament, must be vnderstood onely of the changing of the ceremonies, which as shadowes were to giue place to the bodie: as the Apostle saith, *which are a shadowe of things to come, but the bodie is in Christ*: but the substance of the old Testament is not abolished: as the Apostle saith, c. 13. 8. *Iesus Christ yesterday and to day, and the same also is for ever.*

3. *Obiect.* But *Augustine* saith, that the old Sacraments, *promississe seruatorem*, did but promise the Sauiour, *nostra exhibere*, and ours doe exhibite him, in *Psal. 73.*

Answer. *Augustine* saith not, that their Sacraments shewed one thing and ours another: but they did both demonstrate Christ, yet after a diuerse manner: for the old Sacraments did shadow Christ then to come, ours doe exhibite Christ alreadie come, *Marr.* See more hereof *Synops. Centur. 2. err. 97.*

Controv. 8. *That circumcision was not onely a signe signifying or distinguishing, but a seale confirming the promise of God.*

Pererius taketh vpon him here to confute the Protestants opinion, that the Sacraments are seales to assure vs of Gods promises made in Christ, and that they serue for the strengthening and confirmation of our faith: his best reason is this, *qualis obsecro fides est, qua vacillat, &c.* what manner of faith is that I pray you, which wauereth and had neede to be confirmed: if by faith we are assured of Gods promises, what vse is then of the Sacraments to assure vs of that, whereof we are by faith assured already? *Perer. disput. 4. numer. 22.* to the same purpose *Staplet. Antid. pag. 225.*

Contra. 1. The truth of our opinion, that the Sacraments are seales to assure vs, and meanes to confirme our faith is euident both by the Apostles words, who calleth circumcision not onely *σημα*, a signe, but *σφραγισμα*, a seale, which is more then a signe: for a seale is added for confirmation: secondly, the same is prooued by the nature of signes, giuen in covenants, which is to assure the parties of the truth and constancie of the covenant made: now circumcision was a signe of the covenant betweene God and his people, and therefore a signe of assurance and certaintie.

2. And although it be the speciall office of faith to assure vs of Gods promises, which on Gods behalfe are most sure, and neede no ratification, yet because our faith is here weake and imperfect, it hath neede of proppes to confirme and strengthen it, *Murr.*

Controv. 9. *Whether circumcision were available for the remission of sinnes.*

1. Diuerse of the auncient and learned fathers are of opinion, that circumcision had no spirituall vse, but onely serued as a marke of distinction to discerne Abrahams posterity from other nations, and to be a signe vnto them, what faith Abraham was of, whom they should imitate: and of this opinion these reasons are yeilded.

1. *Instinns Martyr dialog. cum Tryphon*: and *Epihanius heres. 30.* doe giue this reason, why circumcision was not giuen, *ad iustificacionem*, for iustification, or *sanctificationis gratia*,

tiā, for sanctification: because it was a signe giuen onely to the men, and not to the women, *quicquid ad iustitiam & virtutem pertinet*, &c. whatsoeuer belongeth vnto iustice and vertue, was giuen vnto women, as well as men. *Iustine.*

2. *Tertullian* saith, that circumcision was giuen as a signe for those times, *non in salutis prerogativum*, not to be a prerogative of saluation, because *Abraham ante placuerat Deo, quam circumcideretur*, had pleased God before he was circumcised, *lib. aduers. Iudeos.*

3. *Chrysostome* prooueth, *quod circumcisio nihil ad animæ virtutem conduceret*, that circumcision did nothing auaille for any vertue of the minde, by this reason, because it was appointed to be ministred vnto infants vpon the eight day: that it might thereby appeare, that it did *nihil animæ conducere*, nothing profit the soule, *hom. 39. in Genes.*

4. *Theodoret* saith, *corporalis circumcisio solus obtinet locum signaculi*, corporall circumcision is onely in stead of a seale: his reason is, that circumcision is called carnall, and it was a corporall thing; and therefore had no such spirituall vse.

5. Vnto these reasons may be added, that the Israelites were not circumcised for the space of 40. yeares in the wilderness, which sheweth, that it was no spirituall remedy, for then they should not haue been suffered to want it so long.

6. Beside *Iosephus* and *Philo*, who haue written most diligently of the ceremonies of the Iewes, and the signification thereof: neither of them make mention of remission of sinnes signified thereby.

Contr. But these reasons are easily answered. 1. Though the women were not circumcised, yet were they not therefore excluded from the couenant: *Pererius* thinketh that there might be some other meanes provided for the women: but if there had beene any such thing prescribed to women, such as circumcision was for men, the Scripture would not haue beene silent therein: *Peter Martyr* answereth better, that although circumcision were only enioyned vnto the men, yet the vse and fruit thereof also was extended to the women, because they were numbred and counted with the men; the virgins belonged to their fathers, and the married women to their husbands.

2. True it is, that Abraham pleased God, and was iustified before he receiued circumcision: this prooueth that Abraham indeed was not iustified by circumcision: not that thereby was not sealed the remission of sinnes.

3. And the circumcision ministred vnto infants vpon the 8. day doth not take away the spirituall vse thereof, for then neither should baptism haue any spirituall vse concerning the cleansing of the soule, because infants which haue yet no discretion, are baptised: The Sacrament of circumcision then, and of baptism now, is giuen vnto infants to consecrate them vnto God, that thereby they may be put in minde of their profession, when they come to yeares of discretion.

4. And whereas S. Paul calleth it circumcision in the flesh: he there speaketh of circumcision as separate from faith, as it is onely vnto carnall men: whereas the right circumcision, beeing receiued according to the institution, consisteth both of the carnall and externall circumcision of the flesh, and of the internall and spirituall circumcision of the heart.

5. The omitting of circumcision 40. yeares in the wilderness sheweth, that iustification and remission of sinnes was not tied to the signe: that it was no signe, of spirituall grace in the remission of sinnes, it prooueth not: for them, which died in the wilderness vncircumcised, it may be affirmed, that they were in like case with those which died before circumcision was instituted; or with children, which died before the eight day of circumcision: the want of the signe in these cases was not preiudiciall vnto them.

6. *Iosephus* and *Philo* might conceale this secret, that circumcision was a seale of remission of sins, least the Gentiles, into whose hands they knew their writings should come, might thereby haue taken occasion to haue scorned and derided the mysteries, which they vnderstood not.

2. A second opinion is of the Romanists, who make this difference betweene circumcision, and other Sacraments of the old Testament, and baptism in the newe: that in baptism grace is conferred; but in the other there was onely *significatio gratiæ, non effectio*, a signifying onely, not an effecting of grace: so *Pererius* out of *Thomas*, *disputat. 6. numer. 32.*

Contra. But beside that we shewed before, *controv. 7.* that there was the same spirituall effect of the Sacraments of the old and newe Testament, they differed onely in respect of

of the more cleare light and lively representation in the new Sacraments, then in the olde: there was more then a bare signification onely of a spirituall grace in circumcision, for it is called a seale not a signe onely.

3. Yet some other of the Romanists, as diuerse of their Schoolemen, as *Alexander, Gabriel, Bonauenture, Scotus*, as they are cited by *Bellarmino lib. 2. de effect. Sacramentor. c. 13.* are of opinion, *circumcisionem ex opere operato contulisse iustificationem*, that circumcision by the very worke wrought did conferre iustification: But this is evidently contrary to the Apostle in this place, who directly noteth, that Abraham was iustified by faith, when as yet he was vncircumcised: and vpon this *Iustinus Martyr* inferreth, that Abraham had not receiued circumcision *ad iustificationem*, for his iustification, because he was iustified before by faith, whereby he beleueed God, *dialog. cum Tryphon.* And *Irenus* v: geth the same argument, *aduers. haeres. lib. 4. c. 30.* that Abraham was not iustified by circumcision, because *sine circumcisione placuit Deo*, he pleased God without circumcision.

4. As these doe ascribe too much vnto circumcision, so *Ambrose* seemeth to detract too much from it, inferring thus, that because Abraham receiued circumcision as a signe of the righteousnes of faith, *non ergo habet circumcisio aliquid dignitatis, sed signum est tantum*, therefore circumcision hath no dignitie at all, but is onely a signe: to this purpose *Ambrose* in his commentarie here.

5. Wherefore the best opinion is, that circumcision, though it did not conferre remission of sinnes, yet it was more then a bare signifying signe: it was a seale and pledge, whereby the promises of God were ratified and confirmed, and specially concerning remission of sinnes in Christ: And therefore the Apostle saith, it was not onely a signe, but a seale, which serueth to confirme and ratifie: See before of this controu. 8.

And herein we mislike not the opinion of *Thomas* and other schoolemen, that in circumcision there was conferred grace, *non virtute circumcisionis, sed fidei passionis Christi*, not by vertue of circumcision, but of faith in the passion of Christ, whereof circumcision was a signe: *Perer. disput. 6. numer. 2.* saying that they thinke that in the newe Sacraments there is an actuall collation of grace by the very externall participation of the Sacrament.

But that circumcision was as much an instrument of grace, not by the vertue of the Sacrament but of faith, whereof it was a seale as baptisme is, *Augustine* directly testifieth, writing to this purpose; that circumcision, which was then a seale of the righteousnes of faith, *ad significationem purgationis valebat, &c. sicut & baptismus, &c.* was auailable for the purgation of sinne, as baptisme was auailable vnto regeneration, after it was instituted, &c. to this purpose *Augustine de Nupt. & concupiscent. c. 11.* Likewise *Gregorie*, *quod apud nos valet gratia baptismatis, hoc agit apud veteres, &c.* that which the grace of baptisme is auailable vnto amongst vs, to the same end serued in the old Testament, either faith alone for children, or for the elder sort the vertue of sacrifices, for those which came of Abrahams stocke, the mysterie of circumcision, *Gregor. lib. 4. Iob.*

Controv. 10. Of the presumptuous titles of the Pope calling him-

selfe the father and head of the faithfull: *de act. et lib. 1. c. 1.*

Abraham is called the father of those which beleue, because he gaue them an example both of the true iustifying faith, and of holy obedience: If the Pope would be the father of the Church and of beleeuers, he must goe before them in purity of faith and manners: and yet if he did so, he should thinke it his greatest honour to be counted the child of faithfull Abraham: he must not arrogate vnto him the title, which the Scripture giueth vnto Abraham, to be the father of the faithfull: But seeing they which are Abrahams children, must walke in the steppes of Abrahams faith, which is to be iustified without workes: the Pope holding iustification by the merit of workes, cannot be so much as the child of faithfull and beleeuing Abraham.

Controv. 11. Against the Chiliastes or Millenaries that hold that Christ should raigne a 1000 yeares in the earth. *de act. et lib. 1. c. 1.*

v. 13. The promise that Abraham should be the heire of the world: The Chiliastes whose opinion was, that Christ after the resurrection should raigne in the earth in all externall happinesse and pleasure for a thousand yeares, doe apply this place to their owne conceit, that this should be the inheritance of the world promised to Abraham: As likewise they vrge that place, *Luk. 22. 30.* of eating and drinking with Christ in his kingdome, and that

Apocal. 20. 4. how the Saints should raigne with Christ a 1000. yeares in the earth : of this opinion were *Papius, Irenaeus, Tertullian, Lactantius*, with others: *Lactantius* dreameth, that in those thousand yeares, the rockes shall droppe honny, and the riuers runne with wine and milke.

Contra. But these are mens dreames and fantasies. 1. The Apostile saith that the kingdome of God, is not meate and drinke, Rom. 14. 17. therefore we must not imagine that Christ shall raigne with his Saints in any such carnall pleasure. 2. Whereas the Scripture speaketh of eating and drinking in the kingdome of heauen, thereby *Ambrose* vpon Luke well vnderstandeth *communicationem aeternae felicitatis*, the communicating and participating of euerlasting felicitie and happinesse: as the Scripture vseth by such phrases taken from temporall and earthly delights to expresse spirituall ioyes. 3. By the thousand yeares mentioned Apocal. 20. *Augustine* vnderstandeth all the time of the flourishing of the Gospell here in earth: during which time Sathan is bound, and his kingdome destroyed by the preaching of the Gospell: so also *Pet. Martyr* thinketh that a certaine time is there taken for an indefinite and vncertaine: But because all such propheticall predictions doe note a certaine limitation of time and yeares, I subscribe rather vnto their opinion, who thinke, that a thousand yeares precisely are spoken of, wherein Sathan should be bound: which *Iunius* will haue to ende at the time of *Hildebrande*: but they rather ende some 300. yeares after: for otherwise Sathan should be held to be bound, in the 300. yeares of persecution, vnder the Pagan Emperours, which is not to be admitted.

Controv. 12. Of the certentie of faith, v. 16. *That the promise might be sure.*

1. This is an euident place against that Popish vncertainie of remission of sinnes: for they hold it a presumption for a man to be sure of Gods fauour, and of their iustification by faith in Christ: but this is contrary to the Scriptures, the Apostile saith, Rom. 8. 16. *The spirit beareth witnes with our spirit, that we are the children of God.* but nothing is more certaine, then the testimonie of the spirit: Againe, the same Apostile saith, *Being iustified by faith, we are at peace with God:* but the conscience cannot be at peace, and settled, if it were not sure of the remission of sinnes in Christ: S. Paul also himselfe is perswaded that nothing could separate him from the loue of God in Christ, Rom. 8. 38. which perswasion was not peculiar to the Apostile by any speciall reuelation, but wrought in him by faith, as it is in others, as he sheweth, 2. Timoth. 4. 8.

2. This certainty of our assurance is builded vpon these two grounds. 1. The firmenes and stablenesse of the word and promise of God, which cannot faile. 2. The nature of faith which is to giue an vnfaigned and vndoubted assent, vnto the promises of God, *Mart. Origen* giueth this reason: those things are said to be firmer, which are by grace, then those things which are by the law: *quia illa extra nos sunt, haec intra nos, &c.* because those things are without vs written in tables of stone, these are within vs, *vero spiritu Dei inscripta*, beeing written by the very spirit of God.

3. But it will be thus objected against this assurance and certainty.

1. *Obiect.* Gods promises as likewise his menasings are conditionall, as that of Ionah, that Nineveh should be destroyed within forty dayes: and that pronounced by Isay to king Hezekiah, that he should die.

2. No man is sure of perseuerance, and continuance to the ende.

3. Vnlesse a man were sure to be without sinne, which is impossible in this life, he cannot be certaine of his saluation.

4. There is not the perfectest man, but sometime he feeleth his mind to be full of doubting.

Contra. 1. Some promises and threatnings of God are conditionall, and they hold not, the condition not beeing kept: such are these giuen in instance; but some are without condition of our obedience, but are of Gods meere grace, which require nothing but a liuely faith to apprehend it.

2. The faithfull doe pray for perseuerance in all their prayers: but prayer as S. James sheweth, must be made without hesitation, or doubting: therefore the faithfull may be in time, and in the end are assured of their perseuerance to the ende.

3. Not the assurance to be without sinne, but that our sinnes are forgiven vs is required: for then neither S. Paul, who was not without sinne, could haue beene assured of Gods fauour in Christ, as he was,

4. There-

4. There may rise doubts in the minds of the faithfull, from the weakenes and infirmity of the flesh, and yet they may notwithstanding haue a perswasion: for these doe arise and spring of diuers causes, and beginnings: the infirmity of the flesh may cause one sometime to doubt, and yet the spirit of grace, may worke assurance in the minde, which in the ende preuaileth and ouercommeth all doubts: Like as reason doth tell a man that the Sunne is bigger then the whole earth, and yet his sense may cause him to doubt of it: *Mariyr. Origin* to this purpose vpon these words, v. 19. *And be not weake in faith, &c.* inferreth, that there may be then an infirmity, and weakenes in faith, *Quod si est infirmitas, est sine dubio & ibi sanitas*, and if there be infirmity, there is also health and sanitie.

Now this doubting, which riseth in the minde, proceedeth not from the nature of faith, but from mans infirmity: like as there is nothing more certaine in any science, then the principles and axiomes in the Mathematicks, yet one may doubt thereof, not of any defect in the art, but through his owne vnskilfulnesse: so a faithfull man may doubt, not because in faith there is any vncertainty, but it is raised by his owne infirmity: which infirmity is of two sorts, either when one is perswaded of that which he knoweth, but there remaine yet other things to be knowne, which he comprehendeth not; or when he knoweth and beleeueth the things which are set before him, but through his weakenes cannot giue full assent vnto them: the first of these is a fayling in his vnderstanding, the second in his heart and affection: But the spirit of God subdueth at the last all these defects and doubting, and worketh a full perswasion in the heart: The argument then followeth not, a faithfull man may sometime cast doubts in his minde, therefore by faith he cannot be assured: for neither doth a faithfull man doubt *totaliter*, wholly, *dubitatio proficiscitur ex infirmitate*, his doubting proceedeth of his infirmity, *certitudo ex fide*, but his assurance is of faith: not yet *finaliter*, this his doubting is not finall, at length by faith hee ouercommeth all such infirmities: *Mariyr.*

13. Controv. Whether faith be an act of the vnderstanding onely.

Bellarmino vpon these words, v. 19. *Not considering his owne bodie*, and v. 21. *plenissime sciens*, fully knowing, inferreth, that faith is not a certaine fidence, confidence, or assurance, but onely an act of the vnderstanding: for *to consider*, belongeth to the vnderstanding, and so doth a firme knowledge, *Beharm. lib. 1. de iustif. c. 6.*

Contra. 1. In that Abraham considered not his body, it sheweth that his faith ouercame all impediments, yea it even preuailed against his naturall reason: this maketh rather against *Bellarmino*, for here an act of the vnderstanding, which is to haue considered the weakenesse of his body, is denied, *he considered not*: and yet if this prooued any thing, it sheweth onely that faith ioyned with the consideration, and vnderstanding of the mind, not that it consisteth onely of it.

2. Concerning the other word *παρηγορηθεis*, it is better translated, beeing fully assured and perswaded, then fully knowing: perswasion is not onely a certaine knowledge and apprehension of the minde, but a full assent also of the will, grounded vpon the firme and resolute iudgement of the vnderstanding: and in this sense doth the Apostle vse the word *παρηγορηθεis*, certentie, full of perswasion, 1. Thess. 1. 5. where he saith, *Our Gospel was not vnto you in word onely, &c. but in the holy Ghost, and much assurance*: as he deliuered vnto them the most euident and certaine doctrine of the Gospel, so it wrought in them a stedfast and settled assurance of their saluation.

3. And that this perswasion which Abraham had was ioyned with a confidence and assurance, the words euidently shew, v. 20. *Neither did he doubt of the promise through unbeliefe*, which the Latine translator readeth, *non hesitauit*, hee staggered or flucke not: And that faith hath alwayes assurance and confidence ioyned with it, S. Iames also testifieth, cap. 1. 6. *Let him aske in faith, and wauer not*: See more hereof, *Synops. Centur. 14. error. 48.*

14. Controv. That iustifying faith is not a generall apprehension or beleeuing of the Articles of faith, but an assurance of the remission and forgiveness of sinnes in Christ.

Bellarmino further collecteth vpon this place, v. 20. *Beeing fully perswaded, that he which had promised, was able to doe it, &c.* that this faith whereby Abraham was iustified, was

not any assurance of the remission of finnes, but *fides dogmatica, vel historica*, a dogmaticall or historicall faith, a beleefe of the omnipotencie of God: Bellar. lib. 1. de iustif. cap. 11. to the same purpose the Rhemists here giue the like note, that Abrahams faith was a beleefe of an article reuealed vnto him from God: and so inferre that it shall be sufficient for vs to beleefe the articles of Christs death and resurrection, without any such confidence, which they call a sound faith.

Contra. 1. That *Abrahams* faith was not onely a generall beleefe or assent that Gods speech was true, and that he was able to effect, that which he promised, but that he had also a peculiar confidence of his acceptance with God, and remission of his finnes in the Messiah promised, doth evidently appeare by these two arguments. 1. The Apostle saith, that Abraham was partaker by faith of that blessednesse, which the Prophet David speaketh of, v. 7. *Blessed are they whose iniquities are forgiven:* then it followeth v. 9. *Came this blessednes vpon the circumcision, or vpon the uncircumcision?* 2. The like faith was imputed to Abraham for righteousness, which is imputed to vs, v. 23. but our faith is to beleefe that Christ was put to death for our finnes, and rose for our iustification, v. 25. therefore Abrahams faith, was an assurance of remission of his finnes in Christ.

Controv. 15. *That faith doth not iustifie by the merit or act thereof, but onely instrumentally, as it applyeth and apprehendeth the righteousness of Christ.*

Bellarmino hath an other sophisticall collection vpon these words, v. 22. *Therefore it was imputed to him for righteousness:* here saith he, the Apostle rendreth the reason, why faith was imputed to Abraham for righteousness, because he in beleeuing gaue glorie vnto God, therefore he was iustified *merito fidei*, by the merit or worthinesse of faith, which notwithstanding was his grace and gift, Bellar. lib. 1. de iustif. c. 17.

Contra. 1. Abraham was not iustified because hee in beleeuing gaue glorie vnto Gods: that indeed was an act and fruit of his faith: but it was his faith onely, for the which he was iustified: as the Apostle saith afterward, v. 24. *It shall be likewise imputed to vs for righteousness, which beleene, &c.* 2. The Apostle saith, *To him that worketh not, but beleeueth, &c. faith is counted for righteousness:* then it will follow, that where faith is counted or imputed for righteousness, there is no worke: faith then iustificieth not as a worke by the act of beleeuing: for then faith should not iustifie without workes, which is the scope of all the Apostles discourse, *That by faith righteousness is imputed without workes*, v. 6. faith then doth not iustifie actively, as it is a worke, but passively, as it apprehendeth the righteousness of Christ. 3. If faith be the gift of God, as Bellarmine confesseth, then can it not merit, for hee that meriteth must merit of his owne: where there is grace and fauour, as in the bestowing of gifts freely, there is no merit, v. 4. 4. I will here oppose against Bellarmine, the iudgement of *Toloz*, and so set one Iesuite against another, and a Cardinall against his fellow; he thus ingeniously writeth vpon these words, *non existimes Paulum merito fidei ascribere iustitiam, &c.* thinke not that Paul ascribeth righteousness to the merit of faith, as though because he beleeued he was worthy of the righteousness of God; but he signifieth, *Deum ex gratia acceptare fidem nostram in iustitiam*, that God of grace and fauour accepteth our faith for righteousness.

Controv. 16. *The people are not to be denied the reading of the Scriptures.*

v. 23. *Now it is not written for him onely, but for vs, &c.* Hence it is euident that the Romanists offer great wrong vnto the people of God, in barring them from the reading of the Scriptures, for they are to be admitted to the reading of the Scriptures, for whom they are written: but they are written for all that beleefe in Christ: the reading then of the Scripture serueth to confirme our faith, therefore they belong generally vnto the faithfull, *Par.*

But it will be objected, that the vnlearned doe not vnderstand the Scriptures, and therefore they are to depend vpon the Fathers of the Church for the vnderstanding of them, and not to venture vpon them themselves.

Ans. 1. Nay, the sense of the Scripture is most safely taken from the Scripture, which is the best interpreter of it selfe. 2. The Fathers and expositors are to be heard, and consulted with so farre forth as they agree with the Scriptures: but the sense of the Scripture must not depend vpon their fancies, which haue no warrant by Scripture: as *Hierome* vpon the 23. chap. of Matthew, giueth instance of a certaine interpretation of one of the Fathers: that

that Zacharias the sonne of Berechias mentioned there, v. 35. to haue beene slaine betweene the Temple and the Altar, was Zacharie the father of Iohn Baptist: And Hierome searching out, which of the Fathers had made this interpretation, found that it was Basil, and then he concludeth this, seeing it hath no warrant out of the Scriptures, *eadem facilitate contemnitur, qua probatur*, it is as easily reiected, as it is affirmed. See further of the vulgar reading of Scripture, and of the manner of interpreting the same: *Synops. Centur. 1. err. 3. and err. 9.*

Controv. 17. *Against the heretikes, which condemned the olde Testament, and God the author thereof.*

v. 24. *Which beleemed in him, that raised up Iesus, &c.* Origen very well inferreth vpon these words, that seeing the God, whom Abraham beleeued was able to quicken the dead, was the same, that raised Iesus from the dead, *non erat alius Deus legis, alius Domini nostri Iesu Christi, &c.* there was not then one God of the Law, and an other of our Lord Iesus Christ, &c. But there was the same God of the old and new Testament: which is obserued by Origen against the Marcionites, and Manichees, who condemned the old Testament, and the author thereof.

So also, whereas the same heretikes vrged these words of the Apostle, v. 15. *Where no law is, there is no transgression:* and thereupon inferring the contrarie, *Where there is a law, there is transgression:* would thereby conclude that the law is the cause of transgression, and so condemne the law: Origen doth thus returne this their collection vpon themselves: that as where the law is, there is transgression of the law, so where faith is, there is transgression against faith: but as faith is not the cause, *ut quis prauaricetur à fide*, that one transgresse against faith: neither shall the Law be the cause of transgression against the Law.

Controv. 18. *Whether iustification consist onely in the remission of sinnes.*

v. 25. *Who was deliuered to death for our sinnes, and is risen againe for our iustification:* Pererius taketh occasion here to inueigh against Protestants, thus affirming of vs, *qui omnem vim iustificationis ponunt in sola remissione peccatorum, donationem vero iustitia, &c.* which doe place all the force of iustification onely in the remission of sinnes, but the donation of iustice whereby the mind is rectified, and newnesse of life wrought in vs, they doe reiect and abandon, *Perer. disput. 10. err. 49.* and to the same purpose Bellar. lib. 2. *de iustif. cap. 6.* and the Rhemists take vpon them to confute the Protestants, because they hold iustification, to be onely remission of sinnes, and no grace inherent in vs, *annot. in 4. ad Rom. Sect. 6.*

Contra. 1. It is a false imputation, that we place iustification onely in the remission of sinnes: for we hold also with S. Paul, the imputation of Christs righteousness by faith: as S. Paul saith, Philip. 3. 9. *That I may be found in him, not hauing mine owne righteousness, which is by the Law, but that which is of the faith of Christ, &c.* 2. But though we graunt as well an imputation of righteousness, as a not imputation of sinne concurring vnto iustification, yet we denie, that any inherent iustice or renouation of life, is any part of this iustification: neither doth the Apostle meane any such iustification here: Christ rose for our iustification, not thereby onely to giue vs an example of newnesse of life, as Bellarmine, and Pererius expound it, wherein Tolet his owne fellow Iesuite and Cardinall, is against him, as is before shewed, quest. 42. but Christs resurrection is the cause and ground of our iustification, which is imputed by faith: as Ambrose expoundeth, *resurrexit, &c. ut nos gratia iustificationis donaret*, he rose againe to endue vs with the grace of iustification: *ut iustitiam credentium confirmaret*, to confirme the iustice of those which beleue, saith Hierome: *ista resurrectio credita nos iustificat*, this resurrection beeing beleued, doth iustifie vs, saith Augustine. 3. An inherent iustice we confesse, which is our sanctification, the fruit and effect of our iustification by faith, but because it is imperfect in vs, and not able to satisfie the iustice of God, wee denie, that we are thereby iustified in his sight.

Controv. 16. *Against Socinus corrupt interpretation of these words, ver. 25. Was deliuered vp for our sinnes.*

Socinus will not haue this phrase to signifie any satisfaction made by Christ for our sinnes, but onely to betoken the cause or occasion of Christs death: as the Lord is said to giue Israel vp for the sinnes of Ieroboam, who sinned and caused Israel to sinne, 1. Kin. 14. 16. thus wicked Socinus de Seruat. part. 2. p. 108.

Contra. 1. Though sometime this phrase signifie the cause, yet it is false that it so onely signifieth: for the Scripture speaketh evidently, that Christ was our reconciliation, and that we haue redemption in him, Rom. 3. 24. 25. our sinnes then onely were not the cause or occasion of his death, but he so died for our sinnes, as that he by his blood satisfied for them. 2. It was the Pelagian blasphemie, that Christ died for our sinnes, to bee an example onely vnto vs to die vnto sinne: for thus the power and force of Christs death is extenuated, which indeed causeth vs to die vnto sinne, it doth not teach vs onely, and shewe vs the way: this were to extoll the power of mans corrupt will against the grace of God. 3. The instance of Ieroboam is altogether impertinent; Israel was deliuered vp for Ieroboams sinnes, which they imitated and followed: if Christ were so deliuered vp for our sinnes, then they must make him also to bee a sinner with vs, and to bee polluted with our sinnes: *ex Pareo dub.* 8.

20. Controv. *Piscators opinion explained, that our sinnes are remitted onely by Christs death, not for the obedience and merit of his life.*

These are *Piscators* words in his annotation vpon the 25. v. *Omnia nostra peccata expiata sunt per solam mortem Christi*, all our sinnes are expiated onely by the death of Christ: and therefore neither originall sinne is purged by his holy conception, nor the sinnes of omission by his holy life, but by Christs death onely: to this purpose many places of Scripture are cited, and alleadged by him: as Matth. 20. 28. *The Sonne of man came to giue his life a ranfome for many*: Matth. 26. 28. *Which (namely, blood) is shed for many for the remission of sinnes*: Act. 20. 28. *Christ hath purchased his Church by his blood.*

Likewise he affirmeth, that by Christs obedience in his death, and vpon the crosse, *paratum esse nobis vitam aeternam*, euerlasting life is obtained for vs: as Hebr. 10. 19. *By the blood of Iesus wee may be bold to enter into the holy place*: and other places are cited to the same effect.

Contra. 1. It is true, that Christ onely by his death, and other his holy sufferings, payed the ranfome, and bare the punishment due vnto our sinnes: but seeing Christs blood had been of no value, if it had not been most perfectly righteous, his obedience and righteousness must as well concurre vnto the remission of sinnes, as his death: and this is that which S. Peter saith, 1. Pet. 1. 19. *We are redeemed with the pretious blood of Christ, as of a Lambe undefiled, and without spot*: and c. 3. 18. *Christ hath once suffered for sinnes, the iust for the unjust*: the innocencie then and integritie of Christ must be ioyned with Christs blood, to make it an acceptable sacrifice.

2. Whereas there are two parts of our iustification, the remission and not imputing of sinnes, and the imputation of Christs righteousness: which two are not separated, neither can the one stand without the other, neither can there be any remission of sinnes, vnles Christs righteousness be imputed: as S. Paul saith, 1. Cor. 5. 21. *Hee hath made him to be sinne for vs, that knewe no sinne, that wee should bee made the righteousness of God in him*: the merit of Christs obedience and righteousness must needs concurre in the remission of sinnes: yea, *Piscator* in his annotation vpon the 4. v. confesseth that these words, *Blessed are they whose iniquities are forgiven*, *idem valere*, to be as much in effect, as to say, *Blessed are they to whome iustice is imputed*.

3. But that seemeth to be a more strange assertion, to denie, that *possessio vite aeternae tanquam effectum adscribitur obedientiae Christi*, the possession of eternall life is ascribed, as an effect to Christs obedience: which is directly affirmed by the Apostle, Hebr. 7. 26. *Such an high Priest it became vs to haue, which is holy, harmelesse, undefiled, separate from sinners, and made higher then the heauens*: what hath Christ higher then the heauens, but his holinesse, perfection, integritie? and therefore hee is able perfectly to saue them that come vnto God. Vers. 25.

4. And further, that we are iustified by Christs obedience, the Apostle sheweth, Rom. 5. 13. *As by one mans disobedience many were made sinners, so by the obedience of one shall many bee made righteous*: here the Apostle saith directly, that wee are made righteous by the obedience of Christ. *Piscator* here answereth, that by Christs obedience here is vnderstood his obedience in submitting himselfe willingly vnto death, in which it was his fathers will he should suffer for vs. *Contra.* Our iustification consisteth of two parts, of the remission of our sinnes, and the making of vs iust before God: the one is procured by Christs death, the

the other is purchased by his obedience and righteousness: and that the Apostle speaketh, not onely of Christs obedience vnto death, but generally of his whole course of righteousness, both in life and death, is euident, because he calleth it *the gift of righteousness*, v. 17. and *the raigning of grace by righteousness, through Iesus Christ*, v. 21. And further this is yet more euident, where the Apostle saith, Rom. 4. 25. *Christ was deliuered to death for our sinnes, and is risen againe for our iustification*: whence it is gathered, that iustification is more then remission of sinnes onely: which as it was wrought by his death, so the other was compassed by all other his holy actions: Piscator answereth, that *iustification* is here affirmed of the resurrection, *Because it is an euident demonstration of our iustification, which was obtained by the death of Christ*. But I preferre rather Augustines interpretation, lib. 10. contr. Faust. c. 10. *Ista resurrectio creditur nos iustificat, &c.* this resurrection of Christ beeing beleueed doth iustifie vs, *non quod reliqua opera & merita Christi excluduntur, &c.* not that the rest of his merits and works are excluded, *sed omnia consummantur, &c.* but because all was perfected and finished in his death and resurrection: here Augustine affirmeth two things, both that all Christs merits and works concur in our iustification, as also that the beleueing of Christs resurrection is as verily a cause of our iustification (not a demonstration onely) as his death was of the remission of our sinnes. See before this place more fully expounded, quest. 42. and Piscators exposition refuted, artic. 5.

So then to finish this matter, if Christs death only effected and wrought our iustification, then should the rest of his works and actions be superfluous: whereas, whatsoeuer hee did in life or death, was wrought for vs: as Thomas in his Commentarie vpon this place alleadgeth out of Damascen, *omnes passionēs & actiones illius humanitatis fuerunt nobis salutifera, utpote ex virtute diuinitatis prouenientes*, all the passions and actions of his humanitie did tend vnto our saluation, as proceeding from the vertue of his Diuinitie.

6. Morall obseruations.

v. 7. *Blessed are they whose iniquities are forgiven*: Pet. Martyr here noteth well, that our sinnes onely doe hinder our blessednes: for *iustificatio est inchoata beatitudo*, our iustification is an happines inchoate or begun: so then when our sinnes shal be fully taken away, then our beatitude and blessed estate shall be no longer deferred: as our happines begunne bringeth with it the remission of sinne, so when it is finished, all our sinnes with the remainder of them shall be cleane purged.

1. Obseru. That our sinnes hinder our beatitude.

v. 13. *The promise, that he should be heire of the world*. Although the faithfull haue the promises of this life, so farre as the Lord seeth it to be expedient for them; yet their peculiar inheritance is the kingdome of heauen: the children of God therefore must comfort themselves in the hope and expectation of their proper inheritance, though in the meane time they bee stripped and dispossessed of the things of this life: As Abraham had the land of Canaan promised him, and yet he himselfe had no inheritance in it, no not the breadth of a foote, Act. 7. 5. so we must be reuiued with the hope of our celestiall inheritance, though we possesse little in this world: as Abraham was promised to be heire of the world, not so much of that present, as of that to come.

2. The hope of our celestiall inheritance should qualifie our outward wants in this world.

v. 18. *Abraham about hope beleueed vnder hope*. This teacheth vs, that we should neuer despaire, or cast off our hope, but comfort our selues in God, though we see no meanes, as Abraham beleueed Gods promise, concerning the multiplying of his seede, though he saw no reason thereof in nature: such a godly resolution was in Iob, cap. 13. 15. *Though hee slay me, yet will I trust in him*. Then God sheweth himselfe strongest, when we are weakest: and his glorie most appeareth, when hee helpeth vs beeing forsaken of all other worldly meanes.

3. Neuer to cast off our hope, or to distrust in God.

v. 20. *And gaue glory vnto God*. As Abraham praised and glorified God for his mercie and truth, so we ought to magnifie God, and set forth his praise for all his mercies towards vs: the Lord is not so well pleased with any spirituall sacrifice and service, as when we returne vnto him praise of euery good blessing; as the Prophet Dauid said, Psal. 116. 12. *What shall I render vnto the Lord for all his benefites, I will take the cuppe of sauing health, and call vpon the name of the Lord*: this is all the recompence, that either God expecteth at our hands, or we are able to performe, to giue him thanks for all his benefites.

4. We must giue glorie and praise to God for all his benefites.

v. 23. *Now it was not written for him onely, &c. but for vs, &c.* Seeing then that the

5. The Scriptures are diligently to be searched of all.

Scriptures are written generally for all the faithfull, we haue all interest in them: and therefore euery one of Gods children should hereby receiue encouragement, diligently and carefully to search the Scriptures, as appertaining and belonging euen vnto him: as our Sauour saith, Ioh. 5. 39. *Search the Scriptures, for in them you thinke to haue eternall life*: who would not search his ground very deepe, if he thought he should finde gold there? so much more should we be diligent in searching the Scriptures, which shew vs the way to eternall life, which is farre beyond all the treasures of the world.

6. Our true consolation is, that our finnes are pardoned in Christ.

v. 25. *Who was deliuered to death for our finnes*: Seeing then that Christ died not in vaine, but brought that worke to perfection, for the which he died; this now maketh much for the comfort of Gods children, that their finnes are verily done away in Christ, and blotted out in his death: this was S. Pauls comfort, *That Christ came into the world to saue sinners, of whose he was the chiefe*, 1. Tim. 1. 15.

7. Christ dying for sinne, doth teach vs to die vnto sinne.

This also teacheth vs to die vnto sinne, which was the cause that Christ was giuen vp vnto death, as Origen well obserueth, *quemodo non alienum nobis & inimicum omne ducitur peccatum, &c.* how shall not euery sinne seeme strange, and as an enemy vnto vs, for the which Christ was deliuered vp vnto death?

The fifth Chapter.

1. The text with the diuerse readings.

v. 1. Then beeing iustified by faith, we haue peace (not let vs haue peace, S. L.) toward God, through our Lord Iesus Christ:

2 By whom also we haue had access through faith into this grace, wherein we stand (by *he which we stand*, Be.) and reioyce vnder the hope, Be. G. V. (in the hope, L. S.) of the glorie of God. (of the sonnes of God, L. but this is added.)

3 Neither that onely, but also we reioyce in tribulation, knowing that tribulation (or affliction, V. S. oppression, Be.) bringeth forth patience, (worketh, G. in vs, S. but this is not in the originall.)

4 And patience prooue, B. S. L. V. (or experience, Be. G. *δοκιμή*, Gr.) and prooue (or experience) hope,

5 And hope maketh not ashamed, because the loue of God is shedde abroad in our hearts by the holy Ghost, which is giuen vnto vs:

6 For Christ, when we were yet weake, at his time, B. G. (that is, the appointed time, S. according to the time, Gr.) died for the vngodly. (not, to what ende, when we were yet weake died Christ for the vngodly? L. it is not put interrogatively, but passively in the originall.)

7 Doubtlesse one will scarce die for a righteous man; but yet for a good man (for one which is profitable to him, Be. he readeth the sense, not the words) it may be one dare die:

8 But God setteth out his loue toward vs, seeing that while (not seeing, if that while, S.) we were yet sinners, Christ died for vs.

9 Beeing iustified therefore by his blood, much more shall wee bee saued through him from wrath.

10 For if when we were enemies, we were reconciled to God (God was reconciled to vs, S.) by the death of his Sonne, much more beeing reconciled we shall be saued (line, S.) by his life.

11 And not onely so, but we also reioyce in God, thorough our Lord Iesus Christ, by whom we haue obtained V. Be. (received, Gr.) reconciliation: (atonement, B. G.)

12. Wherefore as by one man sinne entred into the world, and death by sinne, and so (euen so, B.) death went ouer all men, in whom (namely Adam, Be. not in as much as, S. V. B.) all men haue sinned.

13 For vnto the time of the law, was sinne in the world, but sinne is not imputed, while there is no law.

14 But death reigned from Adam vnto Moses, euen ouer them, that sinned after the like maner (after the similitude, Gr.) of the transgression of Adam, which was the figure of him that was to come:

15 But yet not as the offence, so is also the gift: for if by the offence of that one, many be dead,

dead, much more the grace of God, and the gift by grace, which is of one man (by one man, B. G.) hath abounded vnto many.

16 And not, as that which entred by one which sinned: (not, as the sinne of one, S. L. for the word is *ἡμῶν*, sinning, or that sinned: or, as by one that sinned, death entred, V. for that followed in the next verse) so is the gift: for the fault (sinne, B. not, iudgement, S. L. V. because of the words following, to condemnation, *ἡμῶν*, Gr.) came of one offence, (which must bee supplied out of the next clause) vnto condemnation: but the gift is of many offences to iustification.

17 For if by one offence Be. (better then by the offence of one, B. G. S. V. L. for so much is supplied in the words following) death reigned through one: much more shall they, which receiue the abundance of grace (that abundance of grace, G.) and of the gift of righteousness, reigne in life through one, that is, Iesus Christ:

18 Likewise then, as by one offence Be. (not the offence of one, cater. see the former verse,) the fault came vpon all men to condemnation, so by one iustification Be. (not the iustification of one, B. G. cum cater. for the word *ἡμῶν*, is put in the first place, otherwise it should be put after, as in the next verse) the benefit redounded vnto all men to the iustification of life:

19 For as by the disobedience of one, many were made sinners; so by the obedience of one many shall be made righteous.

20 Moreouer, the Law entred thereupon, (by the way, V. in the meane time, B.) that the offence should encrease: B. Be. (abound, V. G.) but where sinne increased, grace abounded much more:

21 That as sinne had reigned vnto death (in death, V. S. L. so is the word in the originall, *ἡμῶν*, in, but hee meaneth vnto death, as appeareth by the other opposite part, vnto eternall death,) so might grace also reigne by righteousness vnto eternall life, thorough Iesus Christ our Lord.

2. The Argument, Methode, and Parts.

In this Chapter the Apostle pursueth the former proposition, wherewith hee concluded the fourth Chapter, that Christ died for our sinnes: and now he sheweth the manifold benefits, which we haue by the death of Christ, with an ample prooffe and demonstration of the same.

So then this chapter is diuided into two parts, the first containing a rehearsall of the benefits which we haue by Christs death, to v. 6. the second a prooffe and demonstration thereof, to the end of the Chapter.

1. In the first part there is, 1. Set forth the foundation of all other benefits, which we obtaine by Christ, namely iustification by faith, v. 1. 2. Then the benefits and graces, either *internall*, which are these fowre, peace of conscience, bold access to Gods presence, perseverance, hope of glorie, v. 2. or *externall*, which is constancie and reioycing in tribulation: which is amplified both by the effects, patience, experience, hope, which is described by the effect, it maketh vs not ashamed, v. 5. and by the efficient cause thereof, the loue of God shed in our hearts by the holy Ghost, v. 5.

2. Then followeth the probation hereof, which consisteth of two arguments, the one taken from the state and condition of such, as were reconciled by Christ, they were enemies, this argument is handled, from v. 6. to 12. the other argument standeth vpon a comparison, and collation betweene Adam and Christ, the losse which we had by the one, and the benefit which we are made partakers of by the other: from v. 12. to the end.

In the first argument there is 1. the proposition, that Christ died for the vngodly, ver. 6. 2. the illustration thereof *à dissimili*, by an vnlike comparison betweene man and God: the first part is expressed, v. 7. that a man will not die for an vnrighteous man, and an enemy: which is shewed by the contrarie, because hardly for a righteous man will one die, vnlesse he be also a friend, much lesse for an vnrighteous man and an enemy: the other part of the comparison followeth, 1. shewing that Christ died both for vs beeing varighteous, v. 8. and enemies also, v. 10. 2. then he inferreth two conclusions: 1. the certaintie of our saluation beeing now iustified and made friends, v. 9. 10. 2. the ioy and consolation which springeth and ariseth hereof, v. 11.

The second argument consisting of a comparison between Adam and Christ, is thus handled: there is the *proposition* concerning Adam, shewing wherein he was like, wherein unlike vnto Christ, to v. 18. then the *reddition* or second part concerning Christ, v. 18. to the ende.

First, Adam is like in three things: 1. In his person, he was but one, and yet the author of sinne to all. 2. In the object, his sinne was communicated to all, though himselfe but one. 3. In the effect and issue, this sinne brought forth death: all this is propounded, vers. 12. that sinne entred by one man into all the world: that is prooued by 3. arguments. 1. By the office of the Law, which is not to bring in sinne, but to impute sinne, v. 13. therefore though sinne were not so much imputed before the Law, as after, yet it was in the world before. 2. By the effects, death was in the world before the Law, and it raigned also vpon infants, that had not sinned actually as Adam had done; and therefore sinne much more which brought forth death, v. 14. 3. Adam was a figure of Christ, therefore as Christs righteousnes is extended euen vnto those, before the Law, so also was Adams sinne, v. 14.

Then the Apostle sheweth wherein Adam is unlike vnto Christ; namely, in these three things. 1. In the efficacie and power, the grace of God in Christ is much more able to saue vs, then Adams fall was to condemne vs, v. 15. 2. In the object, Adams one offence was sufficient to condemne, but by Christ we are deliuered from many offences, v. 16. 3. In the end, Adams sinne brought forth death, but Christs righteousnesse doth not onely deliuer vs from sinne and death, but bringeth vs vnto righteousnesse and life, yea and causeth vs to raigne in life: it restoreth vs to a more glorious kingdome and inheritance, then we lost in Adam, v. 17.

The reddition or second part of this comparison sheweth, wherein Christ of whome Adam was a type and figure, is answerable vnto Adam: namely, in these three things propounded, v. 12. First, in the singularitie of his person, one mans iustification saueth vs, as one mans offence condemned vs, v. 18. 2. In the object, as Adams sionne was communicated to many, so is Christs obedience, v. 19. And here the Apostle by the way preuenteth an obiection: that if sinne came in by Adam, why entred the Law? he answereth, to the ende, that sinne might the more appeare and be increased, not simply, but that thereby the grace of God might abound the more. 3. In the ende, as sinne had raigned vnto death, so grace might raigne vnto eternall life.

3. The questions and doubts discussed.

Quett. 1. What peace the Apostle meaneth, v. 1.

v. 1. *Beeing iustified by faith, we haue peace toward God.* 1. *Oecumenius*, whom *Haymo*, and *Anselme*, *Lyrannus*, *Hugo* follow, doe reade here in the imperative, *habeamus*, let vs haue, not *habemus*, we haue: and they vnderstand peace with men: that the Iewes should no longer contend with the Gentiles about their law, as though iustification came thereby, seeing the Apostle had sufficiently prooued already, that we are iustified by faith: But this exposition cannot stand: 1. because the Apostle speaketh of such peace, as we haue with God, not with man. 2. he speaketh in the first person, *we haue*, but S. Paul was none of these which did contend about the law.

2. *Origen*, *Chrysostome*, *Theodoret*, vnderstand it of peace with God, but in this sense; let vs beeing iustified by faith take heed, that we offend not God by our sinnes, and so make him our enemy; *Mihi videtur* (saith *Chrysostome*) *de vita & conuersatione differere*, the Apostle seemeth vnto me now to reason of our life and conuersation: so *Origen*, let vs haue peace, *ut ultra non aduersetur caro spiritui*, that our flesh no longer rebell against the spirit: But the Apostle here exhorteth not, *sed gratulatur eorum felicitati*, he doth rather set forth with ioy the happines of those which are iustified; *Erasmus*: and it is not an exhortation, but a continuation rather of the former doctrine of iustification, *Tolet. annot. 1.* and here he sheweth the benefits of our iustification, whereof the first is peace of conscience, *Pax*: and this is further euident by the words following, *By whome we haue acceffe*, which words beeing not vnterred by way of exhortation, but of declaration, shew that the former words should so likewise be taken, *Erasmus*.

3. *Ambrose* reading, in the *Indicative*, *habemus*, we haue, expoundeth this peace of the tranquillitie and peace of conscience, which we haue with God, beeing once iustified by faith

faith in Christ: thus the Apostle himselfe expoundeth this peace, v. 10. *When we were enemies we were reconciled to God, by the death of his Sonne:* for they are our sinnes which make a separation between God and vs: this sense follow *Tolet* annot. 1. and in his Commentarie, *Pareus*, *Gryneus*, *Fains*, with others.

4. This then is resolved vpon, that the Apostle speaketh here not of externall, but internall peace: there is *pax temporis*, and *pax pectoris*, a temporal, and a pectorall or inward peace: the other Christ giueth, but through the malice of Satan, and the corruption of mans heart it may be interrupted, and therefore Christ saith, *Matth. 10. 34. That he came not to send peace, but the sword:* but the other, which is the inward peace of conscience, Satan himselfe cannot depriue vs of: no man can take it from vs.

But whereas there is a threefold combate within vs, the fight betweene reason and affection, betweene the flesh and the spirit, and a wrestling with the terrors of Gods iudgements: in the two first we cannot haue peace here, but in part: for still in the seruants of God there remaineth a combate betweene reason and affection, the flesh and the spirit, as S. Paul sheweth, that it was so with him, *Rom. 7. 23.* he saw another law in his members rebelling against the law of his mind: and therefore we are not to hope to haue such peace, *ut non ultra caro aduersetur spiritui*, that the flesh should no more rebell against the spirit, as *Origen* thinketh: but this inward peace is in respect of the terrors which are caused in vs by the feare of Gods iudgements against sinne: from this terror we are deliuered by Christ, *Beza*: yet so as sometime there may arise some feare, doubts, and perplexitie in the minde of the faithfull: as it is written of *Hilarion*, that beeing 70. yeare old, and now neere vnto death, hee was somewhat perplexed and troubled in mind; yet faith in the ende ouercommeth all these dangers, that we fall not vpon the rockes, to make shipwracke of our faith, and a good conscience.

5. And here we must distinguish between, *pax conscientie*, & *stupor conscientie*, the peace of conscience, and a caruall stupiditie: for the one neuer felt the terror of Gods iudgements, and therefore can haue no true peace; the other hath felt them, and is now by faith deliuered from them, *Caluin*.

6. Now whereas it is added, *We haue peace with God, or toward God*, these things are here to bee obserued: 1. All the causes are here exprest of our iustification: the materiall, which is remission of our sinnes, included in iustification; the formall, *by faith*; the finall, *to haue peace with God*; the efficient, through our Lord Iesus Christ, *Gorrhan*. 2. And in that he saith, *toward God*: *Origen* noteth that this is added to shew, that they haue neither peace in themselves, because of the continuall combate betweene the flesh and the spirit: nor yet with Satan and the world, which continually tempt vs: but with God we haue peace, who is reconciled vnto vs in Christ: and he saith *toward God, or with God*, to signifie that reconciliation is not made onely with God, but that it is pleasing and acceptable vnto him, that such a reconciliation is made, *Tolet*: and further hereby is signified, that this is a perpetuall peace, because it is toward God, with whome there is no change nor mutabilitie: *Fains*.

Through Iesus Christ: 1. *Chrysostome* seemeth thus to vnderstand the Apostle, that Christ Iesus, is our preferuer in this state to keepe vs in peace: which is true, but it is not all: wee rather vnderstand with *Origen*, *Theodoret*, *Ambrose*, that this our peace and reconciliation, was wrought and effected by Christ, not continued onely and preferued. 2. Neither doe we vnderstand by this phrase, that Christ in respect of his humanitie, was *instrumentum coniunctionis*, a ioynt instrument of this our peace, as *Lyranus*. But Christ is the true author and efficient cause of this our peace, as *συμμετρετης*, & *συμμεργου*, a ioynt cause, and fellow-worker with his Father: for he saith, *Ioh. 16. 33.* that in him we haue peace, as the foundation thereof; and therefore he is said to be our peace, *Ephes. 2. 14.* the worker and effecter thereof, *Fains*. And here we may obserue the opposition betweene the effects and fruits of iustification by the law, and by faith: for they which looke to be iustified by the lawe, haue not wherein to reioyce with God, *c. 4. 1.* but they which are iustified by faith, haue peace with God, and so matter of reioycing, *Tolet*.

Quest. 2. Of the second benefit proceeding of our iustification, which is to stand and perseuere in the state of grace.

1. By whom we haue acceffe thorough faith. 1. This is an amplification of the former benefit

ness of reconciliation: that we haue not peace onely with God by faith, but are admitted also vnto his presence, to his grace and fauour: one may bee reconciled to his Prince, and yet not be brought into his presence, *Pareus*: as *Absalom* was a long time kept from his fathers presence after he was reconciled: but by faith we are both reconciled, and restored to the fruition of the fauour and gracious presence of God. 2. But we must take heed here of *Origen*s note, that the gate whereby we haue access vnto God, is not onely faith, but *ostium hoc iustitia, ostium humilitas*, righteousness is this gate, humilitie is this gate: whereas the Apostle directly saith, *We haue access through faith*. 3. Neither is this access taken onely for a bare entrance and beginning: as *Gorrhan* thus alludeth, *accedere est incipientium, stare proficientium, &c.* to haue access is of beginners, to stand, of proceeders, to glorie of such as are perfect: but here it signifieth not an entrance as it were to the threshold, but an admittance into the very chamber of the spouse, *Fauius*.

2. *Unto this grace*. 1. Not the grace of a good conuersation, *gloss. interlin.* for the Apostle speaketh of the iustifying grace, wherewith we are formally made iust, *Lyran*. 2. Neither by grace are vnderstood the second graces and gifts of the spirit, whereof the Apostle speaketh, *1. Cor. 15. 10. I laboured more abundantly then they all, yet not I, but the grace of God, &c.* *Origen*: for the Apostle speaketh not of any such speciall and particular graces which Paul had, but of the common iustifying grace. 3. This grace then is that whereof hee spake before, *c. 3. 24. We are iustified freely by his grace*: and it signifieth both the originall of our iustification, which is the free mercie and grace of God, and the state and condition wherunto we are called, *Pareus*.

3. *Wherein we stand*. 1. Some haue reference vnto our fall in *Adam*, *gloss. interlin.* 2. Some oppose it to the gesture of sitting or lying, as set against the lawe, wherein wee stood not, but were as pressed downe with the burthen of ceremonies. 3. *Tolet annot.* 3. thinketh thereby to be signified, *progressum ad ulteriora bona*, a progresse and proceeding to further good things: so *Peterius* saith, that standing betokeneth *hominem erectum ad aspectum*, a man setting himselfe to looke vp to behold heauenly things.

4. But *Chrysostome* better obserueth the stedfastnesse of spirituall graces, *neg. sinem nouit isthac Dei gratia*, this grace of God knoweth no end: And beside, it sheweth as the stedfastnesse of Gods grace in it selfe, so the certaintie which we haue thereof by faith: for faith is like vnto *Iacobs* staffe wherewith he went ouer Iordan, *Gen. 32. 10.* it is that whereby we stand, *Rom. 1. 24.* whereby we walke, *2. Cor. 5. 7.* through this vaile of miserie, *Fauius*: we then stand in the state of grace, being sure by the Lords assistance neuer to fall away from thence: *sic Calvin, Pareus*, with others.

Quest. 3. *Of the third benefit of iustification, the hope of everlasting glorie.*

V. 2. *And reioyce vnder the hope of the glorie of God*. 1. *Tolet annot.* 3. will haue the word reioyce referred vnto the former clause, *Wherein we stand and reioyce, vnder the hope, &c.* and his reason is, because there are two prepositions vsed in the Greeke, *ἐν, ἐν, in*, and of or vnder, with the former is the same word reioyce, ioyned in the next verie, *we reioyce ἐν tribulation*: but this is a needlesse contention, for howsoeuer the word be ioyned, the matter of this reioycing is the hope of eternall life.

2. The Latine translator addeth, *the glorie of the sonnes of God*, which some vnderstand of the Angels, *Hugo Card.* some of the Saints in heauen, *Lyran*, but there are no such words in the originall, though this glorie belong vnto the sonnes of God, not onely them which are already glorified in heauen, but those which are the sonnes of God by grace, yet militant in earth: as it is called, *The glorious libertie of the sonnes of God, c. 8. 21.*

3. *Origen* is here somewhat curious: making three kinds of glorie, one which was seene, the glorie of *Moses* countenance, which is passed away, another glorie which appeared in the incarnation of Christ, *Ioh. 1. 14. And we saw the glorie thereof, as of the onely begotten sonne of God*: the other is the glorie of the next life, whereof the Euangelist speaketh, *Matth. 25. 31. When the Sonne of man commeth in his glorie*: And whereas the Apostle speaketh here onely of the hope of glorie, that is glorie hoped for, and yet elswhere he saith, *2. Cor. 2. 18. We beheld the glorie of the Lord with open face, and are changed into the same image from glorie to glory*: as though he had possession already of this glorie: the Apostle must be vnderstood to speake of two kinds of glorie, one now enioyed in the state of grace, but the more full glorie is hoped and expected for in the kingdome of heauen.

4. *Chrysostomes* note here is good, that faith extendeth it selfe not onely vnto things present, as the Apostle speaketh of grace, *wherein we stand*, but vnto things also to come, namely, the glorie which is hoped for: And beside he noteth the certaintie of this glorie, which is hoped for, because we glorie in this hope: now saith he, *gloriamur in ijs qua iam exhibita sunt*, we glorie in the things which are already exhibited: if then the hope of things to come were not as certaine, as the things which are already past, we could not glorie in it.

5. Here the Apostle speaketh not so much of that absolute glorie, which God hath in himselfe, as of that, whereby he shall glorifie vs, *Paremu*.

Quest. 4. *How we are said to reioyce in tribulation.*

v. 3. *Neither that onely, &c.* *Origen* referreth this clause to all the particulars before expressed, as iustification by Christ, peace with God, and hauing access to him by Christ: but it is better restrained vnto that former clause, that we doe not onely reioyce because of the future hope of eternall glorie, but even in tribulation also, *Erasmus*: for it might haue bene objected, that the condition and state of the children of God, is for the present time most miserable: the Apostle then preuenteth this objection, shewing that the children of God are euen in their afflictions most happy.

2. As before then he shewed the internall effects of iustification in the spirituall graces of the minde: so here is declared what iustification worketh in vs euen temporall and externall things: which is scene in these three points: 1. the faithfull reioyce in tribulation. 2. why, because tribulation bringeth forth patience. 3. and this is not in vaine, for hope maketh them not ashamed, *Gorthan*.

3. *Chrysostome* here sheweth a difference betweene the striving for a temporall and everlasting crowne: for there in the labour, that is sustained, there is no pleasure till they come to the reward: but here *non minus incunditatis adferunt ipsa certamina, &c.* the very striving hath no lesse pleasure, then the reward which we strue for.

4. But here we must vnderstand not euery tribulation, but such as are endured for Christs caue: for the euill also doe suffer tribulation, but they suffer worthily as euill doers, and in such tribulations there is no ioy, no comfort: but in such as the faithfull doe suffer for righteousness sake, such as the Apostle speaketh of, *Act. 14. 22. That we must through many afflictions enter into the kingdome of God.*

5. This is contrarie to the iudgement of the world, and of naturall reason, for they hold afflictions to be nothing els but miserie and unhappinesse, and them miserable which doe suffer them: But like as the eight sphere keepeth it course from the East to the West, but the planets doe mooue from the West to the East, holding a contrarie course: so the godly and faithfull doe embrace that way, which the wicked decline as euill and unhappy. *Martyr*.

6. And the faithfull reioyce thus in tribulation, not as though they were without feeling and were void of affection, as the Stoicks would haue their wise men; but afflictions beeing euill in themselves, are through the grace of God, turned to the good of his seruants, *Marr*. *Chrysostome* here saith, that tribulations are *res in seipis bona, &c.* things good in themselves, because they bring forth patience: but this is rather *ex accidente*, by an accident, that things in themselves euill, are by Gods grace turned to be profitable vnto the seruants of God.

7. Now in that the faithfull doe many times mourne and complaine in their afflictions, this is not contrarie to the Apostle: for there is in euery man regenerate the spirituall and naturall man: the one sheweth it selfe in the naturall feeling of crosses and afflictions: but the other aboue nature by grace reioyceth in them, *Caluin*.

Quest. 5. *How S. Paul and S. Iames are reconciled together: the one making patience the cause of the triall or probation, the other the effect.*

S. Paul, v. 4. saith, that patience bringeth forth triall or probation, which is commonly translated experience: But Iames saith, v. 1. 3. that the trying of your faith bringeth forth patience: so S. Paul maketh this probation the effect of patience, S. Iames the cause.

1. It cannot be said, that they speake of two diuerse kinds of patience, for the same word *Strepens*, patience, is vsed in both places.

2. *Lyrannus* by probation vnderstandeth, the *purgation* of finnes: for as the blot of sinne is taken away (saith he) by the contrition of the heart, so the guilt of punishment by tribulation: But the Scripture acknowledgeth no such purging of finnes by affliction, the purging of sinne is ascribed vnto Christ, Heb. 1. 3. *Who by himselfe (not by our afflictions, but by his owne sufferings) hath purged our sinne.*

3. There are then two kind of probations: or rather this word probation is taken two wayes: for either it signifieth the very action it selfe, whereby one is tried or prooued, and so it is taken actiuelly in respect of God, who prooueth and tryeth vs: and so the triall and probation of our faith by affliction, bringeth forth patience as the fruit and effect thereof: and in this sense *Iames* taketh it: or it signifieth the experience or triall which a man hath of himselfe by his affliction, and so is the effect of patience, and thus *S. Paul* vnderstandeth it: And therefore the Apostles vse two diuerse words: *Iames* hath *δοκιμω*, which is taken actiuelly for the very probation it selfe: *S. Paul* useth the word *δοκιμω*, which is taken passiuely, for that which is tried and found out by experience: thus *Caluin*, *Pareus* dub. 3. *Tolet* annot. 4. *Perer. disput. 1. numer. 5.*

4. *Faius* further answereth that both are true in the same sense, that patience bringeth forth triall or experience, and probation or triall againe maketh patience: as health is the cause of deambulation and walking, and walking is the cause againe of health, the one is increased by the other.

Quest. 6. Of the coherence of these words with the former, Because the loue of God is shed abroad in our hearts, v. 5.

1. *Oecumenius* maketh this as a reason why we reioyce in tribulation; because the loue of God is in vs, and men doe delight to suffer and endure for that which they loue: But loue is here taken passiuely for the loue, wherewith we are beloued of God, not actiuelly, for that whereby we loue God, as shall be shewed in the next question: and the Apostle had yeelded a sufficient reason before of our reioycing in tribulation, because tribulation worketh patience, patience experience, &c.

2. Some doe make it a reason of the words immediately going before, namely, of the certentie of our hope, which maketh vs not ashamed, seeing we enioy the things hoped for, because wee are assured by the spirit of God, that wee are beloued of God: his loue is shed abroad that is, manifested in our hearts by the spirit, so *Faius*, *Tolet*.

3. But it rather containeth a generall reason of all the precedent benefits and priuiledges, mentioned before, of our iustification by faith, acceffe and entrance vnto God, hope of glorie, reioycing in tribulation, because the spirit beareth witnesse vnto our hearts, that we are accepted and beloued of God in Christ, *Caluin*, *Pareus*.

Quest. 7. What kind of loue the Apostle speaketh of, saying,

The loue of God is shed abroad, &c.
1. Some doe take this actiuelly, for the loue wherewith we loue God, so *Oecumenius*, *Anselmus*, and *Stapleton* antid. p. 275. doth to the same purpose alleadge *Augustine*, who vnderstandeth here the loue *non qua ipse nos diligit, sed qua facit nos dilectores sui*, not wherewith God loueth vs, but whereby he maketh vs louers of him, &c. and hee would prooue the same by the Apostles phrase, *absurdissime dicitur, &c.* that is most absurdly said to be shed in our hearts, *quod extra nos est, &c.* which is without vs, onely in God.

Contra. 1. Against *Oecumenius* we set *Chrysostome* another Greeke Father, who vnderstandeth the Apostle to speake of the loue of God toward vs, *delectioni Dei rem omnem acceptam fert*, he ascribeth the whole matter vnto the loue of God. 2. *Augustine* shall answer *Augustine*, who elsewhere interpreteth this place of the loue of God toward vs: as where he thus saith, *Ipse spiritus sanctus dilectio est, non enim habet homo, unde Deum diligit, nisi ex Deo, unde Apostolus*, the holy spirit himselfe is this loue, for man cannot tell how to loue God, but from God: whereupon the Apostle saith, *the loue of God is shed abroad, &c.* 3. And in this very place of *Augustine*, he speaketh of such loue of God in vs, whereby the Lord maketh vs loue him, so that he includeth also the loue of God, first toward vs, whence issueth our loue toward him. 4. And the loue of God in God towards vs, may without absurditie at all, be said to be shed abroad in our hearts, as in true friendship the loue of a friend may be said to be shed on him whom hee loueth: so Gods loue is shed forth in vs by the fruits and effects which it worketh in vs, *Pareus* dub. 4.

2. Some thinke that both the loue of God toward vs, and our loue toward God, are comprehen-

prehended in the Apostles speech, as *Origen* vpon this place alloweth both: so also *Gorrhan*, and *Pererius disputat.* 2. numer. 9. who hereupon inferreth, that there may be more literall senses, then one, of one place of Scripture. *Contra.* One Scripture may haue one generall sense, which may comprehend diuers particulars: or it may haue one literall sense with diuers applications, as typicall or tropological, figuratiue or morall: but it can not haue more then one literall sense or exposition, specially one beeing different from the other, nor any waies included in it, or inferred, or diducted out of it: for then the spirit in the Scripture should speake doubtfully and ambiguously, like vnto the oracles of *Apollo*, which were so deliuered, as that they might be taken in a diuers, yea a contrary sense. See further of this point *Synops. Centur.* 1. err. 7. But that the loue, wherewith man loueth God, is not here at all vnderstood, it shall appeare by diuers reasons here following.

3. The best interpretation then is, that the Apostle speaketh here of the loue of God, wherewith we are beloued of him in Christ. 1. *Beza* vrgeth this reason, because afterward v. 8. the Apostle speaketh of that loue: *God setteth forth his loue toward vs, &c.* and in both places mention is made of the same loue of God, the ground and foundation whereof is Christ, that was giuen to die for vs. 2. *Pareus* insisteth vpon this reason: the loue of God here spoken of is aileadged as the cause of our reioycing, and of the stedfastnes of our hope: but our loue of God, beeing weake and imperfect, can not be that cause. 3. *Peter Martyr*, and *Pareus* doe further presse the scope of the place: the Apostle assumeth this as an argument of our hope, because Christ was giuen to die for vs, which proceeded not from the loue of vs toward God, but from his loue toward vs. 4. *Faine* vrgeth the force of the Apostles phrase: this loue is said to be shed abundantly in our hearts, but our loue toward God is not such an abundant, and surpassing loue: it is a slender, scant, and weake loue: he meaneth then the superabundant loue of God toward vs, which as the Apostle saith *Phil.* 4. 7. *Passeth all vnderstanding.* 5. I will adioyne also *Tolets* reason. *annot.* 5. inc. 5. the charity and loue, whereby we loue God, is but one grace and vertue: but the Apostle speaking of the shedding forth of this loue by the holy Ghost, meaneth the effusion and powring out of all the graces, which are wrought in vs by the spirit: he meaneth then the loue of God toward vs, from which fountaine issue forth, all the graces and gifts of the spirit. 6. Adde hereunto the consonant exposition of many of the Fathers, as of *Chrysostome* cited before, of *Hierome*, who thus writeth, *quomodo Deus non diligit, ex hoc cognoscimus, &c.* how God loueth vs, we know by this, that he hath not onely by the death of his Sonne forgien our sinnes, but hath also giuen vs the holy Ghost, &c. Likewise *Ambrose*, *pignus charitatis Dei habemus in nobis, &c.* we haue the pledge of the loue of God by the holy spirit giuen vnto vs, &c. *Theophylact* also interpreteth *de charitate Dei: quam erga nos ostendit, &c.* of the loue of God, which he sheweth toward vs, &c. Likewise expound *Theodore*, *Sedulius*, with others.

8. Quest. Why the loue of God is said to be shed abroad in our hearts.

1. Some doe giue this sense: *effusa est sicut oleum, &c.* this loue is shed abroad like oyle, *totum cor occupando*, in possessing and occupying the whole heart, according to that saying *Matth.* 22. Thou shalt loue the Lord thy God with all thy heart: *Gorrhan*. but the loue of God is not here taken actiuelly, for that loue whereby we loue God, as is shewed in the former question. 2. *Tolet* thus expoundeth it, *abundantissime facti sunt amici Dei*, they are not sparingly, but abundantly made the sons of God: likewise the *ordinarie glosse* referreth it to the greatnes of Gods loue; *late nos diligit*, he doth loue vs largely, that is, greatly. 3. Some referre it to the cleare manifestation of the loue of God in our hearts: *clare nobis manifestata, sicut cum lux diffunditur, &c.* the loue of God is clearely manifested to vs, as when the light is spread and dispersed abroad. *Gorrhan*. 4. But hereby rather is expressed the abundance of those graces, which are powred vpon vs by the spirit: so *Chrysostome*, *non modice nos honorauit, &c.* he hath not sparingly honoured vs, but he hath shed forth vpon vs his loue, as the fountaine of all good things: so also *Oecumenius*, *quia ubere datus est, &c.* because the spirit is plentifully giuen vs: and in the same sense the Prophet saith, *Ioel.* 2. *I will poure out my spirit upon all flesh.* *Faine*.

9. Quest. Why it is added by the holy Ghost, which is giuen vs.

1. The spirit of God is mentioned as the efficient cause of this worke: the loue of God

is said to be shed in our hearts by the holy Ghost, because the spirit of God beareth witness vnto our soules, that we are the sonnes of God, Rom. 8. 16. *Osiand. Pareus, facit nos intelligere charitatem Dei, &c.* the spirit of God maketh vs to vnderstand and feele the loue of God toward vs.

2. And this worke is ascribed to the spirit, not excluding the Father and the Sonne, to whome this loue toward mankind is common: but the Apostle obserueth the property of their persons, because as election is giuen vnto God the father, and Redemption to the Son, so loue is the proper worke of the spirit: both to cause vs to feele the loue of God, and to make vs to loue againe.

3. And here we are not to vnderstand onely the gifts of the spirit, but the spirit it selfe, which dwelleth in vs, not in his essence, which is infinite, but by his power, illuminating, directing, conuerting vs: *Faius*: so *Tolet* well saith, that the spirit *non solum dona sua nobis communicat, sed per ea in nobis inhabitat, &c.* doth not onely communicate his gifts vnto vs, but also by them dwelleth in vs.

4. In that the holy Ghost is said to be giuen vs, thereby is signified, *quod non proprijs virtutibus, &c.* that we haue obtained the spirit not by our owne vertue, but by the free loue of God: *Oecumen.* and the person of the holy Ghost is noted, in that he is said to be giuen: and the giuers are the Father and the Sonne. *Hug. Card.*

10. Quest. How Christ is said to haue died according to the time, v. 6.

1. Some doe referre these words to the former clause, and read thus, *when we were yet weake according to the time*: that is, we were weake in the time of the law, when grace yet appeared not: so *Chrysost.* *Theodor.* and *Erasmus* thinketh this is added, as a mitigation of their infirmity: but it is against the Apostles vse to qualifie the corruption and euilnes of mans nature: and he speaketh to the Gentiles, that had not the law, as well as to the Iewes.

2. The most doe apply it vnto the latter clause, that Christ died in his time: and here there are diuers opinions. 1. Some vnderstand it of the short time, which Christs death continued, namely but three daies, *Ambrose*, so also *Lyran.* but that time beeing assigned for Christs resurrection, is not fitly expounded of his death. 2. *Sedulius* thus interpreteth, *quia in ultimo mundi tempore mortuus est*, because he died in the last time or age of the world. 3. According to the time, that is, he died temporally in the flesh which is mortall: for eternity knoweth no time. *Haymo.* 4. *Hierom. epist. ad Algaf.* referreth it to the opportunitie of time: Christ died in a fit time, when the world stood most in neede of his redemption. 5. But the best exposition is, that Christ died in the fulnes of time, as the Apostle speaketh, Gal. 4. 4. the time decreed and appointed of his father: thus expoundeth *Theodor.* and *Theophyl.* *tempore decenti & destinato*, in a meete time, and appointed of God: so also *Beza*, *Par. Tel.* with others.

11. Quest. Of the meaning of the 7. v. *One will scarce die for a righteous man, &c.*

1. The Syrian interpreter readeth in the first place, *scarce will any die for the wicked*: which reading *Beza* seemeth not to mislike, but that all the Greeke copies are otherwise: and *Iunius* thinketh that here one word by the writers was taken for an other, because of the neere similitude in the Syrian tongue: and thinketh it should rather be read according to the Greeke copie, *for the righteous*, not *for the wicked*.

2. Some doe take here these two, the righteous, and the good, to be one and the same: and some confounding these two, doe not vnderstand these words of the person of the iust and good man, but of the cause, *Hier. epist. ad Alg.* and so this should be the sense, that although scarce and seldome, yet sometime one may be found to die for a iust and good cause: some likewise taking these two for one, apply it vnto the person of the righteous and good man, *Chrysost.* *Lyran.* *Tolet.* *Par.* *Faius.* But the Apostle first saying *negatively*, *one will scarce die*, and afterward vsing a kind of correction, that *one may die for a good man*, doth euidently distinguish these two clauses.

3. The most then doe diuide these two, and take the iust and righteous, and the good to be diuersly taken by the Apostle.

1. Wicked *Marcion*, as *Hierome* reporteth, by the *iust* did vnderstand the God of the olde Testament, for whome fewe offered themselves to death: by the *good*, the God of the new Testament, that is Christ, for whom many are found ready to die. But this opinion beside the blasphemie thereof in making two diuers Gods, and authors of the Old and new Testament, containeth apparant absurdity and falshood: for both many gaue their liues in

the

the old Testament in the defence of the law of God, as the three children; Dan. 3. and many in the time of *Antiochus Epiphanes*, as the history of the Macchabees testifieth: and beside, many thousand Martyrs are found to haue died for Christ: whereas the Apostle speaketh of very few, that will die for a good man;

2. *Arrim* contrariwise by the *iust*, vnderstandeth Christ, and by the *good*, the Father, of whom Christ testifieth, that none is good but God. But if Christ be this iust one, for whom so many thousand Martyr willingly gaue their liues; how saith the Apostle, that *scarce any will die for a iust man*?

3. *Eucherius* by the *iust*, interpreteth the Law and the old Testament, by the *good* Christ, and the new Testament: for few Martyrs are found in the old Testament, and many in the new. But beside that it is against the scope and mind of the Apostle, to vnderstand this of dying for Christ, who by this comparison setteth forth the loue of Christ, who died for euill men, euen by his enemies, whereas few are found ready to die for the righteous and good: the words of the Apostle will not beare this sense, who in saying *for a good man it may be, that one dare die*, noteth the paucity and fewnes of them: whereas many thousands haue died for Christ in the New Testament.

4. Some by the *iust*, vnderstand the vertuous, by the *good* the innocent, for whome one may die in commiseration and pity toward him: *Haymo, Thom. Aquin. Gorran*: or because innocencie is fauoured of men, *iusticia habet aliquid feneritatis*, iustice hath some rigour and seuerity in it. *Hug. Cardinal*. But a man can not be iust, but he also must be innocent: these two then are not thus distinguished.

5. *Caietane* vnderstandeth by the *iust*, an ordinary, vertuous, or righteous man: by the *good*, some excelling in the works of supererogation: for such one perhaps dare die. But such works of supererogation we acknowledge not: all that a man hath is too little for himselfe, he hath no superfluity to supererogate to an other.

6. *Osiander*, and *Emmanuel Sa.* doe vnderstand in both these clauses, the things, not the persons: and the first they expound of iust punishment, which none willingly suffer: in the second the good and honest cause, for which one may be found ready to die. But the phrase *to die for the iust*, will not beare that sense: a man is not said to die for iust punishment, but by it, or with it: and yet in this sense some haue been found, which willingly suffred their iust punishment, as the theise conuerted vpon the crosse, who said vnto his fellow, *Luk. 23. 41. We are righteousnessly here.*

7. The best interpretation then is, that by the *iust* we vnderstand such an one, as is in himselfe a righteous and vertuous man; by the *good* such as haue deserued well of vs, that are liberall and bountifull men, from whom we haue receiued good: so *Beza* interpreteth, one that is profitable to him: of whom he hath receiued good, *Geneuens.* so also *Catharinus* a Popish writer: and some by the *good* vnderstand such as are deare vnto them, as their children, parents, friends, countrey: as some such were found among the Romans, that gaue their liues for their friends and countrey. *P. Mars.* And this exposition may be confirmed by the opposite part: that Christ died for vs beeing sinners, v. 8. yea his enemies, v. 10. whereas men will not die for the righteous, and hardly for their friends.

12. Quest. Of the difference betweene Christs dying for vs, and those which died for their countrey.

We read in the forren histories of the Gentiles, that some haue giuen their liues for their countrey: as *Codrus* for the Athenians, *Menecius* for the Thebanes, who killed himselfe and fell among his enemies for the deliuerance of his countrey: so *Curtius* threw himselfe into a gulph to preferue Rome from the pestilence. But there was great difference betweene the death of these and of Christ. 1. They were not innocent as Christ was, and therefore as their life was not so holy, so could not their death be so pretious, nor their person so honourable. 2. They did not willingly offer themselues vnto any iudge to be condemned, as Christ did: but in other manner and sort aduentured their liues. 3. They did it not of loue, but of vain-glory and desire of praise. 4. They by the instigation of Sathan were moued so to doe, hauing no cogitation therein to please God: but Christ gaue himselfe to death in obedience to the will of his heauenly father. 5. They at such time gaue their liues, when as their case was desperate, and so were impatient to abide the extreame hazard: and they died beeing mortall men, that could not liue long, as *Solon*. when he encouraged the citizens to take armes against *Pisistratus* the tyrant, beeing asked, what

made him bold so to doe; answered, his olde age: hee knew he could not liue long: But Christ died for vs, hauing no necessitie to die in himselfe. 6. Their death was glorious and honourable vnto them: but Christ offered himselfe to the ignominious and shamefull death of the crosse. 7. They died for a temporall deliuerance: but we by Christs death are eternally deliuered. 8. And, that which maketh the greatest honour of all, they died for their country and friends: but our blessed Sauiour for his enemies: *ex Martyr. Pareus.* 9. *Origen* addeth further, that although there may be found among the heathen that died for their country, yet there is none of them, which died for all the world, as Christ only did; which by his death, *totius mundi peccata absoluit*, did absolute all the world of their finnes.

13. Quest. Of the greatnes of the loue of God toward man, in sending Christ to die for vs, v. 8.

The exceeding great loue of God is set forth by three circumstances, what they were for whome Christ died, sinners and enemies to God; what Christ was, that suffered, euen the Sonne of God; and what he endured and suffered, euen to die for them.

1. The condition of them for whome Christ died is set forth by three names: they are said to be weake, as not able to helpe or deliuer themselves, *ungodly*; as they, which had left the worship of the onely true God; and had defiled themselves with idolatry: *sinners*, which had euery way transgressed the law of God: *Tolet. annos. 10.* *Origen* here comprehenderth all kind of finnes: for either one of ignorance, and infirmitie sinneth, and he is called weake: or he is an obstinate and malicious offender, who is called the sinner: Sinners in Scripture are said to be those, not which commit any sinne, but those in whome sinne dwelleth and raigeth: as *Ioh. 9. 31.* and such were we by nature, *Beza:* yea we were not onely sinners, but enemies vnto God: which setteth forth his loue so much the more, that he sought our good, not onely beeing euill, but also aduersaries vnto him: So that while we were sinners, and so God hated vs in respect of our finnes, yet at the same instant, *amabat, secundum quod opus eius*, he loued vs, as his owne worke. *gloss. ordin.*

2. Gods loue further appeareth in sending his owne Sonne into the world: nothing is dearer to a man, then his owne sonne: and therefore Gods loue doth herein most shew it selfe, in that he sent not either Angel or Arkangel, or any other of his glorious creatures to die for vs, but his owne sonne. *Martyr.*

3. And this Sonne of God was not onely made man for vs, and lined in the flesh, and suffered many things for our sake, but he died for vs: it had beene a sufficient demonstration of his loue, to haue humbled himselfe, to take vpon him the nature of man, and to walke and conuerse among sinnefull men: But in that he died, and that for his enemies, it sheweth an vnspokeable loue: there is no greater loue among men, then when one bestoweth his life for his friends, *Ioh. 15. 13.* But Christs loue here exceeded, that he gaue his life for his enemies. *Gorrbani.*

14. Quest. Whether mans redemption could not otherwise haue beene wrought then by the death of

Christ.

1. It was not necessarie that Christ should die for our redemption, either by the necessity of *coaction*, as though God had beene by some vrgent occasion compelled thereunto: for God is not forced, he worketh most freely: nor yet by necessity of nature: as it is impossible in the diuine nature, that God should lie, or be vntrue: but no externall work done by God proceedeth from the necessity of his nature: there was then no absolute necessity, that Christ should die for vs, nor yet any hypotheticall or conditionall necessity, the end beeing considered, namely, the saluation of man: for it had beene possible for God by other means, then by the death of his Sonne, to haue wrought the saluation of man.

2. Yet was it necessary that Christ should die for mankind, the wisdome and counsell of God considered; because there was no other way whereby the greatnes of the loue of God could be shewed vnto man, then by giuing his owne Sonne to die for vs: *P. Mart.* there might haue beene an other way, in respect of Gods power, to whome all things are possible, *sed nullus humana miseria conuenientior*, but none more conuenient in regard of mans misery: for what can more comfort vs, & deliuer vs from despaire, then that it pleased God, that a man like our selues should die for vs: *gloss. ord.* and though there might haue been an other way found out, *liberandi*, to deliuer man, *samen non redimendi*, yet not of redeeming man, *Gorrbani:* for man could not properly be saide to be redeemed, vnlesse the ran-

Some had beene paid, and the punishment due vnto man satisfied, which was by the death of Christ.

15. Quest. *Wherein the force of the Apostles reason consisteth, saying, Much more beeing reconciled we shall be saved by his life, v. 9.*

1. The ordinarie glosse thus collecteth, because it is more to take away sinne, then *iustos & cooperantes saluare*, to saue those that are iust, and fellow workers: as though this were the Apostles argument; it was an harder matter to worke our iustification, which was done without vs, then now to purchase saluation, whereunto man himselfe worketh. But this is farre from the Apostles meaning, to make man a ioynt worker with Christ in the matter of iustification: for he ascribeth all here vnto the death and life of Christ.

2. Wherefore the force of this comparison, beeing from the greater to the lesse, consisteth in these three points. 1. For whom God hath done this. 2. How he hath wrought it. 3. And what.

1. The first is obserued by *Chrysostome*: he iustified vs by faith in his blood, when we were enemies, now *amici facti sumus*, we are made his friends, and therefore he will much more saue vs.

2. The next is obserued by *Oecumenius*, and *Chrysostome* also toucheth it: it is not necessarie, *ut post hac filius moriatur*, that afterward the Sonne should die any more: if then iustification be alreadie wrought for vs, which required Christs death; much more now shall we obtaine the perfecting of saluation, to the which Christs death againe is not required. *Pareus*, and before him *Gorran*, doe place the comparison in the opposition betweene life and death: if he could iustifie vs by dying, *multo magis uiuent*, &c. much more beeing alieue can he saue vs.

3. It is more to iustifie and reconcile sinners, then to saue them beeing iustified. Christ hath done the first, much lesse need we doubt of the second: *Pet. Mart.* But *Lyranus* hath here a corrupt glosse, giuing this reason, why it is a greater worke to iustifie a sinner, then to glorifie him beeing iustified, because one cannot merit his iustification: but he that is iustified may *per gratiam mereri de condigno vitam beatam*, &c. may by grace deserue of condignity a blessed life, &c. This is contrary to the Apottle, who saith, *Rom. 6. 23. That the gift of God is eternall life*, &c. it can not then be any wise merited.

3. Now saluation is ascribed to the life of Christ, not as though the life of Christ rising from the dead were the price of our redemption, but because Christ by his resurrection and life did perfect our saluation: and now he euer liueth to be an intercessor for vs vnto his father, and to bring vs vnto glorie: wherefore to finish and make perfect our iustification, the life of Christ and his resurrection must be ioyned with his death and suffering: as the Apottle concluded before in the very last words of the former chapter, *Pareus*.

16. Quest. *Why the Apottle saith, not onely so, but we also reioyce in God, v. 11.*

1. Some doe make this connexion: that we onely shall not be saued by Christ in the life to come, but now also reioyce in the hope thereof, *Lyran. Gorran.* and before them *Theodor.* likewise *Anselme* we glory in this, *quia consideramus nos futuros cum illo in gloria*, we consider we shall be with him in glory.

2. *Oecumenius* giueth this sense, least any might thinke it a shame vnto vs, that we could not be otherwise redeemed then by the death of Christ: the Apottle addeth that we neede not be ashamed thereof, but rather glory therein, because it was a signe of the great loue of God, that he spared not his owne Sonne for vs.

3. Some referre it to our glorying in tribulations, *Sa:* but it is more to glory in God, then to reioyce in tribulation.

4. But the Apottle here setteth downe the highest degree of the reioycing of Christians: they doe not onely reioyce vnder the hope of glory, nor in tribulation; which two degrees the Apottle mentioned before, ver. 2. but they reioyce in God: which is to reioyce, *quod Deum propitium habeas*, that thou hast God thy mercifull father, *Pareus. predicare, Deum habere patrem*, &c. to boast, that we haue God our father, protector, and defender, *Tolet. gloriamur Deum esse nostrum*, we reioyce, that God is ours: *Caluin. gloriamur de ipsius in nos clementia*, we glory of his clemencie and loue toward vs, *Osander.* And thus the Apottle here amplifieth three effects of iustification, before propounded, v. 1, 2. to haue peace with God, to stand in the state of grace, and to reioyce: so here he saith we are

reconciled by his blood, then we are saved by his life, and so haue a perpetuity and certainty in our state, and we dare also glory in God. *Pareus.*

17. Quest. Whether any thing needs to be supplied in the Apostles speech,

v. 12. to make the sense perfect.

v. 12. As by one sinne entred into the world, &c. 1. Some doe thinke that the reddition of this similitude is wanting: for vnto this, as by one, &c. should answer the other part, so &c. Origen giueth this reason thereof, that S. Paul omitted the other part: so by one mans obedience came righteousness *propter negligentiores*, least the negligent and carelesse sort, should haue presumed too much: but this can be no reason, because the Apostle both before and after had expressed as much, that we obtaine life and righteousness by Christ.

2. Bullinger consenteth with Origen, that there is in this speech of the Apostle an *ἀνανόλογον*, some inconsequence: and that he omitted the other part, through vehemencie.

3. Erasmus thinketh, that here is an *anantapodoton*, a comparison without a reddition: which he would haue vnderstood by supplying the word *ἕως*, so, in the particle *καὶ*, and death by sinne, that is, so death came by sinne, as by one man sinne entred: but all this belongeth to the proposition or first part of the comparison: As sinne came in by one, and death by sinne: the reddition must be, that so righteousness came in by Christ, and life thereby: for otherwise there should be small coherence in the words.

4. Tolet thinketh, that the reddition is included in those words in the ende of the 14. v. where Adam is said to be the figure of him that was to come: insinuating thereby, that life and righteousness came in by the second Adam, as sinne and death entred by the first.

5. But their opinion seemeth to be better, which supply the reddition of this comparison concerning Christ in the words following: Origen referreth vs to those words, v. 15. the gift is not so as the offence: but I rather with Beza, and Pareus thinke, that the second part of the comparison is suspended by a long parenthesis in the words coming betweene vnto the 18. and 19. verses, where the Apostle setteth downe both parts of the comparison.

18. Quest. Who was that one by whom sinne entred into the world, v. 12.

1. Ambrose, and Hierome vpon this place, by this one man would vnderstand the woman, because the beginning of sinne came in by her: as Ecclesiastic. 25. 26. it is saide, of the woman came the beginning of sinne, and through her we all die: and S. Paul saith, 1. Timoth. 2. 14. Adam was not deceived, but the woman was deceived, and was in the transgression: But the woman here is not vnderstood, seeing the word is put in the masculine gender: and true it is that from the woman came the beginning of sinne, by the seducing of man: but the Apostle here speaketh of the propagation of sinne, which was by the man, not by the woman: *Perer.*

2. Some will haue both the man and woman here vnderstood, which both made as it were but one: as when the Lord said, Let vs make man according to our owne likenes, both the man and woman are vnderstood: Pareus: so also the ordinarie gloss. *quia mulier de viro, & utriusq; una caro*, because the woman is of the man, and both made but one flesh.

3. But by this one we better vnderstand Adam: though both our parents sinned, and the man was seduced and deceived by the woman, yet the man onely is named: 1. Not because the man is the head of the woman, and so the sinne of the woman is imputed to the man, because he might haue corrected her, Hugo. 2. Nor because the man perfected the sinne of the woman, which if he had not consented, had not bene finished: so the woman was *principium incompletum*, was the incomplete or imperfect beginning of sinne, the man was the complete and perfect beginning, Gorrhan. 3. Neither is this the reason, because the Apostle *consuetudinem tenens*, &c. doth followe the custome, which ascribeth the succession of posterity to the man, not to the woman, gloss. ordinar. 4. But this indeede is the reason, the Apostle here sheweth not the order how sinne entred simply into the world: for the woman sinned first, and before the woman the serpent; but how sinne was propagated into mankind: now *posteritas ex viro, non ex muliere nominatur*, the posteritie is named of the man, not of the woman: as the Apostle saith, 1. Cor. 11. 8. The man is not of the woman, but the woman of the man: to this purpose Origen, so also Pet. Mart. *ex quo tanquam principio peccatum per propagationem traductum fuit, &c.* by the man as the first beginning sinne was traduced by propagation: the Apostle then here speaketh of the beginning of the propagation of sinne, not of the beginning of seduction,

duction, which was by the woman, or of imitation, which was by the deuill: who was a lier from the beginning, and the father thereof, Ioh. 8. 44. not by propagation, but by seduction, and imitation, *Mart.*

Quest. 19. What sinne the Apostle speaketh of here, originall or actuall;

by one man sinne entred.

1. Some vnderstand here originall sinne, whereby the nature of man is corrupted, and not actuall: *actuale non per unum, sed per plures intrat*, because actuall sinne entred by many, and not by one, *Gorrhan.*

2. Some comprehend here sinne generally, both actuall and originall: this word sinne, *non solum completitur vitium originis, sed omnia mala qua eo ex sequuntur*, doth not only comprehend the originall corruption, but all other euills, that come from thence, &c. *Martyr.* but of the propagation of originall sinne, the Apostle speaketh afterward in the ende of the verse, *in as much as all men haue sinned, &c.*

3. Wherefore the Apostle here vnderstandeth, the actuall sinne which Adam committed: for the word is put in the singular number, and hath the article prefixed before it, *ἡ ἀμαρτία*, which sheweth some particular sinne: and afterward the Apostle calleth it *παράβασις*, transgression, and *παράκοή*, disobedience: which must be vnderstood of Adams transgression: which was in him actuall, but originall in respect of vs, because it was the fountaine of all sinne; but it was not originall sinne *passive*, passively: as now we call that originall sinne, which is the corrupt nature of man, issuing from Adams sinne, *Pareus*: this sinne of Adam, in respect of him, was *peccatum personale*, a personall sinne, but as thereby the whole nature of man was corrupted, it was *peccatum natura*, the sinne of nature, *Faim.*

4. Neither are we here to vnderstand all the actuall sinnes, which Adam committed, but onely for his transgression in eating of the forbidden fruit: for like as the sinnes of parents now are not transmitted to their children, so neither were all Adams sinnes propagated to posterity, but onely the first, betweene the which and his other sinnes this is the difference: that by the first, *bonum natura*, the goodnes of nature was lost, by the other, *bonum gratia personalis*, the goodnes and grace in Adam was taken away: And though Adam repented of his sinne, and so were deliuered from the guilt thereof, yet because that was a personall act, it extendeth not beyond his person: the corruption of nature could not be healed by his repentance. *Perer. disput. 6. numer. 29.*

Quest. 20. How sinne is said to be entred into the world.

1. *Origen* by the world vnderstandeth, *terrenam & corporalem vitam*, the terrene and carnall life, to the which the Saints are crucified: but *P. Mart.* reiecteth this interpretation vpon this reason, that by this meanes the Saints should not haue originall sinne, if they be not comprehended vnder the name of the world.

2. Some doe take the world for the continent and place of the world: but this is reiecteth by *Pererius numer. 32.* vpon this reason, because sinne did not in that sense first enter into the world by Adam: for before him sinned the Angels that fell, and the woman, that was first deceived.

3. Neither by the world, can we well vnderstand paradise: for the woman had first sinned in Paradise, before the man had consented.

4. Therefore by the world we better vnderstand by a figure the inhabitants of the world: the thing containing is taken for that which is contained: *totum genus humanum*, all mankind is here signified, *Gorrhan, Martyr*, with others: as afterward the Apostle expoundeth himselfe, by the world vnderstanding all men. And thus sinne entred into the world: first Adam sinned beeing in and a part of the world, and in him all mankind sinned, beeing then in his loynes.

21. Quest. And death by sinne: what kind of death the

Apostle speaketh of.

1. *Ambrose* here vnderstandeth onely the death of the bodie, when the soule is separated from the bodie: There is an other death (saith he) which is called the second death in hell, *quam non peccato Ada patimur, sed eius occasione proprijs peccatis acquiratur*: which we suffer not by reason of Adams sinne, but by occasion thereof, it is procured by our sinnes: so *Ambrose* is herein deceiued, for Adam was threatned to die the same day he should eate of the forbidden fruit, *Gen. 2. 17.* but he died not then the bodily death: *Augustine*, who seemeth

lib. 13 de ci-
uit. De. c. 13.

to be of the same minde with *Ambrose*, that the death of the body only was threatned, not the second death, *quod eam Deus occultum esse voluit propter dispositionem noui Testamenti, &c.* which God would haue kept secret because of the newe Testament, wherein it should be manifestly declared: *Augustine* (I say) thus answereth this reason, that although Adam and Eue did not that day die the corporall death, yet because from that time forward *mutata in deterius & vitiata natura*, their nature decayed and was corrupted, and the necessity of death was brought in, they then beganne to die, &c. and *Ambrose* to the same purpose saith, that there was after that no day nor houre, wherein they were not *morti obnoxij*, subiect to death: But the words of the text *moriendo morieris*, in dying thou shalt die, doe seeme to imply an actual death which then they should die, not a potentiall onely. *Pererius* is of the same opinion, *numer. 38.* that S. Paul here speaketh of the death of the body: because after our parents had eaten of the forbidden fruit, the Lord said to Adam, *Dust thou art, and to dust thou shalt returne*: But this is no good argument, they were subiect to the death of the bodie, *Ergo*, to no other death.

2. Some were of opinion, that the spirituall death is here onely meant, because they did not the same day die the death of the body, but liued 900. yeares after: so *Philo lib. de allegor. leg. Mosaic.* and *Eucherius lib. 1. in Genes. Gregor. epistol. 31. ad Enlog.* the *Pelagians*, to whom consenteth impious *Socinus*, were also of the same opinion, that the spirituall death onely must be here vnderstood, but vpon an other reason, because they thought, the death of the body to be naturall: But neither of these reasons conclude: not the first, for the same day they became mortall, though actually they did not: nor the second, for Adam being created according to Gods image was made immortall, he was not then mortall by nature.

3. *Pererius* hath here an other conceit by himselfe, that the death of the soule was also a companion of originall sinne, if it betaken onely for the separation of the soule from God, and the priuation of eternall life, but not as it signifieth beside the cuerlasting torments of hell, *numer. 39.* But 1. this assertion includeth a contradiction, for if the death of the soule depriue sinners of eternall life, it consequently casteth them downe to hell. 2. Seeing Christ the second Adam deliuered vs from that thraldome, whereunto we were brought by the sinne of the first Adam, and he hath redeemed vs from the torments of hell, it followeth that by Adams transgression we were made guilty of hell.

4. Wherefore the sounder opinion is, that sinne brought into the world the death both of body and soule: as *Haymo* well interpreteth, *mors animæ & corporis in omnes homines pertransyt*, the death both of the body and soule went ouer all men, &c. *Origen* giueth this reason, these two kinds of death are here signified, *quia corporalem mortem umbram illius dixeris, &c.* because you may call the corporall death a shadow of the other, namely, the death of the soule: that wheresoeuer that inuadeth, the other doth necessarily follow, &c. he thinketh the death of the soule to be here specially meant, as in that place of *Ezechiel*, *The soule that sinneth, shall die*, but so, as the corporall death must necessarily follow: *Theophylact's* reason concludeth as much, who saith by the sinne of one, sin and death inuaded the world, *abcessisseq; hominis vnus, id est Christi virtute*: and both are remooued and taken away by the vertue and strength of one, that is Christ, &c. Thus then the argument is framed, what is recovered in Christ, was lost in Adam, but Christ restoreth vs both to the eternall life of the soule, and the life of the body in the resurrection: therefore by Adams transgression we died both in body and soule, *Pareus. Pet. Martyr* addeth further, that as there is a double life, of the soule, whereby we seeke such things as are heauenly and spirituall, and of the body, which seeketh those things, that concerne the preferuation of the body: so *vsramq; hanc vitam mors inflata propter peccatum sustulit*: so both these liues death inflicted by sinne hath taken away: *Faius* giueth this reason, in Adam we are the children of wrath, now the wrath of God inuadeth not the bodie onely, but the soule also.

By death then here we must vnderstand, first the spirituall and eternall death of the soule, which is to be cast out of Gods presence into hell, whereunto all are subiect without the mercy of God in Christ: secondly, the death of the body, which is the separation of the soule from the bodie: thirdly, all the forerunners, and consequents of both these deaths, as sicknesse, weakenes, corruption in the bodie, griefe, horror, despaire, and suchlike in the soule. *Pareus.*

Quest. 22. Whether the death of the bodie be naturall,
or inflicted by reason of sinne.

1. Seneca hath this saying, *mors hominis non pœna est, sed natura*, death is the nature of man, not a punishment: and of the same opinion seemeth Iosephus to be, who writeth, *lib. 1. antiquit.* that Adam if he had not sinned, *futurum fuisse longissima vita tardissimaq; senectute*, should haue had a long life, and a slow oldage, &c. he thinketh then, that he should haue died, though it had been long first. The Pelagians also were in the same errour, that Adam was by reason of his nature subiect to death, not because of sin, as Augustine reporteth their opinion, *lib. de peccat. merit. c. 9.* and wicked Socinus agreeth with them that death is naturally incident to men, as to bruite beasts: and that Adams posterity is subiect to death, *propter propagationem generis, non imputationem peccati*, because of the propagation of their kind and nature, not for the imputation of sinne.

2. But this opinion is diuersly confuted by the Scriptures. 1. Man was at the first created according to Gods image: then as God is immortall, so man if he had not sinned, should also haue beene immortall. 2. The Apostle saith, *Rom. 6. 23. The wages of sinne is death*, he speaketh of death in generall: euery kind of death both spirituall and corporall, is the reward of sinne. 3. The propagation of sinne doth indeede bring with it also propagation of death: as the Apostle here saith, sinne entred by Adam, and death by sinne; if sinne then had not entred, neither should death haue entred.

3. But thus it is objected on the contrary, that death to mankind is naturall, and not brought in by sinne.

1. *Obiect.* The body of man is compounded of dissonant and contrarie qualities, and therefore naturally is apt to be dissolued: and if there be a naturall aptnesse and power to die, there should also haue followed a naturall act of dying.

Ans. 1. *Pererius* answereth, that indeede, if man be considered, *secundum nudam naturam conditionem*, according to the bare and naked condition of his nature, he was by nature mortall, as other creatures: but beeing considered as he receiued a supernaturall grace from God, death was not naturall, but a punishment of sinne, *Perer. numer. 34.* But this answer is insufficient and vntrue: for there should not haue beene so much as any possibility of death in the world, if sinne had not entred: he then answereth onely concerning the act of dying, which should be suspended by a naturall gift, he taketh not away the possibility of dying: and this supernaturall gift was no other then the dignity and excellencie of mans nature made by creation immortall, if he had not sinned. 2. Wherefore our more full answer is, that mans body, though consisting of diuerse elements, yet was made of such an harmoniaicall constitution and temper, as no dissolution should haue followed, if he had not sinned: such as shall be the state and condition of our bodies in the resurrection.

2. *Obiect.* If death be the punishment of sinne, God should be the author of death, because he is the author of punishment.

Ans. 1. *Pererius* saith, that God is not directly the cause of death, but either *consequenter*, by way of consequent, because he made man of a dissoluble matter, whereupon death ensueth: or *occasionaliter*, by way of occasion, because he tooke away from man that supernaturall gift whereby he should haue beene preferred from mortality: but God *efficienter*, is not the efficient cause of death, which is a meere priuation. But this answer also is insufficient: for neither should death haue followed by reason of any such dissoluble matter, if Adam had not sinned: neither needed there any such supernaturall gift, beside the priuledge and dignity of mans creation. 2. Wherefore we answer further, that as God created light, darknes he created not, but disposed of it: so he made not death, but as it is a punishment: God, as a disposer rather, and a iust iudge, then an author, inflicteth it.

3. *Obiect.* Christ died, and yet had no sinne, therefore death is a naturall thing, not imposed as a punishment for sinne.

Ans. 1. *Origen* here answereth, that as Christ knewe no sinne, yet *per assumptionem carnis dicitur factus esse peccatum, &c.* yet by the taking of our flesh he is saide to be made sinne for vs, so also he died for vs, &c. the death then which he vnderooke was not a punishment vpon him, in respect of his owne sinne, which he had not: but of ours, which was imputed vnto him. 2. *Origen* saith further, *mortem, quam nulli debuit, sponte, non necessitate suscepit*, the death to which he ought to none, he did willingly vndertake, not of necessity: as Christ himselfe saith, *I haue power to lay downe my life, and power to take it againe.* 3. Adde here-

hereunto, that *mens in eo imperium non habuit*, &c. death had no power or command ouer him, *Mart.* for he rose againe from death triumphantly, which sheweth that he yeelded not vnto death of necessity, for then he could not haue shaken off so soone the bands of death againe.

Quest. 23. Of the meaning of the Apostle in these words, *in whom*

all haue sinned, and of the best reading

in whom all haue sinned thereof, v. 12.

1. *Erasmus* will haue the words *in* $\epsilon\pi\iota$ $\tau\eta$, to be interpreted, *eo quod*, or *quandoquidem*, in so much, or because; so also *Caluin*, *Martyr*, *Oflander*, and our English translations; and *Erasmus* reason is, because the Scripture vseth an other phrase in that sense, as 1. Cor. 15. 22. as in Adam all die, the words are not *in* $\epsilon\pi\iota$ $\tau\eta$, but *in* $\epsilon\pi\iota$ $\tau\eta$: But this reason may be easily taken away: for sometime in Scripture the preposition *in* $\epsilon\pi\iota$, is taken for *in*, as Heb. 9. 17. *in* $\epsilon\pi\iota$ $\nu\epsilon\kappa\rho\tau\epsilon$, the testament is confirmed in the dead, *Beza*: and Heb. 9. 17. *in* $\epsilon\pi\iota$ $\beta\rho\upsilon\tau\alpha\tau\iota$, in meates: And this interpretation of *Erasmus*, is the rather to be misliked, because he would not haue this vnderstood of originall sinne, but of euery ones proper and particular sinnes, as *Theodoret* before him, and so we should want a speciall place for the prooofe of originall sinne.

2. Wherefore the better reading is, *in whome*, that is, in Adam all haue sinned, so reade *Origen*, *Chrysostome*, *Photius* in *Oecumenius*, *Theophylact*, whom *Beza*, *Pareus* follow: and there are three things, which may serue for the antecedent to this relatiue, in whom, either sinne, or death, or that one man, namely Adam before spoken of, but not the first, because sinne in the Greeke tongue *ἁμαρτία* is of the feminine gender: and so cannot answer vnto the Greek relatiue, which is of the masculine gender: nor the second: for it were an improper speech to say in the which (death) all haue sinned: for as *Augustine* saith, *in peccato moriuntur homines, non in morte peccant*, men die in sinne, they are not said to sinne in death: and so *Augustine* resolue, that in *primo homine omnes peccasse intelliguntur*, all are vnderstood to haue sinned in the first man Adam, &c. and to this purpose *Augustine* in the same place alleadgeth *Hilarius*.

Quest. 24. Whether the Apostle meane originall, or actuall sinnes,

saying, *in whom all haue sinned*.

1. *Erasmus* in his annotations vpon this place, contending that it should be rather read, for as much as all men haue sinned, then, *in whom all men haue sinned*, thinketh that this place is not vnderstood of originall, but of actuall sinnes: who although he professe, that he is an enemy to the heresie of the Pelagians, which denie originall sinne: yet contendeth both by the authoritie of the Fathers, as *Hierome* and *Origen*, and by the scope of the place, that the Apostle must be vnderstood to speake of actuall sinnes. But all this may easily be answered. 1. Those commentaries which passe vnder the name of *Hierome*, are verily thought not to be his, but *Augustine* coniectureth, that they might be written by *Pelagius*: that supposed author excepteth Abraham, Isaac, Iacob, that they were free from his death, namely the spirituall death of the soule, whereas euen they also without the mercy of God, were subiect by nature vnto euerlasting death. 2. But *Origen* manifestly interpreteth the Apostle to speake of originall sinne: for he saith, as *Leui* was in Abrahams loynes when he payed tithes to *Melchisedeck*, sic omnes homines erant in lumbis Ada, &c. so all men that are borne were in the loynes of Adam, and when he was expelled out of Paradise, they were expelled with him, &c. 3. Touching the scope of the place that which followeth, v. 13. vnto the time of the law was sinne in the world, comprehendeth also originall sinne (which *Erasmus* would haue vnderstood onely of actuall, that this place might be taken so likewise) as shall be further shewed, when we come to that place.

2. But *Theodoret* goeth yet further then *Erasmus*, for he doth not onely exclude originall sinne here, applying the Apostles words onely to actuall sinne: but he thinketh further, that Adams sinne was not the cause of the entrance of sinne vpon his posterity, but the occasion onely: for they hauing sinned became mortall: and beeing mortall, they begat mortall children, and so were subiect to perturbations, and consequently vnto sinne, and so he concludeth, *vim peccati non esse naturalem*, &c. that the force of sinne is not naturall: for then they which sinne shall be free from punishment, (for that which is naturall cannot be helped) sed naturam ad peccatum proclinem esse factam: but yet nature was made prone and apt to sinne: to this purpose *Theodoret*. But the Apostle euidently sheweth, that not onely death is entred into the world, but sinne also: for how could infants in the iustice of God

be subiect vnto death, if they were not also guilty of sinne.

3. But the Pelagians goe yet a steppe further, and deny that there is any originall sinne at all, and that Adams sinne is not transfused to his posterity by any naturall propagation, but onely a corrupt imitation: which heresie shall be confuted among the controuersies.

Quest. 25. Of the coherence of these words, *vnto the time of the lawe was sinne in the world.*

1. Some make this connexion, that the Apostle directly prooueth his former assertion, v. 12. that in Adam all sinned, and therefore we are subiect to death: and this is prooued by the contrary: because before there was any law giuen, men were not punished for their actuell sinnes, which were then in the world: for there is no imputation of sinne vnto punishment, where is no law: seeing then death was not inflicted for actuell sinnes, it followeth, that it was for originall sinne, *Tolet*. But this is not the coherence, for he taketh sinne onely for actuell sinne, whereas the Apostle spoke before of originall sinne.

2. Some will haue all this verse to containe an obiection, and to be vttered by S. Paul in the person of the aduersary and obiecter: *Where no law is, there is no sinne imputed; but before Moses there was no law giuen, therefore no such sinne was imputed*: But all the words of this verse cannot containe the obiection, because the first clause, *vnto the time of the lawe was sinne in the world*, are contrary to the obiection: for it is affirmed that sinne was in the world, which the obiection excepteth against: beside *Beza* well obserueth that where the Apostle speaketh in the person of an other, he inserteth some note or signification thereof:

3. *Caluin* suspendeth all this sentence by a parenthesis, which *Beza* misliketh: because it hath a very good coherence with the former verse.

4. Some thinke that the Apostle here maketh not an obiection, but rather preuenteth it, and maketh answer vnto a supposed obiection: for it might haue beene thus excepted against the former words, *in whom all haue sinned*, that there was no law giuen vntill Moses, and where no law is, there is no imputation of sinne: to this obiection the Apostle answereth by way of concession vnto part, that though sinne be not imputed without a law, yet sinne was in the world before the law, as it appeareth by the effects thereof, namely death, which reigned ouer all, as it followeth, v. 14. to this purpose, *Martyr, Piscator, Lyran*.

5. But this rather is the right coherence and connexion of these words with the former: whereas the Apostle had inferred, that all in Adam were sinners, and so subiect to death: instance might be giuen of those which liued vntill the time of the law; that vnto them sinne was not imputed, because they had no law giuen them: Then the Apostle answereth this obiection, proouing that death came into the world because of originall sinne: and first he taketh it for graunted, that there was then sinne in the world before the Law, v. 13. as also death: then he reasoneth thus, if death were in the world, and not inflicted for actuell sins, then was it imputed for originall: but it was not inflicted for actuell sinnes: which he prooueth by two reasons, first by that which was objected: there was no law giuen for actuell sinnes, and therefore they were not imputed: secondly, by the instance of children which committed no actuell sinnes, and yet died: therefore death entred into the world because of originall sinne, *Pare*.

Quest. 26. How sinne is said to haue beene vnto the time of the lawe.

1. Some doe vnderstand this sentence *inclusively*, including also the time of the law: and expound vnto the law, vnto the end and terme of the law: for sinne was both before and vnder the law, which could not take away sinne vntill Christ came: thus *Augustine, lib. 1. de peccat. remission. c. 10.* and *Theodoret*, likewise *Haymo*, who vnderstandeth by the law, *sinem legis, & initium gratie*, the end of the law, and beginning of grace: and maketh it like vnto this speech: the *Hunnes* raigned vsq^z, *ad Attylam regem*, vnto king Attylas, that is vnto his death: But the words following are against this exposition: *sinne is not imputed where is no law*, for if the time vnder the law be here comprehended, how could it be said, that then sinne was not imputed, whereas by the law it is most of all imputed.

2. *Origen* hath this singular exposition by himselfe, he vnderstandeth here not the written but the naturall lawe: and he supplieth the word *mortuum*, dead: sinne is dead vnto the time of the law, that is, till children come to yeares of discretion to vnderstand the lawe of nature, and light of reason, sinne is not imputed vnto them: As it is forbidden that a child should smite his parents, but in a boy of 4. or 5. yeare old it is counted no sinne so to doe, and

and to this purpose he also interpreteth the word, *world*: the Apostle saith not *among men*, but in the world: because in the world there is vnreasonable creatures, which are not capable of sinne; and so he thinketh that S. Paul vnderstandeth children, which are not yet capable of reason: to this effect *Origen*. But first it is euident that the Apostle by the law, vnderstandeth the written law of Moses; as it followeth, v. 14. and againe it is too great boldnes to insert the word, *dead*: for thus we may make any sence of the Scripture.

v. 3. Wherefore the Apostles meaning is, that from Adam vntill the law was giuen (for of the time after the law there could be no question) there was sinne in the world: for though they had not the written law, yet they had the law of nature, in transgressing the which they sinned; *Lyran. Beza, Mart.*

Quest. 27. What sinne the Apostle meaneth: which was in the world vnto the time of the law.

1. Some doe vnderstand it onely of actuall sinne, which was in the world in that the law of nature was transgressed, though yet there were no written law giuen, *Tolet*: but it is euident, in that the Apostle maketh direct mention of infants, v. 14. which sinned not as Adam did, that is, actually, that he meaneth originall sinne also.

2. *Pererius* onely referreth it to originall sinne, which though it were knowne vnto the Patriarkes, yet it was not by the law of nature acknowledged for sinne, so also *Anselme: Tolet* replyeth, that it cannot be so taken: for neither vnder the law is originall sinne imputed vnto punishment: But this reason is not sufficient: for both before and after the law death reigned ouer all, as brought in by originall sinne.

3. But it is more agreeable to the Apostles minde to vnderstand sinne here generally, both originall and actuall, yet with speciall relation to originall sinne: because the Apostles intendment is to shewe, that all are sinners in Adam, and so subiect vnto death: and this appeareth to be the Apostles meaning, v. 14. where he speaketh of the reigning of death ouer all, as well those which committed actuall sinne, as those which did not: Thus *Haymo* interpreteth: sinne was in the world, & *originale & actuale*, both originall and actuall: *Augustine* likewise and *Theodoret* in the exposition of this place comprehend both: so also *Beza, Pareus*.

Quest. 28. How sinne is said to be imputed where there is no law; ver. 13.

1. *Chrysostome* here reporteth the opinion of some, that make this a part of the obiection: but he refuseth it: and *Tolet* addeth this reason further: because men doe not vse to object, but that hath some shew of probability: now none could doubt whether there were sinne in the world before the law, for that was euident and apparant to all: these words then the Apostle vtereth in his owne person, *showing that in those times there was no law*.

2. *Oecumenius* thinketh that the Apostle speaketh of the imputation of such finnes, as were against the ceremoniall lawe of Moses, as touching circumcision, sanctifying of the Sabbath, and such like: for other finnes before the law of Moses, were both knowne and imputed: as is euident in the examples of Cain, Lamech, the Sodomites, which were punished for their finnes: But the Apostle directly speaketh of such finnes, as were in the world before the law: now the breach of ceremonies commanded by the law, was counted no transgression before the law.

3. Some by the imputation of sinne vnderstand the account made of sinne, and take imputation for reputation: as the Syrian interpreter, and *Beza* in his last edition, *non putatur esse peccatum*, it is not thought to be sinne, which is referred vnto the iudgement and opinion of men: before the law came, they had no perfect knowledge of sinne, *obscurum tunc erat natura lumen*, the light of nature was so obscure, that men did not see their finnes, *Mart.* so also *Osiander*, *non reputabatur*, it was not reputed sinne; also *Melancthon*, *ubi non est lex, non agnoscitur, non accusatur, &c.* where no law is, sinne is not acknowledged, accused: to the same purpose *M. Calvin*: though euen before the law their consciences accused them, and there were diuerse examples of Gods iudgements, *ut plurimum tamen ad sua scelera connivebant*, yet for the most part they did winke at their finnes, &c. Thus before them *Augustine* vnderstandeth it of the knowledge of sinne, because *per legem cognitio peccati*, by the law commeth the knowledge of sinne, *lib. 1. de peccat. merit. c. 10.* and *Oecumenius* also to the same purpose taketh it comparatiuely, *magnitudo peccati non erat ita cognita, &c.* the greatnesse of sinne was not knowne so before the lawe as afterward by the

the law: and *Haymo* so expoundeth, *peccatum non agnoscatur tam graue malum esse*, sinne was not knowne to be so great euill; to the same purpose *Lyranus*, *Hug. Card.* But these expositions seeme not to be agreeable to the scope of the Apostle: for to what purpose should the Apostle vse this qualification: sinne was in the world, though it were not imputed, and taken to be sinne before the law came: for the Apostle do. h not here intend, to shew the effects or property of the law, but his purpose is to prooue, that men before the law came, were punished with death euen because of their originall sinne.

4. *Origen* taketh the imputation of sinne for the reputation, but he followeth his former sense, vnderstanding the law of nature: that in children, while yet they haue no vse of reason, and so no knowledge of the law of nature, that which they doe is not counted sinne. But the Apostle evidently sheweth in the next verse, speaking of Moses, that he meaneth here the written law of Moses: *Origen* fortifieth his opinion, that the Apostle here meaneth the lawe of nature; because if it be vnderstood of any other law, *diabolus & angeli eius videantur absolui*, the Deuill and his angels may seeme to be absolved, because they had no other law, then the law of nature. *Contra.* The Apostle speaketh not of the sinne of Angels, but of men propagated from Adam, whom he prooueth all to be sinners in Adam, because they die in Adam: but in the spirits there is neither propagation, nor mortality.

5. *Ambrose* referreth this imputation of sinne vnto the opinion, which men had of God, whom they thought not to regard nor punish the sinnes of men: But the contrary is euident in Pharaoh and Abimelech, who knew they were punished for keeping Sarah Abrahams wife.

6. *Anselme* and *Pererius* doe vnderstand this to be spoken onely of originall sinne: that it was not acknowledged to be sinne, before Moses law came, by the light of nature: though to the Patriarkes and holy men it were known: But the contrary is prooued by the Apostle, that originall sinne was imputed to men, euen before the law was giuen, because death raigned ouer all, euen ouer children: so farre is he from saying, that originall sin was not imputed: for where death was inflicted for sinne, there sinne was imputed.

7. This word of *imputing* of sinne is taken two wayes, it signifieth either to haue the fault imputed, or the punishment: but here the latter rather, to impute sinne, is *adiudicare poena reum*, to adiudge the guilty person worchie of punishment: in this sense is the word taken, 2. Tim. 4. 16. *All hanc forsaken me, I pray God it be not imputed vnto them*: that is, that God doth not punish them for it: so to *Philemon*, 18. if he haue hurt thee any thing at all, *impute it vnto me*, that is, let me satisfie for it, *Faius, Tolet*: in this sense the Apostle saith, Rom. 4. 8. *Blessed is he to whom the Lord imputeeth not his sinne*, his sinne shall not be laid to his charge in iudgement. And so the Apostle saith here, where no law is, sinne is not imputed, that is, there is no punishment inflicted for sinne, but by the prescript of a law: seeing then, that the punishment of death was inflicted vpon those which liued before the law, it could not be for sinnes, which they actually committed, which had no law to punish them: therefore it was originall sin, which was punished by death: and least it might be said, that though there were no written law, whereby sinne was imputed, yet there was a naturall law, which men transgressed, and therefore were punished: the Apostle sheweth in the next verse, that euen death raigned ouer them which had committed no actual sinne, as Adam had done, and therefore death was inflicted as a punishment not onely of actual, but originall sinne. *Beza.*

29. Quest. How death is said to haue raigned from Adam to Moses.

1. *Origen* distinguisheth betweene the word *pertransyt*, entred or passed, which the Apostle vsed before, v. 12. and *regnauit*, raigned: death entred ouer all both the iust. and vniust, but it raigned onely in those, *qui se peccato totamente subiecerunt*, which did giue themselves wholly vnto sinne: But the Apostle speaketh generally of all, not onely of some that death raigned vpon: by the generallitie of death, he prooueth the generallitie of sinne: and by this word *regno*, hee sheweth *potentiam mortis*, the power of death, that none could resist it, *Martyr: instar tyranni sanxit*, it raged like a Tyrant, *Patenet.*

2. By death, some vnderstand, *mors anima*, the death of the soule, that is, sinne, which raigned from Adam vnto Moses: *Haymo, Hug.* but it is euident, that the Apostle in this discourse distinguisheth death from sinne: and prooueth by the effect, the vniuersalitie of death

death, brought in by sinne, the generality of sinne also. *Origen* seemeth to vnderstand, *mortem gehenna*, the death of hell, vnto which all descended, and therefore Christ went to hell to deliuer them: this sense followeth also the *ordinarie* glosse, and *Gorrhan*. But in this sense it appeareth not, why the Apostle should say, *vnto Moses*: for they hold, that all the iust men euen vnder the law also, went to hell. But in truth the death of hell raigned not ouer the righteous either before the law, or after, from the which they were deliuered by Christ: therefore the death of the body is here vnderstood, which entred vpon all euen ouer infants, which sinned not as *Adam* did.

3. *Vnto Moses*. 1. *Origen* by *Moses*, vnderstandeth the Law, and by the law the whole time of the law, *vsque aduentum Christi*, vnto the comming of Christ, who destroyed the kingdome of sinne: so also *Haymo*: but in that the Apostle setteth *Moses* against *Adam*, it is euident, that he vnderstandeth the time, when the law was giuen: and what law he speaketh of, is further shewed, v. 20. *The Law entred that offence should abound*: the dominion then of sinne and death there ended not. 2. Some thinke this limitation is set, because men were more afraid of death before Christs comming then after, because they had not such hope of the resurrection, *Gorrhan*. but it is an hard and forced exposition, to interpret, *vnto Moses*, vnto the comming of Christ, as is shewed before. 3. Some thinke it is said, *vnto Moses*, because then a remedy was giuen by the law in restraining of sinne: and then first in *Iudea* *capit destrui regnum mortis*, the kingdome of sinne beganne to be destroyed, and now euery where: *gloss. ordin.* but the lawe gaue no remedy against sinne, for sinne then abounded much more, v. 20. and the Apostle said before, c. 4. 15. *That where no law is, there is no transgression*: there is no such knowledge of sinne. 4. Therefore vnto *Moses*, noteth the time of the giuing of the law: *vsque ad legem per Mosē promulgatam*, vnto the law published by *Moses*, *gloss. ordin.* not that death raigned not after *Moses* also: but this is added, to shew that death was in the world euen before the law, *Lyran.* and so consequently sinne: for of those greatest doubt might be made, which liued before the law, whether death entred vpon them as a punishment of their sinne.

20. Quest. Of the meaning of these words, *which sinne not after the similitude of the transgression of Adam*.

This verse hath diuerse readings. 1. Some doe referrē the last words, *after the similitude of the transgression of Adam*, vnto the first part of the sentence, *death raigned*. 2. Some doe ioyne it with the next words before, *which sinned*: and of either of these there are seuerall opinions.

1. They which distinguish the sentence, and ioyne the first and last words together, some, as *Chrysostome*, giue this sense: that as death raigned vpon *Adam*, so likewise it raigned ouer his posterity: but others doe make this the cause of death and mortality, because they are borne like vnto *Adam*, that is, destitute of originall iustice, *Lyranus, Tolet, annot.* 19. *Tolet* further would confirme this interpretation by diuers reasons. 1. The preposition is *ἐν*, which with a datiuē case sheweth the cause, whereas an other word *ἐν*, is vsed to signifie *in*, as *Philip*, 2. 7. *He was found in shape as a man*: and, *Rom*, 8. 3. *In the similitude of sinnefull flesh*. 2. The word *ὁμοιωμα*, similitude, sheweth the similitude and likenes of nature. 3. And this is most agreeable to the Apostles purpose, to shew the cause why death raigned ouer all, because they are borne sinners like vnto *Adam*.

Contra. 1. The Greeke word *ἐν* is sometime taken for *in*, as before in the 12. vers. *ἐν* 8, in whom: and *Tolet* himselfe in that place sheweth, that it is so vsed in other places of Scripture: *annot.* 15. 2. The word of similitude is better referred to the qualitie of *Adams* sinne, then to the conformitie in nature. 3. Neither needed the Apostle here shew the cause why death raigned ouer all: but he bringeth in this as a prooofe of that, which he saide vers. 12. that all sinned in *Adam*, because all are subiect to death: euen they which commit not actual sinnes, as infants: it was therefore impertinent to repeat that, which he intendeth to prooue. 4. Now further, this distinction of the verse is overthrowne by these two reasons. 1. If the Apostle had said, *ouer those which sinned not*, and should haue put to no other addition, hee had contrarietied himselfe, hauing set is downe vers. 12. that in *Adam*, all sinned, and death therefore went ouer all: how then could he say, that death raigned ouer those, that sinned not? 2. There is not in infants the similitude of *Adams* transgression: for his sinne was actual, so is not theirs: if he had said onely, *after the similitude of Adam*, and not added *transgression*, there had beene more proba-

probability in it, thus to diuide the sentence: but in that he addeth, *after the similitude of the transgression*, it is more fitly ioyned to the former words, *which sinned not*.

2. Now of those which ioyned the last clause with the former words, some read them affirmatiuely, thus, *death reigned, &c. ouer them, which sinned after the similitude, &c.* and Origen receiuing this reading, expoundeth it of those, which committed mortall and great finnes, as *Adam* did: and so distinguisheth betweene the entring of death, which went ouer the righteous, and the reigning of death onely ouer those, which gaue themselues wholly ouer vnto sinne. *Ambrose* vnderstandeth this clause of Idolaters, for they sinne like vnto *Adam*, who was not free from idolatry, in forsaking the Creator. Some vnderstand it of children, that they are said to sinne after the similitude of *Adam*, *quia ex peccatore nascuntur peccatores*, because they are borne sinners of a sinner: *Gorham*. But all these goe against the receiued reading, which hath a negatiue, *ouer them which sinned not*, as also the Syrian interpreter readeth.

3. Of those which read with a negatiue, *ouer them, which sinned not*: *Hier. l. cont. Pelag.* expoundeth it of the particular sinne of *Adam*, in eating of the forbidden fruit: that death reigned euen ouer those, which had not committed that sin: so also *Theodor.* and *Chrysost.* though he otherwise diuide the sentence, as is shewed before: But none beside *Adam* did commit that sinne: whereas the Apostle in saying, *euen ouer them also, which sinned not*, insinuateth, that there were some, ouer whom death reigned, that sinned after the similitude of *Adams* transgression, and some which did not.

4. *Athan. ser. 4. cont. Arr.* saith, that they sinned like to *Adam*, which committed mortall and great finnes: they sinned not like to *Adam*, that sinned not mortally; and yet died, as *Jeremie*, and *Iohn Baptist*, that were sanctified in their mothers wombe: But in this sense the Apostle onely should shew, that death reigned onely ouer those, which had committed actuall finnes: and so he should not prooue that which he said before, that in *Adams* all sinned, not only those which commit actuall, but are guilty onely of originall sinne.

5. *Oecumenius* doth interpret this place, of those, which were before the Law, which did not transgresse in *legem datam*, against any law giuen vnto them, as *Adam* did, but onely against the law of nature: and so he seemeth to vnderstand it onely of those which committed actuall finnes: but then the Apostles reason should not be generall enough, if he concluded not all, as well Infants, as others to be sinners in *Adam*.

6. Most of our new writers vnderstand this, *not to sinne after the similitude of the transgression of Adam*, to be *sine lege peccare*, to sinne without a law, as all they did which were from *Adam* to *Moses*, as well infants as men of yeares: so *Mart. Bulling. Melanct. Calv.* But this had been then a needles addition, seeing all without exception from *Adam* to *Moses* sinned in that manner without a law: but the Apostle in saying, *euen ouer them also*, sheweth, that there were some beside those, which sinned after the transgression of *Adam*.

7. Wherfore I preferre *Augustines* exposition, who taketh those to sinne after the similitude of *Adams* transgression, that committed actuall finnes, and those not to sinne after that similitude, which had no actuall but onely originall finnes: so also *Ansel. Lyrar. Gorham. glossa inter. Haymo*, and of our new writers, *Beza. Pare. Osiand. Pisc.* with others: so also *Per.*

31. Qu. How *Adam* is said to be the figure of him that was to come. v. 14.

1. Origen, by him which is to come, vnderstandeth the next world, that as by *Adam* we all in this life become mortall, so in the next world *vita regnabit per Christum*, life shall raigne through *Christ*.

2. Some vnderstand this according to that place, 1. Cor. 10. 11. *All those things happened vnto them in types*: so whatsoeuer was before or vnder the law, were figures of those things, which should be accomplished in the times of the Messiah: *Fains*, and Origen also to the same purpose. But it is euident, that the Apostle compareth the person of *Adam* and *Christ* together, and touching those things, which were wrought and accomplished in this life, not deferred till the next.

3. *Augustine* sometime referreth, that, which is to come, not vnto *Christ*, but vnto *Adams* posterity, that such as he was after he had sinned, such was his posterity, *lib. 1. de peccat. mort. c. 11.* so also *Haymo* bringeth this in for one exposition, *sicut Adam peccator extitit*, as *Adam* was a sinner, so all his posterity are borne sinners: but the word beeing put in the singular number, and with one article, *τὸ μέλλοντος*, of him, or one to come, sheweth that it must be vnderstood of some speciall one, not of all *Adams* posterity.

4. The commentarie vnder *S. Hieromes* name, but falsly, here bewraiethe it selfe to haue been written by some *Pelagian*, whose heresie was, that *Adams sinne* is deriued to his posteritie by imitation, not by propagation: these are the words, *Adam having first transgressed the commaundement of God, exemplum est legem preuaricari volentibus*, is an example to those which will transgresse the law of God, as *Christ* is an example, to those which will imitate him, in fulfilling his fathers will: But wherein *Adam* is a type of *Christ*, the Apostle sheweth in the rest of this chap. following, where no mention is made of any such exemplary imitation.

Bellar. lib. 4.
de amiss.
grat. c. 15.

5. Some referre this to such things as happened to *Adams* person, as *Eue* was formed out of *Adams* side being asleepe: so out of *Christ*s side hanging on the crosse issued water and blood, the Sacraments of regeneration, by the which the Church is sanctified and saued: *Gorrhan*, *Lyranus*, *Pererius*: And as *Adam* was made *ex terra virgine*, of the earth a virgin, so *Christ* was borne of *Marie the Virgin*: *Haymo*. But *Bellarmino* presseth this further, that as *Adam* was made out of the earth being yet not accursed, so *Christ* of *Marie*, *qua omnes maledictionis ac per hoc omnis peccati expers fuit*, which was free from all malediction, and so from all sinne, &c. But beside that none of the rest, which vrge this similitude, doe straine it thus farre: but onely thus, that as *Adam* was made out of the earth, *diuina virtute*, by the diuine vertue, *Lyran. sine humano opere*, without mans helpe, *Gorrhan*: so *Christ* was borne of a Virgin, this strained and forced collection should be contrarie to the Apostle: for if *Marie* were without sinne, how is it true, which the Apostle said before, *in whom all men haue sinned*.

6. Herein then *Adam* was a type of *Christ*, not in respect of such things, as were personall to either of them; but of that, which by them redounded to many: and this similitude and correspondencie, is *ex contrariis*, by the contrary, as *Origen* well obserueth: and that in these three respects: what they are in themselves considered, what to their posterity, and wherein. 1. They were both authors and beginners, *Adam* was the beginning of mankind, *quoad esse natura*, in respect of the naturall generation: *Christ* is the beginning *quoad esse gratia*, in respect of the spirituall regeneration by grace, *Lyran*. 2. As *Adams sinne* did not hurt himselfe onely, but his posterity; so the grace of *Christ* is communicated to all his spirituall generation. 3. As death and sinne came in by *Adam*, so life and righteousness by *Iesus Christ*: as the Apostle followeth this comparison in the rest of this chapter, and at large, *1 Cor. 2. 15*.

Here follow certaine questions touching this comparison made by the Apostle betweene *Adam* and *Christ*.

31. Quest. Of the names and tearmes, which the Apostle useth in this comparison.

1. In the transgression and fall of *Adam*, the Apostle vseth diuerse words and tearmes, which either expresse the cause of *Adams* fall, the ruine and fall it selfe, and the fruits: for in these three are *Adam* and *Christ* compared together. 1. The cause is set forth in generall tearmes, as it is called *ἀμαρτία*, sinne, *v. 12*. or *παράβασις*, transgression, *v. 14*. or more speciall, as it is called *παράνομον*, disobedience, *v. 19*. 2. The fall of man is called *παραπτώμα*, *lapsus*, the fall or ruine of man, *v. 15*. 3. The effects are either, the guiltines of sinne, called *κρίμα*, *v. 16*. or the punishment, which is either *θάνατος*, death, *v. 12*. or *κατάκριμα*, condemnation, euersliding death, *v. 16*.

2. In the iustification purchased by *Christ*, are likewise expressed the causes, the worke it selfe, and the effects which follow. 1. The causes: the efficient, *χάρις*, the grace of God, *v. 15*. called also *περισσεία*, the abundance or redounding of grace, *v. 17*. the formall cause, is *παράνομον*, the obedience of *Christ*, *v. 19*. 2. The worke of our iustification is called *χάρισμα*, the gift, *v. 15*. *δωρεά ἐν χάριτι*, the gift by grace, *v. 15*. and the gift of righteousness, *v. 17*. 3. then the fruit and effect thereof, is *δικαίωσις ζωῆς*, the iustification of life, or vnto life, *v. 18*.

3. But yet if we will more exactly dittinguith these words, this difference may be made betweene them: these three words which the Apostle vseth, *χάρισμα*, *δωρεά*, *δάνημά*, *v. 15*. 16. the first signifying grace, the other two being translated the gift, doe thus differ: the first sheweth the grace and fauour, from the which the benefit proceedeth, the second is the collation of the benefit, the third betokeneth the benefit it selfe, which is conferred: as if a Prince should giue a great treasure to redeeme one out of captiuitie: this fauour of the Prince is, *χάρισμα*, the grace; the free giuing of it is *δωρεά*, the donation; the others enjoying of it, and receiuing of this liberty, is *δάνημα*, the benefit or gift. *Beza*.

4. So these other 3. words, δικαιωσις, δικαιοσύνη, δικαιοσύνη, iustificyng, iustification, iustice, doe thus differ: the first signifieth the merit of Christs iustice, whereby we are iustificed: the second the action it selfe of iustification, whereby Christs iustice is communicated to vs: the third the iustice it selfe, which is imputed and communicated vnto vs, Tolet. annotat. 24.

Quest. 33. Of the comparison betweene Adam and Christ in generall.

1. Origen well obserueth, that this comparison, is *per genus similis, per speciem contraria*, is alike in the generall resemblance, but contrary in the particular: in two things there is a generall agreement and resemblance: 1. That there is one that giueth beginning, and is the author vnto the rest. 2. *In plures aliquid diffunditur*, on both sides, as the beginning is from one, so there is somewhat conueyed vnto many.

2. The speciall difference, consisteth in the contrariety, and disparity, and the excellencie: the disparitie is, that one was the author of sinne vnto condemnation, the other of righteousness vnto life: the excellencie is, in that the gift is not so as the offence, but much more powerfull and abundant: of both these, the disparity and excellencie, more followeth to be added in the two next question: So then here are three things to be considered in this comparison, as Photius obserueth, cited by Oecumenius, *similitudo, contrarietas, excellentia*, the similitude or likenes, the contrariety and disparity, and the excellencie.

3. Now whereas the Apostle from this verse vnto the 19. v. seemeth to vse diuerse iterations of the same thing, we shall finde by a diligent viewe and examination of the Apostles sentences, that he doth not repeate the same things, as Pellicane thinketh, *eadem repetit propter infirmas conscientias*, &c. he repeareth the same things because of weake consciences, which often thinke, that sinne is more powerfull then grace, &c. But Oecumenius saith better, *nequaquam iterum atq; iterum eadem repetit Apostolus*, &c. the Apostle doth not againe and againe repeat the same things, as one would thinke, but *diligentissime copulat*, he doth most diligently couple and ioyne the principall heads together.

Quest. 34. Of the disparitie and unlikenesse betweene Adam and Christ in this comparison.

The difference and disparitie betweene them is in these sixe seuerall points.

1. In the persons compared: Adam is considered as a meere man, v. 12. but Christ was both God and man, he is called Iesus Christ our Lord, v. 21.
2. They differ in that which is conferred: Adam propagateth to his posterity sinne, and death, v. 12. Christ communicateth to his, righteousness and life, v. 15. 16.
3. The meanes are farre different: Adams disobedience brought in sinne: Christs obedience procureth life, v. 18. 19.
4. The persons vpon whom these things are conferred, differ: for from Adam death and sinne are deriued vpon all in generall, v. 12. 18. but righteousness is communicated onely to those, which receiue the abundance of grace by faith, v. 17.
5. The manner how these things are conueyed, are diuerse: Adams sinne is transmitted by naturall propagation: but life and righteousness by Christ are communicated by grace, v. 15. the gift is by grace.
6. The sequele and endes are contrary: the offence is vnto condemnation, v. 16. but iustification by Christ is vnto life eternall, v. 18.

Quest. 35. Of the excellencie and superioritie which the benefits by grace in Christ haue beyond our fall and losse in Adam.

1. The first excellencie is genetally in the power and efficacie of the worker: for it was necessarie that he that should ouercome sin and death, should be superiour to both: for if he had beene of equall power he could not haue dissolued Sathans worke: the strong man could not be bound but by a stronger then he, Mart. And more particularly this excellencie appeareth in the author and efficient cause: Adams sinne was *unius & puri hominis*, of one and the same a meere man: but the gift was *Christi hominis & Dei*, of Christ God and man: Lyrar. that was of one, but this, *non solum patris sed filij gratia*, was not onely the grace of God the father, but of his sonne. Chrysost.

2. Another point of excellencie is generally in the worke it selfe, and the manner of it: 1. If sinne beeing a priuative, were so forcible vnto condemnation, much more the iustice and grace of Christ, beeing a thing positiue, is auailable: *fortior vita, quam mors, iustitia, quam peccatum*, life is stronger then death, and righteousness then sinne, *Origen*. 2. *Fortius est mortuum resuscitare, &c.* it is a more powerfull thing to raise one beeing dead, then to kill one that is alieue. *Osand*. 3. *Chrysostome* addeth further, *magis videtur rationi consonum, &c.* it seemeth more agreeable to reason, that one should purchase saluation and redemption, then condemnation to and for an other: if then that were done, which was more against reason, for one to worke an others condemnation, much more the other.

3. As our redemption and iustification by Christ, is more excellent then our condemnation By Adam, in respect of the more excellent and powerfull cause, as the Apostle sheweth, *v. 15*. as is before expressed: so it excelleth, in regard of the more excellent fruits and effects: whereof one is declared, *v. 16*. that whereas one offence of Adam entred vnto the condemnation of many, in Christ not onely that sinne is pardoned, but all other our actuall sinnes: *non solum illud peccatum per gratiam est ablatum, sed & reliqua omnia*, not only that fault is taken away by grace, but all the rest also. *Chrysost.*

4. An other effect is, that in Christ we receiue abundance of grace, *v. 17. non tantum peccata sublata, sed iustitia prestita*, our sinnes are not onely taken away, but righteousness also is giuen vs: *Chrysost.* which he farther thus setteth forth by this similitude; like as if a Prince should deliuer a man, that is enthrall'd with his wife and children, and not only restore him to liberty, but set him in a princely throne: or as if a medicine should be giuen, not onely to heale the disease, but whereby the body should be made much stronger: *Lyran.* so Christ, *non solum iustificat à peccatis, sed etiam inducit ad gloriam*, doth not onely iustifie vs from our sinnes, but also bringeth vs to glory. *Lyran.*

5. *Chrysostome* addeth one excellent priuiledge further, which we obtaine in Christ, that whereas death came by Adam, in Christ we obtaine, that by death we receiue no hurt, *sed plurimi luctri tulerimus*, but much good: As 1. death perswadeth vs and the remembrance thereof, to liue soberly and honestly. 2. *Hic sunt Martyrum corona*, death was the occasion of the crowne of martyrdom. 3. And thereby we are made fit for immortality.

6. *Origen* herein placeth the excellency of this effect, that not only death no longer raig-neth, *sed & duo conferuntur bona*, two good things are conferred: life is giuen in stead of death, Christ our life raig-neth in vs, and we also shall raigne in life with him.

This then is the abundance of grace that we receiue in Christ. 1. In that we are not onely purged from our sinnes, but iustified in Christ. 2. And sanctified in him. 3. Made fellow heires with Christ, and restored to be the sonnes of God. 4. And brought to euerlasting glory.

36. Quest. Some other opinions refused, wherein this excellencie should consist.

1. Some thinke, that herein consisteth the excellencie of grace, because the sinne of Adam was deriued onely vnto men: the grace of Christ is revealed to Angels. *Perer. disput.* 2. This is true, that euen the Angels doe stand by Christ, but it is not the meaning of Saint Paul here: for hee speaketh expressly of the abounding of the gift of iustification vnto men, *v. 18*.

2. *Pererius* further saith, that by originall sinne, which we haue from Adam, we are onely made subiect *pœne damni*, to the penalty of losse, which is the priuation of the grace and glory of God: but in Christ we are deliuered from the penalty not onely *damni*, of the losse, but *sensu*, of feeling and suffering the torments of hell. But the Apostle is contrary, who saith, that by the offence of one, sinne came vpon all to condemnation, *v. 18*. the euerlasting condemnation then of body and soule, is due vnto men by nature in respect of originall sinne, without the mercy of God in Christ: and elsewhere the Apostle saith, we are all the children of wrath by nature, *Eph. 2. 2.* to the children of wrath belongeth all kind of punishment, not onely in the priuation of life and glory, but in the actuall feeling and suffering of eternall torments.

3. The ordinarie glosse saith, that death in Adam raigned onely *temporaliter*, temporally; but grace and life in Christ eternally: but death in Adam should haue raigned eternally, if Christ had not redeemed vs; not onely temporall, but eternall death is the reward of sinne: then seeing all sinned in Adam, all by nature are subiect euen to eternall death.

4. *Pet. Martyr* obserueth out of *Oecumenius* an other point of excellencie in Christ above Adam: for Adams sinne, *cooperans habuit omne nostrum peccatum*, had euery one of our sinnes to helpe and worke together with it: but the grace of Christ came vpon all, *sine nostra cooperatione*, without our ioynt working: for not onely the faithfull and beleeuers, but infidels also and vnbeleeuers shall rise againe from death.

But *Pet. Martyr* taketh these exceptions to this obseruation. 1. Adams sinne without our actuall sinnes, was sufficient to condemne his posterity. 2. Though the vnbeleeuers shall rise againe, it shall be to their further condemnation, it shall be no benefit vnto them. 3. Though Gods grace doe worke without vs, yet there is somewhat required in the faithfull, that they should beleue, though that also be the gift and worke of God in vs.

5. Wherefore the true excellencie of the grace of Christ about the sinne and condemnation by Adam, consisteth in those points declared in the former questiō: because in Christ we are restored to a more excellent state, then we lost in Adam: 1. By Adam we are deprived of a temporall paradise, in Christ we are restored to an heavenly. 2. In Adam we are excluded from the eating of the materiall tree of life: but in Christ we feede of the bread of heaven, which giueth eternall life. 3. In Adam it was giuen vs, *posse non mori, non peccare*, a possibility not to sinne, not to die: but in Christ we shall obtaine, *non posse peccare, mori*, that we cannot die, nor sinne in the next life. 4. By Adams sinne we are compared to the beasts, that perish, *Psal. 49. 12.* but in Christ we are made like vnto the Angels: In these and others points, is our state more perfect in Christ, then it should haue beene in Adam, if he had not sinned.

Quest. 27. In what sense the grace of God is said to haue abounded vnto more, *v. 15.*

The vulgar Latine giueth occasion of this question, which in the first clause readeth *multi*, many be dead through the offence of one: but in the second he saith, *grace in plures abundauit*, hath abounded vnto more; and this reading seemeth *Origen* to follow: Here then many doe busie themselves to shew, how grace in Christ hath abounded vnto more, then sinne in Adam.

1. *Origen* saith that they are said to be more, because Adam himselfe, from whom the death of sinne was deriued vnto others, *additur numero eorum, &c.* is added to the number of them, which haue receiued grace in Christ: But this is too curious, neither agreeable to the Apostles meaning; for seeing the comparison is instituted betweene Adam and Christ, though Adam indeede were saued by Christ, yet each of these Adam and Christ with their offspring must be considered here, as in themselves: neither can the adding of one to this number, make them more which haue obtained grace in Christ, then them which are lost in Adam.

2. Some by those many which are dead in Adam, vnderstand onely those which sinned by imitating of Adam, that is commit actuall sinnes, and so they reade the former verse affirmatiuely, *Death reigned ouer those which sinned, after the like manner of the transgression of Adam*, and then the grace of Christ aboundeth vnto more, even vnto infants, that sinned not in like manner, as Adam did, that is, actually: thus *Ambros. gloss. ordinar. Gorrhan*: But in this sense infants should be out of the number of those that are dead in Adam: whereas the Apostle saith, *in whom all haue sinned*, yea infants and all sinned in Adam.

3. *Pererius* hath this quaint obseruation, that there may be found of Adam carnally propagated, and yet not infected with his sinne, as the Blessed Virgin Marie: yet none can be found spiritually regenerate, but by the grace of Christ; But this conceit of his is against the Apostle, who saith that in Adam all sinned: and *Origen* thus collecteth *videtur ut a peccato nullum Paulum excuset*? see you not how the Apostle excuseth none from sinne? If all haue sinned in Adam, then cannot the Virgin Marie be exempted from originall sinne.

4. *Pererius* hath an other conceit, that the grace of Christ is said to haue abounded vnto more; because that if God should create a newe kind of men, not of Adam, they should stand in neede of the grace of Christ: and yet they not comming of Adam, could not be infected with his sinne, *Perer. dispus. 10.* But S. Paul speaketh not of a possibility or supposall, how grace might abound vnto more, but of the actuall and reall abounding of grace vnto many in Christ: and if there were a new creation of men, they should be created in a perfect estate as Adam was before his fall, and so should not keeping of that state, haue neede of a redeemer in that behalfe.

5. But this is a needlesse question, seeing that in the originall in both places the Apostle vseth the word *πολλοι*, *multi*, *many*, not in the comparatiue, *plures*, *more*: therefore this question is impertinent, how the grace of Christ is said to haue abounded vnto more: Neither doth the Apostle giue vnto the grace of Christ the preheminence in respect of the number, but of the more powerfull effect, as is shewed before, quest. 35.

6. *Haymo* in both places vnderstandeth the elect: they are the *many* which are dead in Adam temporally, and they are the *many*, vnto whom grace hath much more abounded, because in Adam onely they are infected with originall sinne, in Christ both originall and actual are pardoned: But those whom the Apostle here calleth *many*, ver. 18. he expresseth to be all: he meaneth then all mankind in generall, which die in Adam.

Quest. 38. How all men are said to be iustified

How all men are said to be iustified in Christ, v. 18.

1. *Huberus*, therein ioyning the right hand of fellowship with the old Pelagians, hence would prooue the Vniuersality of grace, that all in Christ are absolutely iustified, as in Adam all die: But then it would followe by the force of the Apostles comparison, that all should verily be saued in Christ, as they are by nature sinners in Adam: see the confutation of this error at large among the controuersies.

2. Some vnderstand this of the sufficiencie of iustification by Christ, that it is sufficient for all, if they had grace to receiue it, *Lyran*. But the Apostle speaketh not of a possibility of iustification, but of an actuall collation of this benefit, as Adams sinne really and actually is transfused to his posterity.

3. *Tolet* vnderstandeth generally all men, whosoeuer, and by the iustification of life, he would haue signified, the resurrection, which shall be of all men in generall, both good and bad, as all men are subiect to death in Adam both good and bad: but the Apostle before v. 17. called that *raigning in life*, which here he nameth the *iustification of life*, but the wicked that rise againe shall not raigne in life, therefore they are not partakers of the iustification of life.

4. *Haymo* better vnderstandeth here the vniuersalitie of the elect, *omnes electos & predestinatos ad vitam*, all that are elect and predestinate vnto life: that as Adam infected all his posterity carnally descending of him, so Christ iustificieth all, which belecue in him: to the same purpose *Augustine* vnderstandeth, *omnes viuificandos*, all that are to be quickned and made aliue, because none are iustified but in Christ, *lib. 6. cont. Iulian. c. 12.* so the interlineary glosse vnderstandeth *omnes sui*, all that are Christs: all are iustified *qui sunt Christi*, which are Christs, *Pareus*.

Quest. 39. Why the Apostle saith, v. 19. By one mans disobedience many were made sinners, and not all.

1. *Origen* by sinnes here vnderstandeth those, which continue in a custome of sinne, a righteous man may sinne, but he therefore cannot be called a sinner: and so not all borne of Adam, but many are said to be sinners: to the same purpose *Tolet* annot. 25. But the Apostle speaketh here of Adams disobedience, whereby many were sinners: which is deriued of propagation, and learned by imitation: therefore he speaketh generally of all that sinned in Adam, and not onely of some speciall sinners.

2. *Theodore* thinketh the Apostle nameth *many*, because all did not continue in Adams sinne: but some *permanferunt in decretis natura, &c.* did remaine in the decree of nature, and followed vertue, as *Abel, Henoch, Noe, &c.* But euen those also were borne in sinne, as the Apostle said before, v. 12. that all sinned in Adam, and they were sinners by nature, though regenerate by Christ.

3. *Tolet* thinketh the Apostle hath reference to the time before spoken of from Adam, vnto Moses, and therefore, he saith, *many*, not *all*, as he on the other side specially meaneth the times of the Gospell, when likewise many, and not all beleueed in Christ, annot. 22. so also *Faius*: But then this comparison should be imperfect: for as Adams sinne hath infected all his posterity since the beginning of the world to the ende thereof: so Christ is the Saviour of the world both from Adam to Moses, and since.

4. *Augustine* taketh the Apostle to meane *all*, but yet he saith *many*, to shewe the multitude of those that are saued in Christ: for there are *aliqua omnia, quae non sunt multa*, some things all, that are not many, as the fowre Gospels are all; but not many: and there be *aliqua multa*, some things many, that are not all; as many beleeuers in Christ, not all, for all haue

haue not faith, 2. Theſſ. 3. &c. It is true, that the Apoſtle by many, vnderſtandeth all, as he ſaid in the former verſe: and ſometime the Scripture, calleth them many, which are all: as in one place the Lord ſaith to Abraham, I haue made thee a father of many nations, Gen. 17. in another, *In thy ſeede all the nations of the earth ſhall be bleſſed:* but yet the reaſon is not giuen, why the Apoſtle ſaith *many*, not *all*.

5. Some thinke, he ſo ſaith *many*, becauſe Chriſt is excluded, that came of Adam: *Piſcator*. But Chriſt, though he deſcended of Adam, yet not by ordinarie generation, therefore in this generall ſpeech he needed not to be excepted: as he was not included, when the Apoſtle ſaith, in *whom* (that is, in Adam) *all haue ſinned*.

6. The reaſon then is this, *multos opponit uni*, he oppoſeth many to one: that Adam being one, infected many beſide himſelfe with his ſinne: as Adams ſinne reſted not in his perſon, but entred vpon many, ſo Chriſts obedience and righteousnes ſtaied not in his perſon, but was likewiſe comunicated to many: *Beza, Pareus*.

Queſt. 40. How, *many* are ſaid to be ſinners in Adam.

1. *Chryſoſtome*, by ſinners vnderſtandeth, *morti obnoxios*, thoſe that are ſubiect to death by reaſon of Adams ſinne: and he addeth this reaſon, *ex illius inobedientia alium fieri peccatorem, quam poterit habere conſequentiam?* by his diſobedience others to become ſinners, it hath no coherence or conſequence.

Contra. 1. True it is, that ſometime the word *peccatores*, ſinners, is taken in that ſenſe, for men ſubiect to death, and puniſhment: as *Bathſheba* ſaid to *Dauid*, 1. King. 1. 21. *Elſe when my Lord the King ſhall ſleepe with his fathers, I and my ſonne Salomon ſhall bee ſinners, &c.* that is, put to death as offenders: But yet in this place, the word is not ſo taken, for as to be made iuſt in Chriſt; ſignifieth not to haue the reward of iuſtice, but to be iuſtified indeed, ſo to be made ſinners, ſheweth not the puniſhment, but the guiltines of ſinne deſeruing puniſhment; as then in the former verſe, the effects were compared together, *condemnation* in Adam, and iuſtification vnto life in Chriſt: ſo here the cauſes are ſhewed, ſinne on the one ſide cauſing death, and righteousneſſe on the other which bringeth to life. 2. Though *Chryſoſtome* faile in the interpretation of this place, yet he denieth not, but that in Adam all ſinned, and in many places he teſtifieth euidently of originall ſinne: as he calleth it *radicale peccatum*, the rooted ſinne, *hom. 40. in epiſt. ad Corinth.* And therefore the Pelagians did him wrong to make him an author of their opinion, who denied originall ſinne: from which imputation of the Pelagians *Auguſtine* cleareth *Chryſoſtome*, writing againſt their hereſie: and this point is cleared in this place: for if all are ſubiect to death in Adam, which *Chryſoſtome* here confeſſeth, then all haue ſinned in Adam, for death could not enter vpon all without ſinne.

2. As *Chryſoſtome* vnderſtandeth here onely, *temporall* death, whereunto all are ſubiect in Adam: ſo ſome by condemnation mentioned, v. 17. doe likewiſe inſinuate the ſentence onely of mortality, *Tolet*. *Origen* vnderſtandeth the expulſion of Adam out of Paradiſe: but by the contrarie ſeeing the Apoſtle by iuſtification vnto life, vnderſtandeth the reigning in life eternall: by death and condemnation is ſignified, *animæ & corporis damnatio*, the damnation of body and ſoule: ſo expoundeth *gloſſ. interlin. Gorrhan*, with others.

3. *Origen* by ſinners, vnderſtandeth *conſuetudinem & ſtudium peccandi*, the cuſtome, and ſtudy of ſinning: as though the Apoſtle had meant onely actuall ſinne: but that proceedeth not from Adams diſobedience properly, as originall ſinne doth.

4. Neither yet doth the Apoſtle onely meane originall ſinne which is by Adams diſobedience, in *ipſius poſteros propagatum*, propagated vnto his poſterity: *Faim*: for it is more to be a ſinner, then to ſinne in Adam, which the Apoſtle ſaid before, v. 12.

5. Wherefore the Apoſtle by ſinners, vnderſtandeth both ſuch as ſinne originally in Adam, *peccatum contrahendo* by the contagion or contraction of ſinne, and *peccatum imitando*, which ſinne actuall by imitation, *Gorrh*. ſo that we are not only naturally euill by ſinnersfull propagation: as the Apoſtle ſaid before, v. 12. in *whom all haue ſinned*, and ſo are by nature guilty of death and condemnation, v. 18. but beſide as an effect of our naturall corruption, there is a generall prauity of nature, and an habite of euill engendred in vs, whereby we can doe no other then ſinne: ſo Adams diſobedience, hath made vs not onely *naturaliter prauos*, naturally euill, ſed *habitualiter peccatores*, habitually ſinners. *Pareus*.

Queſt. 41.

Quest. 41. How the law is said to haue entred thereupon, ver. 20.

1. The occasion of these words is not so much to shew, that sinne reigned in the world euen after the law, as it was in the world before the law, from Adam to Moses, v. 14. but the Apostle hauing shewed at large, how we are deliuered from sinne and death brought in by Adam, onely by Christ, he preuenteth the obiection of the Iewes: for it might haue beene replied, wherefore then serued the law, if there were no remedy against sinne thereby? the Apostle then answereth, that the law was so farre from sauing men from their sinnes, that they were thereby the more encreased thus: *Chrysostome* and *Pet. Martyr*, with others.

2. But this is not to be vnderstood of the law of nature, as *Origen*, who to decline the imputation of the law, laid vpon it by wicked *Marcion*, that it was giuen to an euill end to encrease sinne, will haue the Apostle to speake of the law of nature: for the Apostle making mention of the law before, v. 13. vnderstandeth the written law, as he expoundeth, v. 14. where he expressly speaketh of Moses: neither was the law of nature giuen to that end, to encrease sinne, no more then the morall law was, but sinne entred *occasionaliter*, by occasion only of the law, as shall be shewed in the next question.

3. The law *παρεσιήθη*, entred thereupon. 1. The Latine interpreter readeth, *subintravit*, it entred in by the way: as though it had entred in secretly, so also *Erasmus*, and *Gorran* giueth the reason, because it was giuen but vnto one people, and secretly in the desert: but the law beeing so publickly deliuered, in such great power and signes, could not be said secretly to enter. 2. *Origen* giueth this sence, that the law of the members entred *sub obtentu legis naturalis*, vnder the pretext and colour of the law of nature, it entred as it were by stealth, but the Apostle speaketh not here of the law of Nature as is shewed before. 3. *Chrysostome* (whom *Tolet* followeth) thus interpreteth, the law is said to haue entred by the way, *ut ostenderet usum illius temporarium*, to shew that the vse thereof was but for a time: but this is a perpetuall vse of the law, to manifest and reueale sinne: though indeed the vse of the ceremoniall law were to continue but for a time.

4. Some thinke the law is said to haue entred as vnder hand, *post obfuscationem legis naturalis*, after the law of nature was obscured: so *Ambrose*, *Lyran*, but though the law of nature had not been obscured, yet the written law should haue beene giuen: by the which men should haue been prepared to receiue the Gospel, *Tolet. annot. 26.* therefore it is said to haue entred thereto or thereupon: that is, beside that naturall corruption and deprivation of nature in Adam, the law also was giuen *accessit ad morbum illum*, it came vpon, or was added vnto that naturall disease, that sinne thereby beeing more encreased might more commend the riches of Gods mercy in Christ, *Beza, Pareus*.

Quest. 42. How the offence is said to haue abounded by the entring of the law, ver. 20.

The law is to be considered three waies: in respect of the nature thereof, in respect of man, to whom it is giuen, and of God, the author and giuer of the law. 1. The law beeing considered in it selfe, is holy, spirituall, and good, and so properly is not the cause of the encrease of sinne, but onely in respect of the euent, as *Chrysostome*, *Gennadius*, and most of the Greeke interpreters expound it: the law then causeth sinne to encrease, *non casualiter*, sed *consecutiue*, not as the cause, but in regard of the euent, or consequent: and that not *ex parte legis*, on the behalfe of the law, but of the malice of mans heart, *Lyran*, *non ex natura legis*, not by the nature of the law, but by the slouth and carelesnesse of them, which receiue the law, *Chrysost.* and sinne is thus *occasionally encreased* foure wayes. 1. Because *ruimur in vetitum*, &c. we alwaies rush vpon that which is forbidden: like as a riuer meeting with some stone or let in the way, maketh the greater noise: whereof these reasons may be giuen: first, because things forbidden are not in our power, and therefore our desire is more toward them, whereas we neglect things easie, and such as we can do, when we list: secondly, the nature of humane affections is, the more they are suppressed, and kept in, the more to be inflamed: as fire, when it is kept in, breaketh out more violently: this is vsually seene in the passions of anger and greife: *Perer. numer. 78.* Adde hereunto the perversenes of mans wil, which is opposite to the will of God, and most of all is bent to follow those things which the Lord forbiddeth. 2. Sinne is increased by the law, because he sinneth more that knoweth the will of God, and doth it not, then he, that is ignorant of it. 3. By the law,

which

which containeth variety of precepts, the number of finnes is multiplied: *innumera precepta lex dedit*, the law gaue a number of precepts, *Chrysostome*. 4. The law terrifieth the conscience, and so accuseth and condemneth, and sheweth punishment due vnto sinne, and so exaggeth it, *Marc.*

2. If the law be considered in regard of the effect which it worketh in the hearts of men, then this particule *ita* that, may be taken *causally*, because by the law properly sinne is manifested, and reuealed, as the Apostle sheweth, *Rom. 3. 20.* That by the law cometh the knowledge of sinne, *Perer.*

3. If we turne our selues to God the author of the lawe, then in respect of his counsell the lawe may be vnderstood *causally* to encrease sinne, in regard of a further ende, which God propoundeth to himselfe, namely that by the abounding of sinne, grace may yet more abound, *Martyr.* so the ordinarie glosse, hath here this profitable note, *Magnum Dei consilium fuit, &c.* it was the great and deepe counsell of God, that by the law sinne should abound, that men in seueritie and austeritie of the lawe, seeing their owne infirmitie, *infirmi ad medicum confugerent, &c.* beeing weake should runne vnto the Physitian, and seeke for the helpe of grace, &c.

Quest. 43. How grace is said to haue abounded more.

1. *Athanasius* referreth the word *ibi*, where, to the nature of man: that in the same nature grace abounded by the comming of Christ in the flesh, where sinne abounded before: *tractat. de salutar. aduent.* but this seemeth to be too curious.

2. *Lyranus* hath reference to the law: that whereas sinne abounded vnder the law, grace also abounded vnder the law, because Christ was made vnder the law, as the Apostle sheweth, *Galat. 4. 4.* But here grace is opposed, and set against the law, therefore in both the opposite parts, there cannot be reference to the same law.

3. The ordinarie glosse, hath two expositions: grace is said to abound because it profiteth them, whom the deuill could not overcome: grace worketh on them, vpon whom the kingdome of sinne had no power: but, then the same thing should be compared with it selfe, for in that the kingdome of sinne and Sathan preuailed not against them, it was the worke of grace.

4. Otherwise thus, *quia peccatum ad tempus regnavit*, because sinne raigned but for a time, but grace for euer: but vntill grace had destroyed the kingdome of sinne, it should haue raigned for euer.

5. *Origen* saith grace abounded more, in that it doth not onely *hominem absolueret à peccatis præteritis*, free a man from finnes past, but also strengthen him against finnes to come.

6. *Chrysostome* thus: grace hath superabounded, not onely in taking away the punishment, and remitting our finnes, but in giuing vs life, and making vs iust.

7. Some giue this sense, that grace hath abounded, not onely in taking away originall sinne, but all other actuall finnes added beside, *Piscator, Gorrian.*

8. But it is better to vnderstand this superabounding of grace, of all those priuiledges and excellencies, which the benefit by Christ hath beyond our losse and fall in *Adam*, as the Apostle shewed before, *Bez. Fai.* So euery way grace exceedeth, both in respect of the potencie of God, whose grace appeareth to be the greater, by the greatnes of our sinne: which *non modo superat, sed absorbet*, it doth not onely overcome, but euen swallow vp, *Caluin.* and in respect of our selues, who the more we feeble the burthen and overflowing of our sinne, the more we haue occasion to extoll and magnifie the grace of God, *Osander.*

So here are two ends of the law expressed; the nearer ende, is the manifestation and encrease of sinne: the remote ende is the more abounding of grace, but here is the difference: the first ende is vniuersall, for in all men both belecuers and vnbelecuers, the law worketh the encrease, insight, and knowledge of sinne; but the other ende is particular and peculiar onely to the faithfull, that by the abounding of sinne, grace may more abound toward them: which is not properly caused by the encrease of sinne, but thorough the mercy of God, *Pareus.*

Quest. 44. Of the raigne of sinne vnto death, and of grace vnto life.

1. Before the Apostle had ascribed the kingdome vnto death, *v. 14.* Death raigned from *Adam, &c.* but here vnto sinne, because death indeede raigneth by sinne, as the Apostle saith,

saith, *The sting of death is sinne*, 1. Cor. 15. 56. death could haue no power ouer vs, but thorough sinne: *Mareyr*.

2. But to speake more distinctly: where the Apostle giueth the kingdome vnto death, he speaketh of the times before the law, when as death did apparantly raigne in the world, but sinne was not so apparant till the law came: but sinne is said to haue reigned after the law was giuen, because sinne then more abounded: So that three estates of the world are here described, the first, from Adam to Moses, when sinne was in the world, but death reigned: the second, from Moses to Christ, when death was in the world, but sinne cheifely reigned: the third is from the comming of Christ, who reigned by righteousnesse vnto life, destroying both the kingdome of sinne and death, *Tolet*.

3. By death *Chrysostome* seemeth to vnderstand the death of the body, *mors ex hac presenti vita eicit*, death doth cast vs out of this life, &c. but eternall death is here also comprehended, *potestatem habuit diiudicandi*, &c. it had power to cast vs downe to eternall death, *Lyran*, as may appeare by the other opposite part of eternall life, *Piscator*.

4. But whereas in the first clause, mention is made onely of the reigning of sinne vnto death, but in the other, there are three mentioned, grace, righteousnes, and life; *Origen* thinketh that the deuill must be vnderstood, to be set against the grace of Christ, *ab inuentis rebus author inuenti nominatur*, the author of the inuention is named in the things inuented, &c. for sinne came in by the deuill: some thinke that the wrath of God must be supplied, which reigned by sinne, *Piscator*: but I thinke rather with *Caluin* that beside the necessary parts of the comparison, the Apostle maketh mention of grace, *ut fortius infingeret memoria*, &c. that it might better sticke in our memory, that all is of grace.

5. The Apostle speaketh of the time past, *sinne had reigned*, because that although sinne doe still raigne in the children of disobedience, yet in the faithfull it reigneth no more, *Par*.

6. By righteousnesse, some vnderstand, *iustitiam operum*, the righteousnesse of works, *gloss. interlin.* so also *Bellarmino lib. 2. de iustificat. c. 6.* but the iustice of Christ is rather vnderstood: as the Greeke interpreters well expound, and as is euident by the clause in the ende, *By our Lord Iesus Christ*, who is notwithstanding both our iustification, and sanctification.

7. The ordinarie glosse here well obserueth, that in the kingdome of sinne, mention is not made of Adam from whom sinne came, because the Apostle speaketh not onely of originall, but of actuell sinnes, both which are remitted in Christ.

8. *Thorough Iesus Christ our Lord*: *Iesus per gratiam*, *Dominus per iustitiam*, *nostror per gloriam*, Iesus by grace, Lord by his iustice, and ours, because he bringeth vs to glory, *Gorbani*.

4. Places of doctrine.

Doct. 1. Of the difference betwene Christian and worldly hope.

v. 5. *Hope maketh not ashamed*: This is the property of the hope of Christians, that it neuer confoundeth them, or maketh ashamed: because it is founded vpon Gods promises, who both is immutable and changeth not, and is also omnipotent, able to performe, whatsoeuer he promiseth: But so it is not in humane or worldly hope: for that often putteth a man to rebuke, because he is deceiued in his hope, and faileth in the thing hoped for; and the reason is, for that he reposeth his confidence in man, who is either deceitfull and keepeth not his promise, or is not of power to performe it: therefore the Prophet saith, *Cursed be the man, that trusteth in man, and maketh flesh his arme*, *Ierem. 17. 5.*

Doct. 2. Of the properties and effects of faith.

v. 1. *Being iustified by faith*: 1. Vnto faith is ascribed iustification, as in these words, and remission of sinnes in purifying the heart, *Act. 15. 9.* 2. Faith is the foundation of things hoped for, *Heb. 11. 1.* 3. It is the cause of the producing and bringing forth of good fruit, *Iam. 2. 8.* *Shewe me thy faith out of thy workes*, &c. 4. It overcommeth the tentations of Satan: for by the shield of faith we quench all his fierie darts, *Ephes. 6. 18.* 5. By faith we attaine vnto the vnderstanding of the word of God, which otherwise is vnprofitable, *Isay, 7. 9.* *Unlesse yee beleue, yee shall not vnderstand*, as some translations doe reade: and the Apostle saith, that the word did not profit the Israelites, because it was not mixed with faith,

Heb. 4. 2

Heb. 4. 2. 6. faith obtaineth our requests in prayer, Iam. 2. 16. *The prayer of faith saveth the sicke.* 7. it worketh the saluation of the soule. Luk. 7. 5. *Thy faith hath saved thee.*

Doct. 3. *Of the raigne and dominion of death.*

v. 14. *Death raigned from Adam to Moses:* Before sinne entred into the world, death had no dominion: but now it hath gotten a tyrannical and generall dominion ouer men, both of all sorts and conditions, both young and olde, and in all ages: as here it is said to raigne e- from Adam to Moses: that age was not exempted from the dominion of death, wherein sin seemed least to abound; but Christ hath overcome death, and destroyed the dominion ther- of, both in that he hath taken away the sting thereof, which is sinne, that death is not hurt- full vnto them that beleue, but bringeth their soules vnto euerlasting rest: and in the gene- rall resurrection, our bodies which death had seized on, shall be restored vnto life; as our Blessed Sauour faith, *I am the resurrection, and the life, &c.* Ioh. 15. 25.

Doct. 4. *Of the difference of sinnes.*

v. 14. *Euen ouer them, that sinned not after the like manner, &c.* Here the Apostle setteth downe this distinction of a actuall and originall sinne; some doe sinne in like manner, as Adam did, that is, actually: some not in like manner, that is, there is a secret and hid sinne in the corruption of nature, which is not actuall, but in time breaketh forth into act, as the seede sheweth it selfe in the heebe.

Doct. 5. *There is no saluation or life with- out Christ.*

v. 17. *Much more shall they, which receiue, &c. raigne in life, &c.* As in Adam sinne and death entred, and so raigned ouer all, so life raigneth by Iesus Christ: then they which are not graft by faith into Christ, but remaine onely in Adam, cannot be partakers of life: they are still vnder the kingdome of sinne and death: wherefore the Turkes, Iewes, and all other that are without the knowledge and faith of Christ, howsoeuer they dreame of a kind of Pa- radise, and terrene happines after this life, yet they can haue no assurance of life, seeing they are strangers from Christ: So S. Peter faith, *Act. 4. 12. That there is no other name giuen vnder heauen, whereby we must be saved.*

Doct. 6. *That life doth accompanie righte- ousnesse.*

v. 17. The Apostle faith, that they which receiue the gift of righteousness, shall raigne in life: then as sinne raigned vnto death, so righteousness raigneth vnto life: wheresoeuer then righteousness is found, whether inherent, as in the Angels, or imputed as in the faithfull, who haue the righteousness of Christ imputed vnto them by faith, there is the kingdome of life: then they which do feele the kingdome of righteousness to be begun in them, who both by faith are iustified in Christ, and their faith is effectually working by loue, they are assured to enter into life: as S. Paul knew, after he had kept the faith and fought a good fight, that there was a crowne of righteousness laid vp for him, 2. Tim. 4. 8.

Doct. 7. *Of the vse of the Lawe.*

v. 20. *The Law entred, &c. that the offence should abound, &c.* This is the proper vse of the lawe, to bring a man to the knowledge of his sinne, and to shewe him in what state hee standeth by nature, a transgressor of the Law, and so subiect to the curse: but we must not rest in this vse of the law, there is a second and more principall end, that by the abounding of sinne, grace may more abound: and in this sense the Apostle calleth the Law, a schoole- master to bring vs to Christ, Gal. 3. 19. that we by the law seeing our owne weakenesse and vn-sufficiencie, should seeke vnto Christ Iesus, to find righteousness in him, which cannot be obtained by the law.

5. Places of controuersie.

Controv. 1. *Whether a good conscience and integritie of life, be the cause of peace with Gods*

Peregrinus disput. 1. in c. 5. numer. 2. vrgeth that place of the Prophet Ilay, c. 32. 17. The worke of iustice shall be peace, euen the worke of iustice and quietnesse, and assurance for euer: where- upon he inferreth, that opera iustitia, &c. the works of iustice and the keeping of Gods com- mandements, doe worke in vs this tranquillitie and peace of mind.

Contra. It might be here answered, that peace of conscience is the worke of our true

iustice, that is, Christ, who is called the *Lord our iustice or righteousness*, Ierem. 23. 10. but that this interpretation agreeth not with the former words, v. 16. *Iudgement shall dwell in the desert, and iustice in the fruitful field*: where the Prophet speaketh of the externall practise and exercise of iustice.

2. *Imine* seemeth to vnderstand these diuinely; the fruits of the spirit, which should be powred vpon them, v. 15. should bring faith, iustice, peace, as the Apostle sheweth, these to be the fruits of the spirit, Rom. 14. 17. *Righteousnesse, peace, ioy in the holy Ghost*: so also *Faith*: But this distinction here cannot be admitted, because it is directly said, *The marke of iustice shall be peace, tranquillitie*.

3. But the best answer is; that righteousness procureth peace, not effectiue, because it worketh this inward peace, which is wrought in vs by the grace of iustification; but declaratiue, it declareth, confirmeth, and assureth vnto vs our peace; as S. Peter exhorteth, that we make our election and calling sure by good workes, 2. Pet. 1. 9. not that our workes make our election sure in it selfe, which dependeth on the purpose of God, but it is made sure vnto vs; so the peace of conscience wrought in vs by faith, is confirmed and ratified vnto vs by good life, euen as good workes are testimonies of our faith, and in that sense are said by S. Iames, c. 2. to iustifie.

Controv. 2. Against invocation of Saints.

1. *By whom we haue access* through faith: this text is well vrged by *Pet. Martyr*, and *Parent* against the inuocation of Saints: for if by Christ we haue access vnto God, what need we the helpe of other mediators and intercessors? the Papists then doe much derogate vnto the glorie of Christ, in bringing an other *μεσσην* to enter vs, and cause vs to haue access vnto God: And further two arguments may be vrged out of the Apostles words; hee saith we haue access *by him through faith*: but Saints are not the object of our faith, we must onely beleue in God: Ioh. 14. 1. *Ye beleue in God, beleue also in me*. 2. We haue access vnto this grace, namely, whereby we are iustified; but by the Saints we are not iustified, therefore by them we haue not access and entrance.

Controv. 3. Of the certaintie of saluation, and of finall perseverance.

v. 5. *We haue access vnto this grace, wherein we stand*: Calvin out of this place refuteth two errors of Popish sophistrie; the one that the faithfull for the present cannot bee certaine of the grace of God, and of the remission of their sinnes; the other, that they are not sure of finall perseverance: But to stand in grace, signifieth to bee sure of the grace and fauour of God: one may attaine vnto the fauour of the Prince, but he is not sure to continue in it: But Gods fauour in Christ is most constant; whom Christ loueth, he loueth to the ende, Ioh. 13. 1. *To let* here foisteth in one of his Popish drugs, that tranquillitie, and peace of conscience, and certaintie of remission of sinnes, is not the fruit or worke of faith in the faithfull; for the wicked, that know not their sinnes, haue also a quiet conscience, *Tolet. annot. 1. Contra*. There is great difference betweene a senselesse, and a quiet conscience; the wicked feele not the pricke of conscience, because their sinnes are concealed from them, but the faithfull haue peace of conscience after the sight of their sinnes, which they know to be remitted in Christ. So Paul was aliue without the Law, but afterward when sinne reuiued, he died, Rom. 7. 9. where then the conscience is cast into a slumber of securitie, sinne reuiuing awaketh & troubleth it; but where sinne is remitted in Christ, the conscience ceaseth to bee troubled and perplexed, as in the wicked.

Controv. 4. That the tribulation of the Saints is not meritorious, though it be said to worke patience.

We must vnderstand, that the Apostle diuersly vseth the word *κατεργάζεται*, *worketh*: for it is sometime ascribed vnto the principall efficient cause, as vnto God the author and worker of all good things in vs, 2. Cor. 5. 5. sometime to the second or next vnder-working cause; as the Apostle saith of beneficence or liberalitie, *That it worketh or causeth thanksgiving vnto God*: sometimes the effect is ascribed by this word vnto the instrumentall cause; as Rom. 4. 15. *The Law is said to worke or cause wrath*: and our light and momentanie afflictions, are laid to cause or worke vnto vs an exceeding weight of glorie, 2. Cor. 4. 17. because they are meanes to withdrawe our mindes from earthly things, and to stirre vp faith

faith in vs: So tribulation worketh patience, not as the efficient cause, but as the organe and instrument, whereby the spirit worketh patience in vs: it procureth patience, not *sicut causa effectum*, &c. as the cause the effect, as *Caetan*, but *eam exercendo; augendo, ostendendo*, in exercising, encreasing, and shewing forth our patience, *Gorrh.* to the same purpose *Pererius*, *exercenda patientia materia & occasio est*, tribulation is the matter and occasion of exercising our patience. This then is to be vnderstood according to the phrase of Scripture, which doth vse to pronounce that of the signe and instrument, which is proper vnto the thing: as when it speaketh of the Sacraments: for of it selfe tribulation worketh not patience, as is seene in the wicked, who thereby are driuen to impatience and despaire: here then is no place to prooue any merit in the afflictions of the faithfull.

Controv. 5. *That we are not iustified by the inherent habite of charitie.*

Whereas the Apostle saith, v. 5. *The loue of God is shed abroad in our hearts, &c.* *Pererius* vnderstanding the Apostle to speake here of that loue and charitie, which is infused as an habite into the mind, whereby we loue God; setteth downe here certaine positions concerning this inherent charitie. 1. He affirmeth, that this charitie is that iustice, whereby we are formally made iust and righteous before God, *disput. 2. numer. 10.* 2. This charitie whereby we are iustified, he affirmeth *esse donum omnium donorum maximum*, to be a gift farre exceeding all other gifts. 3. This charitie, *re non distingui à gratia gratum faciente*, is not indeede distinguished from grace making vs acceptable vnto God. 4. Against the opinion of *Caetane*, *Scotus*, *Gabriel*, he holdeth, that there is in those which are iustified, the habit of charity permanent and remaining when the act ceaseth, whereby they are formally made iust before God: otherwise they should not be held to be iust before God, in their sleep, or when they cease to worke, *disput. 3. numer. 17. 18.*

Contra. Although all these questions are here impertinent, because the Apostle treateth not here of the charitie or loue, which is in man to-ward God, but of Gods loue towards vs, as hath been shewed at large before, quest. 7. yet it shall not bee amisse briefly to counterpoise these erroneous assertions, with the contrarie and sound positions.

1. An inherent righteousness, and infused charitie in the faithfull we denie not: but not such, as whereby we are formally made righteous, and iustified before God: both because all our righteousness is as a stained cloth, *Esay 64.* it is imperfect and weake, and therefore not able to iustifie vs: and for that the Scripture testifieth, that it is the righteousness of Christ which is applied by faith, whereby we are iustified before God, as the Apostle collecth it, *The righteousness of God, through the faith of Christ*, *Rom. 3. 22.* *Philip. 3. v. 9.*

2. Charitie is not simply the greatest of all other gifts, and absolutely preferred before faith, but onely wherein they are compared together, namely, in respect of the continuance: because faith and hope shall cease, when wee enioy those things which are beleued, and hoped for: but loue shall remaine still: so *Chrysostome* expoundeth the Apostle, *1. Cor. 13. 13.* Thus *Hugo* saith well, that charitie is said to be the greatest, *quia non excidit*, because it falleth not away: but otherwise faith is the greater, *in quantum est cognitio, & generans omnes alias virtutes*, as it is a knowledge, and engendereth all other virtues.

3. The *Thomists* are herein contrarie to the Iesuite, who affirme, that *gratia gratum faciens*, grace which maketh vs acceptable to God, is in respect of charitie, as the soule is to the powers and faculties which proceede from it: And so indeede the grace that maketh vs acceptable vnto God, is the loue and fauour of God in Christ, which is, as the efficient cause of that other loue and charitie, which is infused into vs, and wrought in vs by the holy Ghost: And that our loue of God maketh vs not first acceptable vnto him, the Apostle evidently testifieth, *1. Ioh. 4. 10.* *Herein is loue, not that wee loued him, but that hee loued vs: we were first then accepted and beloued of God, before wee could loue him againe.*

4. We graunt, that faith, hope, and charitie, are habites of the minde infused by the spirit, and permanent in the soule: for as the wicked doe attaine vnto euill habites of vice and sion; so the faithfull haue the habite of vertue: but this is the difference, that an euill habite is *acquisitum*, gotten by euill custome, but the good habites of

the inrellektuall vertues of faith, loue, hope, are *infusi*, infused and wrought in vs by the spirit.

But we denie, that by any such inherent habite we are made formally iust: they are not causes of our iustification, but rather the fruits and effects: we haue the habite of faith, because the spirit of God worketh in vs beleefe: and we loue God, because hee loued vs first, and gaue vs his spirit, which worketh this loue in vs, *Fains*. So then the faithfull euen in their sleepe are iustified, not by any inherent habit, but because they are accepted of God in Christ, as the Apostle saith, *Christ died for vs, that whether we wake or sleepe, we should liue together with him.*

Controv. 6. *Against the heresie of impious Socinus, who denieth that Christ died for our sinnes, and payed the ran-*
some for them.

Whereas the Apostle here saith, v. 8. that Christ died for vs, wee according to the Scriptures so vnderstand it, that he offered a sacrifice for our sinnes, Heb. 10. 12. that he was our high Priest offered himselfe for our redemption, Heb. 7. 25. that he was our suretie and paid our ransome for vs, Hebr. 7. 22. and saued vs from our sinnes, in bearing the punishment due vnto the same: and so he died for vs, that is, in our place and stead, and so purchased our redemption: yet wicked *Socinus* thus wresteth and misconstrueth these words, that Christ died no otherwise for vs, then for our profit and benefit, in confirming by his death his doctrine and example of life: by the which he saith he brought saluation vnto the world, and not by dying for vs, as in our stead; or to pay by his death our ransome: his wicked objections are these:

1. *Obiect.* The Apostle saith, 1. Ioh. 3. 16. *Hee layed downe his life for vs, and we ought to lay downe our liues for the brethren:* Christ died for vs, as wee must die for our brethren, which is not to die in their stead, but onely to profit them by our example.

Answ. The Apostle doth not simply compare the death of Christ, and of the faithfull dying for their brethren together: but onely in this, that in both loue is expressed to the brethren, though not in the like measure: But Christs death doth not onely by the example thereof profit the Church, as the death of Martyrs did: but thereby mans saluation and redemption also was wrought.

2. *Obiect.* S. Paul saith, that he suffered for the Colossians, 1. Coloss. 1. 24. which was not to satisfie for them, or he suffered in their stead; but onely to confirme their faith, and so to edifie them.

Answ. There is great difference betweene the sufferings of Christ for his Church, which was to redeeme it; and the sufferings of Paul for his brethren, which onely was to edifie them.

3. *Obiect.* As Christ is said to haue died for vs, so likewise the Scripture saith he died for our sinnes, Gal. 1. 4. the meaning is not in stead or place of our sinnes; but because of our sinnes: in the same sence he died for vs; that is, for our cause, not in our stead.

Answ. This is a childish cavill: for the Scripture sheweth a manifest difference between these two phrases, *to die for vs*, that is, to saue vs, and *to die for our sinnes*, not to saue them, but to purge them, and take them away.

4. *Obiect.* That which no law or custome euer allowed, is not to be affirmed of Christ: but one to die for an other, is warranted by no law nor custome: indeed one may pay an others pecuniarie mulct or debt, because ones money may become an others; but the death of one cannot be an others.

Answ. 1. The assumption is not true, for euen among the Romanes there were some found, that did offer themselues to present destruction for their country, as *Decimus* the Consul and *Curium*: these examples are farre vnlike vnto Christs, yet they shew, that it is not against all vse and custome one to die for another.

2. The proposition sayleth diuersly: 1. Christs example is singular, the like president cannot be found, as the Apostle sheweth, v. 7. that he died for his enemies, which neuer any did: therefore we must not seeke for lawe or custome to measure this singular act of Christ by. 2. It is also false, that no lawe nor rule can be found for this: for it is revealed in

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the Euangelicall lawe, that God gaue his Sonne to die for the world: the lawe of Moses indeed required that the same person that sinned should die: but that which was impossible to the Law, is fulfilled in Christ, Rom. 8. 2. yea the blind high Priest spake the truth vnwittingly, Ioh. 11. 50. *That it was expedient, that one die for the people, and that the whole nation perish not:* he little thought that Christ should redeeme the people from euerlasting death, yet ignorantly vttered that which the Lord intended.

5. *Obiect.* It is a great crueltie and iniustice to punish him that is innocent, and to let goe vnpunished the offenders: they then accuse God of crueltie and iniustice, in deliuering vp his innocent Sonne to death for vs sinners.

Ans. 1. Gods acts are not to bee measured according to the rules of humane proceedings: for the like temper of iustice and mercie cannot be found among men: neither haue any the like absolute power, as God hath, to dispose of all things, according to his will and pleasure: who if he should, as he made the world of nothing, so bring it of a suddaine to nothing againe, should not therefore shewe himselfe either cruell or vniust.

2. Neither is it vniust, for the innocent to suffer punishment for the offenders, vpon these conditions: 1. If both of them be of the same nature, 2. If the innocent partie doe willingly offer himselfe. 3. If he can by his owne strength overcome the punishment. 4. And if thereby he can effectually procure the saluation of others: all which doe concur in Christs voluntarie suffering for vs.

6. *Obiect.* The Scripture saith, The same soule that sinneth shall die, Ezech. 18. it was therefore vniust, that Christ should die, that had not sinned, and those escape which had sinned.

Ans. These legall sentences shew, what God might, according to the iustice of the law, haue required of euery one: they are no rules of Gods proceeding in mercie with his children according to the promise of the Gospel.

7. *Obiect.* God might, if it had pleased him, haue freely forgiven men their trespasses: therefore Christ needed not to haue died for them.

Ans. 1. First, it is no good argument, *a posse, ad esse*, from that which may be, to that which is: God might doe it, therefore he did it, or would doe it, is no good consequent. 2. Neither is it true, that God could otherwise haue forgiven men, then by the death of Christ, his iustice beeing presupposed: for God cannot denie himselfe, seeing the sentence was past, that *they should die the death*, if they transgressed: this decree must stand, and the death deserued, must bee satisfied for: neither is this any want or defect in Gods power, but an argument of the perfection of his nature, that hee cannot lie, neither is mutable.

8. *Obiect.* It is perfect mercy to forgive freely, and perfect iustice, that the offender should be punished onely: but in God is perfect mercie and iustice.

Ans. 1. It is true, that perfect mercie, and perfect iustice considered apart, and by themselves, haue these effects and properties: but so can they not be incident into one and the same subiect: therefore seeing Gods mercie and iustice are tempered together, they must be so considered, as the one destroy not the other. 2. Indee the rigor of the Law requireth perfect iustice, but in the Gospel of Christ is propounded a way, how the seueritie of Gods iustice should be moderated with equitie, and tempered in mercie, or else no flesh should be saued.

9. *Obiect.* One man can but redeeme one; and therefore either there must be found out an infinite sort of redeemers for all men, or Christ redeemed but one.

Ans. The antecedent is false: for many times for one captiue Prince, a thousand common prisoners are set at liberty: much more auailable for all was the redemption purchased by Christ, the Prince of our saluation. *ex Pareo.*

Controv. 7. *Against other objections of Socinus, and other impugning*

the fruit and efficacie of Christs death, in reconciling

vs to God his Father.

1. *Obiect.* Whereas the Apostle saith, v. 8. *God setteth forth his loue toward vs:* hence it is objected, that seeing God loued vs before the foundation of the world, and whome he loveth, he is not angry with, therefore Christ needed not to haue died to reconcile vs to God, and to appease his Fathers wrath toward vs.

Ans. 1. The antecedent is true concerning those whom God loued simply, and was neuer offended with them, because they had not sinned against him, such were the Angels: but it is not true of those whom God was offended with for their transgression, and yet he loued them not onely as his creatures, but as his children whom he purposed to redeeme in Christ. 2. So then in a diuerse respect God both was angry with them as sinners, and yet he loued them, vnder this condition, that they should be saued by the redemption of Christ, in him they were elected and beloued before the foundation of the world: the argument then followeth not, God loued them in sending his Sonne to die for them, and so reconcile them, therefore it was needlesse that Christ should die for them, which were beloued of God already; for God loued them in Christ, whom he had ordained before to be their Mediator and Redeemer.

2. *Obiect.* As herein God shewed his loue toward vs, so it would seeme a cruell part in God, so to be delighted in the death of his Sonne.

Ans. 1. God had no delight in his Sonnes death in respect of his suffering and torments, but as it was a satisfaction for the sinne of the world, and the price of our redemption. 2. And Christ the Sonne of God was not forced hereunto, but offered himselfe willingly, of his infinite loue to die for man.

3. *Obiect.* It had beene a greater loue, if the Father himselfe had died for vs, then in sending his Sonne: thus *Pareus* reporteth how a Jew obiected vnto him as he tooke his iourney toward Silecia, *ann.* 78.

Ans. First, we must not curiously search into Gods secrets to know the reason of his will, why the Sonne of God, rather then the Father tooke our flesh and died for vs. Secondly, yet these reasons may be alleadged hereof: 1. the Father and Sonne beeing but one God, the Father as God did worke with his Sonne, in finishing our redemption. 2. because God was offended, and it was God that must satisfie, for none else could doe it, therefore there must be one person in the Godhead, that must satisfie, namely the Sonne, and one that must be satisfied, namely the Father. 3. what greater loue could God the Father shew, then in giuing his owne Sonne, the most deare thing vnto him. 4. it was the Redeemers and Sauours part, to restore vs vnto the dignitie of the sonnes of God: vnto whom did this more properly belong, then vnto the Sonne of God?

Controv. 8. That Christs death was a full satisfaction for our finnes, against *Socinus* his cauills.

Obiect. If Christs death were a satisfaction vnto the iustice of God for the finnes of the world: then 1. it must haue beene performed by the same person that had offended. 2. The iustice of God required a punishment euivalent to the offence, namely, euerlasting destruction and malediction, which Christ sustained not. 3. The Scripture no where speaketh of any such satisfaction for vs by the death of Christ.

Ans. 1. As in humane Courts there is a double kind of iustice, either strict or rigorous iustice, or iustice moderated and tempered with equitie and clemencie: as if a king inflict vpon a traytor either the punishment of death, or the mulct of ten thousand talents, in the rigour of iustice he may exact either; but if he shall in his clemencie accept an 100. talents of an other, that shall vndertake for the offender, here now is iustice tempered with mercie: So is it with God, he dealeth with some in strict iustice, as with the reprobate Angels, and reprobate men, that doe despise Christ and his redemption; but with his elect he dealeth in an other kind of tempered iustice, accepting the satisfaction of Christ for them, not a stranger from them, but made man like vnto them.

2. Though Christ suffered not eternall paines, yet in respect of the excellencie of his person, that suffered, and the bitterness of that agonie, which he endured, did beare that punishment which in Gods gracious acceptance was euivalent vnto euerlasting paine.

3. And though the Scripture vse not the very tearme of satisfaction, yet there are words of like force and efficacie applyed to the death of Christ, as *λύτρον, ἀντίλυτρον, ἀπολύτρωσις*, ransome, redemption, and such like, as *Matth.* 20. 28. *To giue his life for the ransome of many:* *Rom.* 2. 14. *are iustified, &c. by the redemption that is in Christ Iesus:* and in many such places the like phrased are found.

Controv. 9. That Christs death was not onely satisfactorie, but meritorious, against *Socinus*.

Obiect. No satisfaction of a due debt, hath merit in it, for no more is paid then is due: Christ

Christ then by his death merited not, because he payed our due debt: neither doth the Scripture ascribe any merit to Christs death.

Ans. 1. It is true, that he which satisfieth for his owne debt, therein doth not merit: for he payeth but that hee oweth, but he that satisfieth for an others debt, meriteth two wayes, first in respect of the debter, in paying that he oweth not; then in respect of the creditor, who by an agreement, couenanteth to accept the satisfaction of the vnderaker, not as a recompence onely for the debt, but as a merit to deserue further grace and fauour for the debter: So Christ hath truly merited in respect of vs, in paying our debt for vs, and in respect of God, who accepteth the death of his sonne as truly meritorious of his grace and fauour for vs.

2. And further herein appeareth the merit of Christs death: 1. In respect of the excellencie of the person that died. 2. Of the perfect obedience and fulfilling of the Law. 3. His great loue and willingnes in suffering. 4. And beside his satisfaction, he was a faithfull martyr and witnesse of the truth, Reuel. 3. 14.

3. The Scripture, though in direct tearmes, it ascribeth not merit vnto the death of Christ, yet it vseth words equiualent, as the word *περιβολή*, *acquisitio*, purchasing, includeth merit, as Act. 20. 28. Christ is said to haue purchased his Church by his blood; and Ephes. 1. 14. *It is called the redemption of the possession purchased*, &c. which is all one as if he had said merited. See more in *Pareus* dub. 7.

Here follow certaine questions and controuersies of weight, touching originall sinne.

Controv. 10. That there is originall sinne in men by the corruption
of nature, against the opinion of the Hebrewes.

The Hebrewes doe reiect this saying of the Apostle, that sinne entred into the world, and death by sinne: and they vrgevs to shewe some authorities out of the old Testament, to prooue the propagation of Adams sinne to his posteritie.

Paulus Burgens. addit. 2. thus confuteth their opinion:

1. That death which was inflicted vpon Adam for his transgression remaineth, *quoad peccatum*, as it is a punishment, is euident by that place, Gen. 3. 3. *Dust thou art, and to dust thou shalt returne*: which sentence of mortalitie is executed as we see by experience vpon all Adams posteritie.

2. Then he prooueth, *Quod illud peccatum transijt ad posteror quoad culpam*, that that sinne did also passe ouer vnto his posteritie, even in respect of the fault: this he prooueth by the testimonie of the Hebrewes themselues: first by the words which they vse in circumcision, which are these, *Demus noster, pars nostra, & protector noster, precipit erui carnem nostram ab inferno, propter scdus suum quod posuit in carne nostra*, God our portion, and our protector, hath commanded that our flesh should be deliuered from hell, for his couenant sake which hee hath placed in our flesh, &c. But infants which are circumcised haue not deserued hell by any actuall finnes, which they had committed, therefore they are guiltie of hell in respect of originall sinne. To this purpose also he produceth the testimonie of *R. Salmai*, who giueth this note vpon that place, Genes. 2. 4. *These are the generations of heauen and earth*, &c. that in two places onely this word *toldoth*, generations, is written fully, namely, with *chalem* in the beginning and ende; in this place before Adams fall: for in the beginning men were created *secundum plenitudinem suam & perfectionem*, in their fulnes and pectedion: but after Adam had sinned, their generations were corrupted, and therefore, Gen. 5. and otherwhere, that word is not expressed fully with *chalem* in the ende: the other place is, Ruth 4. *These are the generations of Phares*, &c. there the word *toldoth*, is written fully, because Christ the sonne of Dauid, was the sonne of Phares, for vntill hee came, the generation of man should not be restored. *ex Burgens.*

3. But there are euident places beside out of the old Testament, for the prooffe of original sinne: as Gen. 9. 21. *The imagination of mans heart is euill from his youth*: and Dauid confesseth, Psal. 54. *I was borne in iniquitie, and in sinne hath my mother conceived me*, &c.

Controv. 11. That Adams sinne is entred into his posteritie,
by propagation, not imitation onely, against the
Pelagians.

The Pelagians held these two hereticall positions concerning this matter: 1. That Adams sinne is deriued into his posterity, not by any naturall propagation, but by corrupt imitation: 2. the other, that death is entred into Adams posteritie, not as a punishment of Adams sinne; but as a defect of nature, issuing out of the fraile and brittle composition and constitution of mans body: these strange assertions, are thus confuted by *Augustine*.

1. If the Apostle had spoken here of the beginning of sinne by imitation, not by propagation, *Non eius principium fecisset Adamum, sed diabolum*, &c. he would not haue made Adam the beginning, but the deuill, &c. for he sinned first, he was a lyer from the beginning, *Ioh. 8. 44.*

2. As he in whom all are quickned, and made aliue, beside that, hee gaue an example of righteousness to those that imitate him, *Dat etiam occultissimam fidelibus gratiam*, &c. giueth also secret grace vnto the faithfull, &c. so he in whome all die, beside the example of imitation in transgressing Gods commandement, *occultra etiam labe*, &c. he also infected all his offspring, with the secret contagion of concupiscence: *August. lib. 1. de peccator. merit. & remiss. c. 9.*

3. Further *Augustine* presseth these words of the Apostle, *Rom. 5. 16.* the fault is of one offence to condemnation, but of men onely guilty of condemnation for their actuell sinnes: he should haue said, *condemnationem fieri ex multis peccatis*, &c. that condemnation came thorough many offences, not through one: *Epist. 89. ad Hilarium.*

4. And in an other place he vrgeth this reason: because many in sinning doe not propound vnto themselues the example of Adam, but haue other occasions which mooue them: as when a theife killeth a man, he did it, *nihil de Adamo cogitans*, thinking nothing of Adam, but to this ende, that he might haue his gold, &c. Adams eating of an apple which was forbidden, can yeeld no example of imitation to a murtherer: and there are many wicked men in the world, that neuer heard of Adams transgression: to this purpose *Augustine, lib. 6. cont. Julian. c. 12.*

5. Beside the Apostles words evidently conuinceth them: for the Apostle saith as sinne entred, so death by sinne: then as death actually is propagated, so also sinne, *Tolet annot. 15.* And death is entred vpon all, because all haue sinned: seeing then infants die, it followeth that they sinne, but not actually, therefore they haue originall sinne: *P. Martyr.*

6. Hence it is euident, that the Commentaries which passe vnder *Hieromes* name, are forged: for that author saith vpon this place, *Insanunt, qui de Adamo per traducem ad nos asserunt venisse peccatum*: they are madde, which affirme that sinne is come vpon vs, as translated and deriued from Adam, &c. for *Hierome* living in the same time, that *Pelagius* broached his heresie, did condemne and detest it, as *Augustine*, and other orthodoxall writers did.

Controv. 12. Of the manner how originall sinne is propagated, against
the Pelagians, where it is disputed, whether the soule
be deriued from the Parents.

The Pelagians to strengthen their error in denying the propagation of originall sinne from Adam to his posteritie; objected thus: The seate and place of sinne is the soule, but the soule is not propagated nor deriued by generation from the parents: therefore neither sinne.

To this obiection diuers answers are made: 1. Some thinke that originall sinne is conueyed by that carnall pleasure and delight, which the parents haue in the act of generation: but this is not so, for these two reasons: 1. Because that carnall pleasure is not sinne, vnlesse some euill affection beside doe concur with it: for without that delight, there is no generation: which if it were necessarily accompanied with sinne, the Scriptures would not haue giuen libertie to marrie, if it were in it-selfe a sinnefull act. 2. And if it were admitted, that this naturall delight were sin, yet thereby that infirmities onely should be conueyed, whereas originall sinne is a generall corruption of nature.

2. Some thinke, that God createth the soules of men, agreeable to their corrupt bodies: like as he giueth vnto dogs, and other creatures spirits answerable to their state and condition: But this opinion is reiected likewise: for if God should create or make any soule euil,

be

he should be the author of sinne.

3. Some doe thinke, that the soule of man is deriued also *ex traduce*; as they tearme it, and propagated from the Parents, as the bodie is: this opinion *Tertullian* seemed to fauour, and *Augustine* holdeth it probable, *Genes. ad liter. c. 10.* some of their reasons are these: 1. Because in the making of the woman it is not said, that God breathed into her the breath of life, as it is expressed of Adam, and therefore it is like that she had, as her bodie, so her soule from Adam. *Answ.* Nay rather, the contrarie is inferred, because no mention is made of the soule and spirit of Eue, that it had the like beginning which Adams had: otherwise hee would haue said, this is soule of my soule, as he saith, *Bone of my bones, flesh of my flesh.* 2. *Gen. 46. 26.* it is said, that 66. soules came out of the loines of Iacob. *Answ.* Here the soule is taken for person: and by a Synecdoche, the whole man is vnderstood by a part: and that is said of the whole, because of the vnitie of the person, and the neare coniunction of the soule and bodie, which is true onely in the one part, namely the bodie, which onely came out of the parents loynes: in the same sense, Mary is said to be *theolonds*, the mother of God, because Christ both God and man was borne of her, and yet he was borne onely as man. 3. If the soule be not propagated by generation, but created in the bodie, then it would follow, that God on the seventh day had not made an ende of the creation. *Answ.* It followeth not, God ceased from creating any new kind, but now the inspiring of the soule, is but a continuing of that way of the soule, which God in the first creation made for it.

The better opinion then is, *Animas creando infundi, & infundendo creari*: that the soules are infused by creation, and created by infusion; the reasons of which opinion are these. 1. The direct words of Scripture, *Zach. 12. 1.* God is said to haue formed the spirit of man within him: and *Heb. 12. 9.* he is called the Father of spirits. 2. An other ground of this opinion is taken from the nature and condition of the soule: it is a spirituall and immateriall essence, immortall and incorruptible, and therefore cannot come of corruptible and corporall seed. 3. Christs soule came the same way, which other mens soules doe; for otherwise hee should not be like vs in all things, sinne excepted: but his soule was not propagated from Mariæ: for if he had both his soule and bodie from her, he might as well be said to haue been in the loynes of Abraham, when hee paid tithes to Melchisedech, as *Leui*, *Hebr. 7. 10.* and yet though *Leui* had his bodie onely, not his soule from the loines of Abraham, he is said to be in his loynes, because he came from thence by the ordinarie and common generation, but so did not Christ: seeing then this opinion is refused of the generation and deriuation of the soule; we also reiect this answer concerning the propagating of originall sinne.

4. This then is our more full answer vnto this obiection of the Pelagians: 1. Although we cannot giue a sufficient reason of this, how originall sinne should be propagated; yet it is enough for vs that it is so, that we are all by nature the children of wrath. 2. It is not true, that onely the flesh and bodie of man is propagated from the parents: for then man should conferre lesse in his generation, then bruite beasts, from whom not the bodies onely, but the spirits doe issue in the generation of their kind: so then, *totus homo ex toto homine nascitur*, whole man is generated of whole man: and *anima, licet non materialiter, tamen originaliter*, the soule, though not materially, yet originally is taken from Adam: *Patens*. We doe not say, that the soule of man is deriued from the soule of the father, yet man consisting of body and soule is begotten of his father, the Lord beeing the father of spirits, concurring in that naturall act of carnall generation. 3. It is denied, that the soule onely is the seate of sinne: it is the corruption of the whole man, consisting both of body and soule: the whole man then is corrupted, and so the seate and place of sinne: *Patens*: and how the soule beeing created pure, commeth to be infected with sinne, *Lyrannus* well sheweth, *Sicut liquor bonus inficitur ex corruptione vasis*, &c. as a good liquor is infected by the corruption of the vessel: so originall sinne, *provenit ex carne casualiter, sed tamen in anima est subiectiue & formaliter*: commeth of the flesh as the cause; but it is in the soule as the subiect and formally; like as sickenesse and infirmitie commeth of corrupt and vnholefome meats, as the cause, but the meate is not capable of sickenesse as the subiect, the bodie is the subiect of sickenesse: to this purpose *Lyrannus*: *Fævus* expresseth it by this similitude: the pure soule is infected with the contagion of impure seed, *sicut manu immunda flos insignis polluitur*, &c. like as a faire flower is polluted with vncleane hands: *Pet. Martyr* yet more distinctly sheweth the manner how this pollution entred into the soule: & *corporis impuritate, & imberillitate sua*: by two wayes, the impuritie of the bodie, and it owne weakenesse: for both the soule is weak, and not able to re-

Gift the corrupt inclination of the flesh: it is not created in such strength and perfection, as Adams soule was; and the bodie is vnapt and vnfit for any spirituall worke: and this may suffice for an answer vnto this obiection of the Pelagians concerning the originall of the soule:

Controv. 13. *Against the Pelagians and Papists, that originall sinne is not taken away in baptisme.*

1. The Pelagians obiekt further, that there is no originall sinne propagated vnto Adams posteritie, or at the least remaining in them: for that which is taken away and blotted out, remaineth not, now originall sinne is taken away in baptisme, and therefore is no more extant.

Answ. There must be two things considered in sinne: the act thereof as the matter, and the guilt: now there is herein a great difference betweene originall and other actuall finnes: for in those the act is transitorie and remaineth not, & the guilt is remitted by faith in Christ: in originall sinne, though the guilt thereof be remitted in baptisme, yet the matter thereof, which is the corruption and deprauation of mans nature remaineth, it passeth not away, as the transitorie act of other actuall finnes: and for the more full demonstration hereof, *Augustine* vseth two similitudes: like as the corne is sowne without chaffe or straw, and yet the corne that springeth of the seed hath both: and as they which were circumcised beget children that are vncircumcised, and had neede of a newe circumcision; so the fathers beeing regenerate by a new birth, yet doe beget vnregenerate children: the sanctitie of the Parents no more passeth to their children, then their knowledge and other vertues: *Mart.*

2. The Romanists denie not but there remaineth a corruption of nature still in the children of God after Baptisme, but they say it remaineth *ut pœna & exercenda virtutis materia*, not as a fault, but as a punishment, and matter or occasion for the exercising of vertues: *Lyran.* And it was concluded in the Councell of Trent, in baptisme *tolti omne illud, quod veram habet & proprium rationem peccati*, all that to be taken away, which hath the proper and true nature of sinne, *Concil. Trid. sess. 5.* the Rhemists also affirme that children baptized haue neither mortall nor veniall sinne, *annot. 1. Joh. 1. sect. 5.*

Contra. 1. We confesse that the guilt and punishment of originall sinne is washed away by faith in Christs blood; but yet the staine and blot remaineth still: though in Christ we are deliuered from the punishment due vnto sinne; yet the euill qualitie of our nature is not purged away, namely our naturall pronenesse and aptnesse to euill: which shall not fully be purged, vntill the resurrection, when we shall put off all corruption together with mortalitie: to this purpose *Augustine* saith well, *Meminisse debemus omnium peccatorum plenam remissionem, &c.* we must remember that there is full remission of finnes in baptisme, *hominis vero qualitatem non totam continuo mutari, &c.* yet the qualitie or condition of man is not straitly changed; *de peccator. merit. & remissi. lib. 1. cap. 25.* 2. And that originall corruption, hath the verie nature of sinne, euen after baptisme, the Apostle sheweth evidently, *Rom. 7. 7.* where he calleth the concupiscence of our nature sinne. See further hereof, *Synops. Centur.*

Controv. 14. *What originall sinne is, against the Romanists and some others, and specially against them, which hold it to be Adams sinne imputed onely to his posteritie.*

1. *Faber* and *Erasmus* in their annotations vpon this place, seeme to be of opinion, that originall sinne is onely a pronenes and aptnesse vnto sinne, which is graft in vs by nature: But this is refelled by the Apostle here, who saith, that in Adam all haue sinned, and therefore death is also entred vpon all: death is the stipend of sinne: if then death, actually is gone ouerall, so also sinne.

2. *Flacius Illyricus* held originall sinne to be a kind of substance: But this is a dangerous opinion: God onely is the Creator of substances, and natures: but hee made not sinne.

3. As he giueth too much to originall sinne, making it a substantiall thing in man; so the Romanists too much extenuate it, and allow it too little: 1. *Pighius* and *Catharinus* thinke, that originall sinne is nothing else, but the preuarication and transgression of our first parents, made their posterities onely by imputation, because Adam in himselfe contained all mankind, and God made his couenant not onely with him, but with all his posteritie, beeing

ing then in his loynes, and so his sinne is imputed vnto them: but there is nothing in men naturally, that hath the proper nature of sinne: which is defined to be *dictum, factum, vel concupitum*, &c. somewhat said, done, or coueted against the law of God, which cannot be in infants: to this purpose *Catharinus*, and before him *Pighius*, in 1. *contr. de peccat. orig.*

Contra. 1. *Bellarmin. lib. 5. de amiss. grat. c. 16.* and *Pererius diffus. 16. in 5. cap. ad Roman.* would confute this opinion, and prooue that originall sinne is a reall and inherent corruption in the nature of man, and not imputed onely: because as we were sinners in Adam, so we are made iust by Christ, which is not by the imputation of his righteousness, but by an inherent iustice, which is giuen vnto vs by the merits of Christ, &c. But this were to confute one error by an other: for the Apostle euidently and expressly sheweth, c. 4. 3. that Abrahams faith was imputed and counted vnto him for righteousness: and therefore the iustice whereby we are counted iust before God, is the iustice of Christ imputed to vs by faith: so also Adams sinne is imputed to his posteritie: but beside there is an euilnes and prauity of nature procured by the transgression of Adam; as beside the imputed righteousness of Christ, there is also in the faithfull an inherent righteousness also, which is their holines and sanctification, but they are not thereby iustified before God.

2. We haue better reasons out of the Scripture to refute this assertion: for where there is no sinne, death hath no power: because all are sinners by nature, they all die: otherwise the Apostle had not reasoned well, that death reigned from Adam to Moses, because all had sinned, v. 14. And v. 19. the Apostle saith, that by one mans disobedience many are *peccatores constituti*, made sinners, which is more then to be counted sinners, or to haue sinne imputed.

3. That definition is of actuall sinne, which is of such things as are said, done, or coueted against the law of God: But sinne is more generally taken for any thing which is contrary to the law of God: now the naturall rebellion and resistance of the flesh, in not being subiect to the will of the spirit, but continually striving against it, which is to be seene euen in children, who seeth not that it is contrarie to the Law of God, and hath in it the nature of sinne?

4. David complaineth that he was borne in sinne, and conceived in iniquitie, *Psal. 51.* and S. Paul, *Rom. 7.* calleth his naturall corruption, sinne dwelling in him: So that these holy men confessed that they were sinfull by nature: Otherwise, if there were not in vs originall sinne by nature of our owne, but onely Adams imputed, it would follow, that his posteritie should be punished not for their owne, but an others sinne: which were against the rule of Gods iustice, *Martyr.*

Controv. 15. That originall is sinne not onely the priuation

of originall iustice.

Bellarmin with other of the Romanists, will not haue originall sinne to be any euill positive qualitie in man, but onely *carentia iustitie originallis*, & *habituallis auersio à Deo*: a wanting of originall iustice, and an habituall auersion from, and a forsaking of God: *Bellar. lib. 5. de amiss. grat. c. 15.* *Lyranus* addeth an other clause, that originall sinne is a defect or want of originall iustice, *cum debito habendi eam*, with a due debt or obligation to haue the same, &c. Now their cheife reason, that originall sinne is no euill habite or positive qualitie, but onely a defect or priuation, is this, because God is the author of all positive things, that haue a being or existence: but he is no way the cause of originall sinne: *Bellarmin. ibid. Thoring. re-plic. ad addit. 5. Paul. Burgenf.* And if it were an habite, Adam could not haue transmitted it to his posterity: *Bellarmin. ibid.*

Contra. 1. *Paulus Burgenf.* taketh exception to *Lyranus* definition of originall sinne: that it is not a meere priuation, but *habitus corruptus*, a corrupt habite: like as in a disease there is not onely a priuation of health, but there is also some positive thing, *habet humores male dispositos*, the humors also are euill affected and disposed: and so is it in originall sinne, there is an euil quality and habite beside the want of originall iustice: and therefore it is called concupiscence, *qua sonat aliquod positivum*, which soundeth and signifieth some positive thing, &c. This exception of *Burgenfis* is iust, and his opinion herein is agreeable to the Apostle, who calleth originall sinne *peccatum inhabitans*, an in-dwelling sinne, *Rom. 7. 20.* and *corpus mortis*, the bodie of death: originall sinne hath then a kind of existence, for how else could it be called a bodie of sinne or death? See more hereof elsewhere, *Synops. Centur.*

4. *err. 14.*

2. *Con-*

2. Concerning the reasons objected; 1. God is the author of euery substance, and of euery naturall qualitie, but not of vnnaturall dispositions or qualities; as neither of diseases in the bodie, nor of vices in the minde: this euill qualitie was procured by mans voluntarie transgression. 2. And though habites, which are personall, & obtained by vse and industry are not transmitted to posterity, yet this euill habite was not personall in Adam, as he is considered, *ut singularis persona*, as a singular person, but by him it entred into the nature of man; as he was *totus humane nature principium*, the beginning of the whole nature of man.

3. *Burgensis* taketh another exception vnto *Lyrans* addition, and hee thinketh that Adams posteritie is not bound to haue the originall iustice, which was giuen to Adam: for they haue no such bond, either by the law of nature; for that originall iustice was supernaturally added, or by any diuine precept; for God gave vnto Adam no other precept, but that one, not to eate of the forbidden fruit; and therefore they were not bound at all to haue or retaine Adams originall iustice: Thus *Burgens*.

Contra. 1. Herein I rather consent vnto *Thoring* the *Replie*. vpon *Burgens*. who thus argueth, that this debt or bond, to haue originall iustice, was grounded vpon the law of nature, which is the rule of right reason; for by nature euery one is tied to seeke the perfection and conseruation of it kind: & this originall iustice tended vnto the perfection of man; which though it were supernaturally added vnto man, yet it was not giuen him alone, *sed pro tota natura*, but for the whole nature of man, and so he concludeth well, that man is culpable in not hauing this originall iustice, though not *culpâ actuali, quæ est suppositi*, by any actuell fault which belongeth to the person or subiect, yet *culpâ originali, quæ est natura*, by an originall fault, which is in nature. To this purpose the *Replie*. And this may be added further, that if Adams posteritie were not debtors in respect of this originall iustice, then were they not bound to keep the law, which requireth perfect righteousnesse; and so it would follow, that they are not transgressors against the law, if they were not bound to keep it: the first exception then of *Burgensis* may be receiued, but not the second.

2. *Pighius* also, who denieth originall sinne to be a priuation or want of originall iustice, holdeth it to be no sinne to want that iustice, which is not enioyned by any lawe vnto mankind: for no law can be produced which bindeth infants to haue that originall iustice, and therein he concurrerh with *Burgensis*.

Contra. But this obiection is easily refuted: for first man was created according to Gods image, in righteousnesse and holines, which image Adams posteritie is bound to retaine: but he by his sinne defaced that image, and in stead thereof begate children after his owne image, Gen. 5. 3. in the state of corruption. And whereas *Pighius* replyeth out of *Augustine*, that the image of God in man consisteth in the three faculties of the soule, the vnderstanding, memorie, and will: *Augustine* must not be so vnderstood, as though herein consisted onely the image of God, but as therein is shadowed forth the mysterie of the Trinitie: for the Apostle expressly sheweth, that this image of God is seene in righteousnesse and holinesse, Ephes. 4. 24.

Another law is the law of nature, which is the rule wiche euery one is to followe: *Cicero* could say, that *conuenientur viuere, &c.* to liue agreeably to this law, is the cheife end of mans: to this law euen infants are also bound: there is a third law, which is the morall, which saith *Thou shalt not lust*, which prohibiterh not onely actuell but originall concupiscence: And whereas *Pighius* here obiectioneth, that a law is giuen in vaine of such things as cannot be auoided, therein he sheweth his ignorance: for it is not in mans power to keepe the law; for then it had not been necessarie for Christ to haue died for vs, who came to performe that which was impossible by the law Rom. 8. 3. yet was not the law giuen in vaine: for there are two speciall vses thereof, both to giue vs direction how to liue wel, and to bring vs to the knowledge of sinne, *ex Mart.*

4. This then is originall sinne: 1. It consisteth partly of a defect and want of originall iustice, in that the image of God, after the which man was created in righteousnesse and holines, was blotted out by the fall of man; partly in an euill habite, disposition, and qualitie and disorder of all the faculties, and powers both of body and soule: This was the state of man after his fall, and the same is the condition of all his posterity by nature.

Augustine also maketh originall sinne a positive qualitie, placing it in the concupiscence of the flesh: not the actuell concupiscence, but that naturall corruption which although it be more generall, then to containe it selfe within the compasse of concupiscence onely, yet

he so describeth it by the most manifest effect; because our naturall corruption doth most of all shew and manifest it selfe in the concupiscence and lust of our members.

2. The subiect then and matter of originall sinne, are all the faculties and powers of soule and bodie: the forme is the prauitie and deformitie of them; the efficient cause was the peruerfenes of Adams will; the instrument in the carnall propagation, the ende or effect is euerlasting damnation both of bodie and soule without the mercie of God: *Martyr.*

3. Originall sinne is either taken actiuelly, for the sinne of Adam, which was the cause of sinne in his posteritie: which is called *originale originans*, originall sinne giuing beginning; or passiuelly for the naturall corruption raised in Adams offspring by his transgression: which is termed *originale originatum*, originall sinne taking beginning.

4. Of this originall sinne taken both waies there are three miserable effects: 1. *Participatio culpa*, the participating in the fault or offence: for we were all in Adams loines when he transgressed; and so we all sinned in him, as here the Apostle saith. 2. *Imputatio reatus*, the imputation, of the guilt and punishment of sinne; we are the children of wrath by nature, subiect both to temporall and eternall death. 3. There is *natura deprauatio vel deformitas*, the deprauation and deformitie of nature, wherein there dwelleth no good thing, Rom. 17. 18.

Controv. 16. Of the wicked heresie of Marcion and Valentinus, with the blasphemous Manichees.

1. Origen out of the words of the former verse, where the Apostle speaketh of our atonement and reconciliation by Christ, confuteth the heresie of Marcion, and Valentinus, whose opinion was, that there was some substance, *que naturaliter Deo sit inimica*, which naturally is an enemy to God: for if it were so, that his enemy, were nature, *non voluntatis*, in nature, not in the will of man, there would bee no reconciliation: for those things in nature contrarie, and enemies one to the other, cannot be reconciled.

2. The Manichees also are here confuted, who did hold, that sinne was of God, as the author and beginner thereof: for they did make two beginnings one of good, the other of euill, and two Princes, one of light, the other of darkenes: this wicked fancie is here confuted, for the Apostle sheweth, that sinne entred by Adam, and so descended to his posteritie, *Fains.*

Controv. 17. That all finnes are mortall, and worthie of death by nature.

v. 12. And death by sinne: if then death came in by sinne, yea children hauing onely originall sinne are subiect to death: hence it is eident, that all finnes are in themselues worthie of death: so that it is a vaine distinction, which the Romanists make betweene veniall, and mortall finnes: as though some finnes were pardonable in their owne nature: In that some finnes are pardonable, it is of grace and mercie in God, not in the qualitie and propertie of the sinne, *Martyr.* Indeepe there is some sinne remissible, some irremissible, as sinne against the holy Ghost: but this difference ariseth not so much from the nature of the sinne, as from the qualitie of the offender, whose heart is so hardened, that he cannot repent him of the blasphemie against the spirit: Neither yet doth it followe, if all finnes are mortall in their owne nature, that therefore all finnes are equal: for as there are degrees in the punishment of death, so there are degrees in the finnes themselues: and though euen great offences are pardonable in the mercie of God, yet pardon in such finnes is more hardly obtained.

Controv. 18. That Henoch and Elias are not yet aliue in their bodies.

v. 12. And so death went ouer all men: Hence then it is concluded, that Elias and Henoch, doe not yet liue in their bodies; whom the Romanists hold shall come in the ende of the world to preach against Antichrist: *Gorrhan* would thus helpe the matter, that death entred vpon them *reatu, non actu*, not in act, but in the guilt: their death is deferred, it is not taken away, &c. for they hold that they shall be killed by Antichrist in the ende of the word.

Contra. 1. That it is appointed vnto men to die, the Apostle testifieth Heb. 9. 27. none are exempted from the common law of death: as it is said, 2. Sam. 14. 14. *We must needs die, and we are as water spilt vpon the ground, that cannot bee gathered up againe:* and the Psalmist saith, Psal. 88. 48. *What man lieth and shall not see death?* Therefore Henoch and Elias are subiect to this generall law of death. 2. And if they were yet alieue, they must be either in the celestially or terrestiall Paradise: but the terrestiall was destroyed in the flood, and there they could not be preserued: and from the celestially Paradise, none can returne to die againe, that is no place or habitation for mortall creatures. See further hereof *Synops.* Centur. 5. et. 32.

Controv. 19. The Virgin Marie conceived in originall sinne.

The Romanists in their annotations vpon the 14. v. doe affirme, that whereas all other are conceived and borne in originall sinne, *Christ onely is excepted, and his mother for his honour, and by his speciall protection (as many godly men iudge) preserued from the same, &c.*

Contra. 1. But this error is evidently confuted by the Apostles words, who saith, *that in him, (that is in Adam) all haue sinned:* therefore euen the Virgin Marie also: for onely Christ was conceived by the holy Ghost without the seed of man of a virgin, and therefore he onely was conceived without sinne. 2. And it was more for Christs honour to be borne of a sinner, himselfe no sinner, to shew his puritie and perfection, and to come cleane and vndefiled euen out a vessell not originally cleansed from sinne. 3. If the holy Virgin must be conceived without sinne, because of her Sonne, that was borne without sinne, then by the same reason the mother of Marie must haue the same priuiledge, because she brought forth Marie without sinne, and so her mother before her: and thus this priuiledge must runne vp still vnto Christs progenitors.

4. Why are they afraid to determine this point absolutely, that Marie was conceived without sinne, but set it downe onely as a priuate opinion of some godly men: whereas *Sixtus* the 4. hath decreed it was so, and thereupon for the strengthening of his opinion, instituted the feast of the conception of the Virgin Marie, and added these words to the salutation of Marie, *& benedicta sit Anna mater tua, de qua sine macula tua processit caro virginica,* and blessed be Anna thy mother, from whence thy virgins flesh proceeded without spot. 5. They will not denie, but that *Bernard*, the Master of sentences, *Thomas Aquin.* and before them *Augustine*, were godly and deuout men: all which held the contrarie, that the Virgin Marie was not conceived without sinne. *August. de Genes. ad liter. lib. 10. c. 18. Bernard. epist. 174. Magister lib. 3. distinct. 3. Thom. Aquin. vpon that place.*

Controv. 20. Against merits.

v. 16. *The gift is of many offences:* hence is inferred, that seeing our iustification by Christ is called a grace, and gift, that it proceedeth from the free loue, grace, and fauour of God. *Parens* here well inferreth, *facessant ergo merita congrui, &c.* away with all merits either of congruitie as preparations vnto grace, or of condignitie vnto saluation: for if our iustification and saluation were of merit or worke, it were not of grace: as the Apostle concludeth, Rom. 11. 6. *If it be of grace, it is no more of workes: for then workes were no more workes, &c.*

21. Controv. That the punishment of originall sinne is everlasting death.

v. 18. *By the offence of one the fault came of all vnto condemnation, &c.* Here are two opinions to be refuted, the first is of those, which either promised vnto Infants dying without baptism in originall sinne, the kingdome of heauen, as one *Vincentius* did hold, whom *Augustine* confuteth, lib. 1. de origin. anima, c. 9. or else did assure vnto them an happie estate in some middle place betweene heauen and hell, as the Pelagians, *August. hares. 88.* vnto which opinion *Pighius* and *Cartharinus*, two Popish champions, come very neere, who thinke that Infants dying in their infancie, and so in originall sinne, should enioy an happie and blessed estate here in earth after the generall resurrection.

The other opinion is generally of the Romanists, which hold, that Infants dying without baptism, shall haue *penam damni*, the punishment onely of losse, in beeing deprived of the vision

vision of God: but they shall not haue *pœnam sensus*, the punishment or torment of sense or feeling: and here some doe exempt them from all torment both inward and outward, as *Thomas* with other Schoolemen, in 2. *sentent. distinct.* 33. some doe thinke they shall haue *internum animi dolorem*, the inward greife of minde for the losse of the heauenly beatitude: as holdeth *Pet. Lombard.* 2. *sentent. distinct.* 33. with some other schoolemen, to whome *Bellarmino* subscribeth, *lib. 6. de amiss. grat. c. 6.*

1. For the first opinion, that Infants dying in their originall sinne, are not excluded heauen, these arguments are brought.

1. The infants shall be afflicted with no sensible punishments, because they had no euill mind, will, or purpose while they liued here.

2. Neither is there any contrition or sorrow in this life required for originall sinne, much lesse in the next: to this purpose *Pighius*.

3. *Catharinus* among other reasons, vrgeth that place, *Dan. 12. 2. that many shall awake out of the dust, some to euerlasting life, some to shame:* whereupon he inferreth that all shall not rise to one of these ends, but some; and so there should be a third sort, that should neither goe to heauen, nor hell, but enioy a third place.

4. There shall be a new heauen and a new earth: as the new heauens shall not be without inhabitants, so neither the earth, which is most like, shall be the place for such Infants.

Contra. 1. Though infants actually in their life shewed no euill purpose, will, or intent, yet it is sufficient to their condemnation, that they had an euill inclination by nature, which would haue shewed it selfe if they had liued to years of discretion: the only cause, why their euill inclination appeareth not, is for that their mind hath not fit organes or instruments, to exercise the faculties thereof: like as the young cubbes of foxes and wolues are killed, and destroied, when they are yet young, though they haue yet done no harme, because it is certaine, if they should be suffered to grow, they would follow their kind: so the Scripture saith, *that the imaginations of mans heart are euill from his youth, Gen. 9. 21.*

2. And holy men euen for their originall sinne haue shewed great contrition and sorrow in this life: as *Dauid* confessing his sinne, beginneth with his very sinnefull birth and conception, *Psal. 5. 1.* so *S. Paul* crieth out, *Rom. 7. wretched man that I am, who shall deliuer mee from the bodie of this death!*

3. In that place of *Daniel*, *many*, is taken for *all*, as *Augustine*, and *Theodore* expound that place: as *S. Paul* in the fift chapter to the *Romans*, *v. 17.* by *many* vnderstandeth all; as by *one mans disobedience many were made sinners:* for otherwise it would follow that all should not arise, that sleepe in the dust, but onely some.

4. And it is a weake reason, there shall be inhabitants of the new earth, therefore infants shall inhabite it: *Bellarmino* thinketh that the earth shall be couered with waters, and so haue no inhabitants at all, but this is an idle speculation: for the earth shall then be restored to a perfect estate, and not to lie hid vnder the waters: and to what end there shal be a new earth, it is curiositie to enquire, the Scripture hauing not expressed it: And if it be appointed for the habitation of the Saints, to passe from heauen to earth, and to follow the Lambe where-soeuer he goeth, it is a weake consequent, that infants shall be those Saints: thus much shall suffice for the answer vnto these reasons.

5. And further the opinion it selfe to make any kind of happines out of the kingdome of heauen, and to inuent a third place betweene heauen and hell, is contrarie to the Scriptures: which sorteth all men into two rankes or companies, which are appointed to two places: they are either of the sheepe at *Christs* right hand, which shall enter into life, or of the goates at his left hand, for whome hell fire is prepared, *Matth. 25.* And the Scripture testifieth, that all that shall be saued, shall walke in the light of the celestiall *Ierusalem*, *Reuel. 22. 4.* and without it shall be dogges, *c. 12. 15.* none then can be saued out of it.

2. Now we come to the other opinion of the Romanists, that send infants dying without baptism to hell, but they onely attribute vnto them a punishment without any sense, vnlesse it be the inward greife and dolor of minde, to see themselues excluded the kingdome of God.

Contra. First it is an vncharitable opinion to send all infants to hell that die vn baptised: for the grace of God is not tied to the outward element: God can saue with-

out water: it is not the want of baptisme, but the contempt thereof, that condemneth: the Scripture saith, Mark. 16. 16. *he that shall beleene, and be baptised shall be saved: but he that will not beleene, (not he, which is not baptised) shall be damned:* here at three opinions. 1. The Papists generally hold, that all infants dying without baptisme, are damned: but this is a cruell and vncharitable opinion, as is shewed before, See else where more hereof, *Synops. Centur. 3. er. 3.*

2. Some thinke that many of the infants of the Saints are saved euen without baptisme, by the couenant of grace made vnto the faithfull and their seede, but not all, for some of the children of the faithfull doe not belong vnto election, such were *Ismael, Esau*. Thus *Pet. Martyr*.

3. But the better opinion is, that all the infants of faithfull parents dying in their innocent estate before baptisme, are saved by the generall couenant of grace, made to the righteous and their seede: because there is now no barre or impediment put in to hinder the efficacie of that couenant, as in those, which liue vnto the yeares of discretion, and depriue themselves by their impietie and vnbeleefe, of the benefit of that couenant.

Secondly, that such infants as are not saved by Christ, dying before baptisme, or after, doe suffer the sensible paines of hell fire, though in the least and easiest degree of all, it is thus prooued.

1. The Scripture saith, *Reuel. 10. 15. Whosoever was not found written in the booke of life, was cast into the lake of fire.* Infants then which are condemned, shall be punished in hell fire.

2. We see that infants euen in this life doe suffer in their infancie paine and torment of bodie: it therefore standeth with Gods iustice that infants euen for originall sinne should feele sensible torments.

3. If they will graunt that they shall haue the inward dolor of the minde to see others admitted into the kingdome of God, and themselves excluded, why not also paine of bodie? seeing the Scripture saith, that there shall be weeping and gnashing of teeth, when men shall see the Patriarkes entring into heauen, and themselves excluded, and thrust out at the doores. *Luk. 13. 28.*

4. Christ died for infants, as well as for others, and bare the punishment due vnto them for their sinnes: but he suffered both the torments of bodie and minde: therefore both were due vnto infants.

5. *Gregorie* is of this opinion, *perpetua tormenta percipient qui nihil ex propria voluntate peccauerunt*, they shall receiue euerlasting torments, which had not sinned by their owne will: in *9. c. Iob.* so also *Augustine*: but he saith *mitissima omnium pena erit eorum*, their punishment shall be most gentle and easie of all other, which beside originall sinne haue added none other sinnes, &c. and this may be safely affirmed with *Augustine*: But that which followeth, hath more doubt: *non audeo dicere, quod ijs, ut nulli essent, quam ut ibi essent, potius expediret*, I dare not say, that it were better for them not to be at all, then to be there: *Augustin. Enchirid. c. 93.*

Controv. 22. That Christs essentiall iustice is not infused into vs.

v. 17. Much more shall they which receiue abundance of grace, &c. *Osiander* did hold, not *Lucas Osiander*, who hath written breife annotations vpon the old and new Testament: but another of that name before him, that the iustice of Christ is some reall thing infused into the faithfull, and that it was his essentiall iustice, as he is God, that is communicated to the faithfull, *ex Faio. in. v. 17.*

But the Apostle evidently refuteth this error, *c. 4. 22.* where he sheweth that it was imputed vnto Abraham for righteousness, because he beleued in God: if we are iustified by faith, then not by the essentiall iustice of Christ, which still remaineth in Christs person, as the subject thereof; but the righteousness whereby we are iustified before God, is the righteousness of Christ, as he is man, which is apprehended by faith: and this also is euident in this place, where the Apostle ascribeth iustification to the abundance of grace receiued; and how is it receiued but by faith?

Controv. 23. Against the patrones of vniuersall grace.

v. 18. By the iustifying of one, the benefic abounded toward all men, &c. Hence of late *Huberm,*

Huberus, and before him the Pelagians would prooue, that the benefit of iustificati-
on is as vniuersall toward all, euen infidels and vbeleeuers, as the condemnation,
that came in by Adam: for the Apostle on both sides nameth all; for otherwise the be-
nefit by Christ, should be inferiour vnto the losse in Adam, which redounded generally
vpon all.

Contra. 1. This tearme of vniuersalitie (*all*) must be restrained according to the nature of
the subiect: as Adam transfused his sinne vnto all, which were his offspring, so Christ also
iustificieth all his, that is, all which beleue in him: so by *all*, the Apostle vnderstandeth, the
vniuersall companie of the faithfull. 2. The preheminence of the benefit consisteth not in
the equalitie of the number, that Christ should saue as many, as are lost in Adam, for then
there should be onely an equalitie, not a superioritie.

3. But herein is the prerogatiue of grace seene: 1. In the excellencie of the effect, for
life is a more excellent thing then death, and righteousness, then sinne. 2. In the power-
fulnesse of the worke, it sheweth a greater power to saue, then to destroy, to iustifie, then
condemne: for it is an easier matter to destroy, then to saue, to pull downe, then to build
vp, to mortifie, then to reuiue and raise to life. 3. The preheminence is in the amplitude and
largnes of grace, in that we are iustified not onely from one, but all kind of sinnes, as well
actual as originall; whereas originall sinne is onely deriued from Adam: See more hereof,
quest. 15.

Controv. 24. *Against the Popish inherent
iustice.*

v. 9. *So by the obedience of one shall many be made righteous, &c.* The Romanists, as *Behar.*
lib. 2. de. iustificat. c. 1. Pererius disputa. 17. doe much vrge this argument against imputatiue
iustice, that we are not iustified by the righteousness of Christ imputed by faith, but by an
inherent righteousness, wrought in vs by Christ, whereby we are formally made iust: because
we are so made righteous and iust in Christ, as we became sinners in Adam: but that was
not by imputation of Adams sinne, but by sinne dwelling in them, whereby they are formal-
ly made sinners: therefore we are formally made righteous by an inherent iustice remay-
ning in vs, and not imputed onely: *Pererius* further vrgeth this phrase, *insti constituentur*,
many will be made iust, which is not all one, as to be reputed iust, or to be iust by imputati-
on; but to be iust indeed.

Contra. 1. The comparison betweene Adams disobedience, and Christs obedience doth
hold verie well euen in this point of imputation: for as there is in making of vs sinners, both
an imputation of Adams sinne to his posteritie, as comming out of his loines, as also an ha-
bituall prauitie and corruption of nature, the effect thereof: so there is a double operation
of Christs obedience: both it is imputed vnto vs by faith, whereby we are iustified before
God, and thereby there is wrought in vs holines and righteousness, which is our sanctifica-
tion, but by this, because it is imperfect in this life, we are not iustified before God. 2. And
whereas the Apostle vseth the word *κατασθένοντες*, *constituentur*, shall be made or constitu-
ted iust, we confesse that he meaneth, they shall be made iust indeede in Christ: but there-
fore the word is put in the future tence, because in this life our sanctification is but begun,
it shall not be absolutely perfect till the next life, when all imperfection and impuritie of
our nature shall be cleane taken away, and then shall we be made perfectly iust indeede: See a
more full answer to this obiection, *Synops. Centur. 4. cr. 56.*

3. But if they shall further replie, that we are rather made sinners by the reall cor-
ruption of our nature, then by the imputation of Adams sinne, and so consequently
we should rather be iustified by an inherent righteousness, then imputed onely; wee
answer, that herein appeareth the preheminence of grace, that Christs righteousness
onely imputed is more able to iustifie vs, then Adams sinne onely imputed, was to con-
demne vs.

Controv. 25. *That we are iustified both by the
active and passive obedience of
Christ.*

Piscator in his annotations vpon this verse vrgeth this point, that we are not iustified by
the obedience of Christ in his life, which was his active obedience, but by his passive obe-
dience in his death, because if we be iustified by his righteousness acted in his life, then
should he not haue needed to haue died for vs: for beeing iustified alreadie by the righte-
ous-

ousnesse of his life, there was no cause for Christ to be punished for vs, beeing already made iust by his righteous life.

Contra. 1. Though the Apostle doe principally meane the particular obedience of Christ in submitting himselfe to his fathers will in his death, to giue his life for his sheepe, as it is opposed to Adams particular disobedience in eating of the forbidden fruite: which was in *re facillima*, in a thing most easie to haue been kept: whereas Christs obedience was in *re difficillima*, in a most hard and difficult thing, to giue himselfe for vs euen vnto death: yet this his particular obedience in his death depended vpon the generall obedience of his life, whereby he merited the imputation of his righteousness: for the merite of Christs passion, depended vpon the holines and worthines of his person, which was manifested in his life.

2. There are two parts of our iustification, remission of our sinnes, and the making of vs righteous: the one was the proper worke of Christs death that paid the ranfome due vnto our sinnes, the other of his perfect holines and righteousness, which was manifested in his rising from the dead: and therefore the Apostle ioyneth them both together, Rom. 4. 28. *Who was deliuered to death for our sinnes, and is risen againe for our iustification:* see further of this matter, Controv. 20. in c. 4.

Controv. 26. *Against the Philosophers, who placed righteousness in their owne workes.*

The heathen Philosophers and wise men were vtterly ignorant of this making of men righteous by an others obedience: for they held them only to be righteous, which by continuall exercise and practise of vertue attained vnto an habite of well doing, which they ascribed onely to their owne industrie and endeaour.

Contra. These wise heathen in many things bewrayed their grosse and palpable ignorance: 1. They knew not what remission of sinnes was, neither how sinne entred into the world, or how it was taken away, they thought that by their well doing onely afterward, the former memorie of their sinnes were worne out; whereas it is in God onely to blot out the remembrance of sinne. 2. They ascribed their vertues, such as they were, to their owne free-will and endeaour, whereas Christian religion teacheth vs, that God is the author of all good things, and that man of himselfe is not able to thinke or conceiue a good thought. 3. They erred in seeking to be made righteous and iust by their owne workes, which beeing imperfect, and diuerse waies blemished, are not able to iustifie vs before God, who is absolutely perfect: true it is that euery Christian must endeaour to liue well, and aduance his faith with fruitfull workes: but it is Christs perfect obedience, and not our owne which is imperfect, that maketh vs truly righteous before God.

Controv. 27. *Against the Manichees and Pelagians, the one giuing too much, the other too little to the law.*

v. 30. *The lawe entred, that the offence should abound, &c.* the Manichees vrge these and such like places, against the law, as though it were euill, not distinguishing betweene the proper effects of the law, which it worketh of it selfe, as the Prophet Dauid expresseth them, Psal. 91. *It conuerteth the soule, giueth wisdom to the simple, giueth light to the eyes, &c.* and the effects of the law, which it worketh by reason of the weaknesse of man, as it serueth to reueale the knowledge of sinne, and to make it more abound: But the Apostle himselfe, that here thus testifieth of the law, confesseth that in it selfe, the law is holy, Rom. 7. 12. for although we are not able to performe that which the law commandeth, yet the things are holy, iust, and good which the law requireth, and the desire of the godly longeth after them.

As the Manichees detracted from the law, so the Pelagians ascribed too much vnto it: for they held that the law was sufficient to saluation, and that if a man did once vnderstand what was to be done, by the strength of nature he could doe it: the law then serued to reueale vnto them the will of God, and their owne strength sufficed, in their opinion, to performe it: They beeing further vrged, that the grace of God was necessarie, did in words acknowledge it: but by grace they vnderstood first the nature of man, which was first giuen him of God, then the doctrine onely and knowledge of the law.

The Popish schoolemen differed not much from this opinion, who held that a man by the strength of nature may keepe the precept of the lawe, *quo ad substantiam operis*, in respect of the substance of the worke, but not, *quo ad intentionem precipientis*, according to the

the intention of the lawgiuer: But it is euident out of the Scripture, that, no not the regenerate (much lesse naturall men) are able to keepe the commandements of God perfectly, as S. Paul sheweth by his owne example, Rom. 7. And if it were as the Pelagians held, that the law were sufficient to saluation, then Christ died in vaine.

Controv. 28. *Of the assurance of saluation.*

v. 21. *Grace might raighe by righteousnesse vnto eternall life, &c.* Hence it is euident, that life is a consequent of righteoufnesse, as death is of sinne, and that the faithfull are as sure to obaine life, if they haue righteoufnesse, as Adam and Adams children were sure to die after they haue sinned. So Chrysostome vpon this place collecteth well, *Noli itaq; cum iustitiam habes, de vita dubitare, vitam enim excellit iustitia, mater quippe illius est*, doe not therefore doubt of life and saluation, if thou haue iustice: for iustice excelleth life, being the mother thereof. This is contrary to the erroneous and vncomfortable doctrine of the moderne Papists; that it is presumption for any man to be assured of his saluation. See further hereof elsewhere, *Synops. Centur. 4. err. 25.*

Controv. 29. *Of the diuerse kinds of grace, against the Romanists.*

v. 21. *So might grace also raighe, &c.* The Popish Schoolemen haue certaine distinctions of grace, which either are not at all to be admitted, or else they must be first qualified, before they can be receiued.

1. Of the first kind is that distinction of grace, that there is *gratia gratis data*, *gratia gratum faciens*, grace freely giuen, and grace that maketh vs acceptable vnto God: two exceptions may be taken hereunto: 1. There is no grace, but is freely giuen, otherwise it were not of grace, that is, of fauour: but they in making one kind of grace onely, that is freely giuen, they insinuate, that there are other graces, which are not freely giuen. 2. The grace which maketh vs acceptable to God, they hold to be a grace or habite infused, for the which wee are accepted: wherein they erre, in ascribing that to a created or infused grace, which is onely the worke of the free grace and fauour of God toward vs: this word (*grace*) is either taken actiuelly for the loue, grace, and fauour of God; or passiuely, for those seuerall gifts and graces, which are wrought in vs by the fauour of God: the first grace is as the cause, the other graces are the effects: the first is without vs, the other within vs: the first is the originall grace in God, the other are created graces. Now we hold that we are made acceptable vnto God, onely by the first grace of God towards vs, which is grounded in Christ, the Romanists ascribe our acceptance with God to the other. See further hereof, *Synops. Centur. 4. err. 27.*

2. Of the other sort is the distinction of grace, *operans*, & *cooperans*, working, and working together: as the working grace is that, which alone changeth the will, and maketh it willing; the grace working together, is that wherewith the will of man worketh for the effecting of that which it willeth. This distinction must be qualified: for to make the will of man a ioynt worker with grace, is against the Apostle, who saith, that it is God which worketh in vs both the will and the deed, Philip. 2. 13. But thus it may be admitted, that mans will beeing once mooued and regenerate by grace, is not idle, but then worketh with grace, not of it owne strength, but as it is still mooued and stirred by grace. See further hereof, *Synops. Centur. 4. err. 30.*

3. Of this sort, is that distinction of grace, *præueniens*, & *subsequens*, grace preuenting and going before, and following grace: which are not indeed two diuerse or seuerall graces, but diuerse effects of one and the same grace: Gods grace preuenteth mans will, and changeth it, of vnwilling, making it willing, and then it followeth, to make the will of man fruitfull and effectually; and this we acknowledge: but the grace subsequent or following, is not merited or procured by the well vsing of the first preuenting grace, in which sense this distinction is to be reiected.

6. Morall obseruations.

Obseru. 1. *To follow the workes of the flesh is enmitie against God.*

v. 10. *When we were yet enemies, &c.* They which delight in such workes as God hateth, are enemies to God: whereupon Origen giueth this note, *quando reconciliatus est qui causam inimici secum gerit, &c.* how can he be said to be reconciled to God, which yet retaineth the

cause of enmitie, &c. he then which continueth in such workes as are hatefull vnto God, cannot be said to be reconciled by the blood of Christ: as the Apostle further sheweth, *That no vnrighteous person shall inherite the kingdome of God, 1. Cor. 6.9.*

Obseru. 2. *Of the reconciling of enemies.*

v. 10. *When we were enemies, we were reconciled, &c.* As God did reconcile vs to himselfe, beeing yet his enemies, so we are taught herein to be like vnto our heauenly Father, to bee willing to be reconciled, and to be at atonement with our enemies: as Abraham made a league with Abimelech, and as Iacob did the like with Laban, who pursued him to haue wrought him some mischeife.

Obseru. 3. *Wherein we ought to reioyce.*

v. 11. *We reioyce in God through our Lord Iesus, &c.* The Apostle here sheweth wherein the ioy of a Christian consisteth, that whereas the world reioyceth some in riches, some in honour, some in pleasure, some in their strength, humane wisdom, and the like, the Christian man is taught to reioyce in his redemption and saluation in Christ: as our Blessed Sauour would haue his Apostles to reioyce, because their names were written in heauen, Luk. 10.20.

Obseru. 4. *Of the two Kingdomes of grace and sinne, life and death.*

v. 17. *If by one offence death reigned, &c.* The Apostle here pointeth out two Kingdomes, the one of sinne and death, the other of righteousness and life: there are none in the world, but belong vnto one of these Kingdomes: therefore it must be our great care, to examine our selues, vnto which Kingdome we are subiects: by nature all are vnder the kingdome of darkenesse, and from thence we cannot be deliuered, but by Christ: as the Apostle saith, Coloss. 1. 13. *Who hath deliuered vs from the Prince of darkenesse, and hath translated vs to the kingdome of his deare Sonne,* we must therefore examine our selues whether we haue faith in Christ, 2. Cor. 13.5.

Obseru. 5. *Why the Lord suffereth his sometime to fall, and to be plunged in sinne.*

v. 20. *Where sinne abounded, there grace abounded much more, &c.* God then sometime seemeth to leaue his children to themselves, that they afterward beeing recovered and restored by grace, may haue more experience of the goodnesse and mercie of God, and of the excellencie of grace: as Dauid after his fall, repenting of his sinne, celebrateth the multitude of Gods mercies, Psalm. 51. 1. and Peter after he was conuerted was bid to strengthen his brethren, Luk. 22. 32. as then beeing more able to comfort others by the experience of Gods mercy, which he had himselfe receiued.

Obseru. 6. *None ought to despaire of forgiveness of sinne.*

v. 20. *Grace abounded much more.* Grace is more predominant then sinne, and the Apostle in the comparison set forth betweene Christ and Adam, sheweth before, that grace in Christ is more able to saue vs, then sinne was in Adam to condemne vs: let no man then despaire of mercie, and say with Cain, his sinne is greater then can be forgiven: but rather with S. Paul, *Iesus Christ came into the world to saue sinners, of whom I am cheife, 1. Tim. 1. 15.*

CHAP. VI.

1. *The text with the diuerse readings.*

WHat shall we say then? shall we continue in sinne, that grace may abound? (*or be increased, Be.*)

2 God forbid: (*let it not be, Gr.*) wee that are dead to sinne, how yet shall we liue therein?

3 Knowe ye not (*brethren, L. addit.*) that as many of vs, as haue been baptized (*all wee which haue been baptized, B.G. but the word is doot, not wáytes,*) into Iesus Christ, haue been baptized into his death?

4 We are buried together with him by baptisme into his death, that like as Christ was raised (*did rise up, S. L. but the word is $\eta \gamma \epsilon \rho \eta \nu$, was raised up,*) to the glorie *Be. S. G. (by the glorie, L. B. U. but $\delta \iota \alpha$, by, is here taken for $\eta \iota \varsigma$, in)* of the father, so wee also should walke

walke in newnesse of life.

5 For if we be graft together (*with him, G. Be. ad.*) by the similitude of his death, *Be. S. B. (rather then to the similitude. G. L. for we are graft into Christ, not into the similitude)* so shall we be (*by the similitude, which must be supplied out of the former clause: some insert (be partakers. B. V. but the other word (graft) is better understood of his resurrection.) to the similitude of his resurrection.*

6 Knowing this, that our olde man is crucified with him, that the bodie of sinne might be destroyed (*or abolished. S. V.*) that henceforth we should not serue sinne.

7 For he that is dead, is iustified *L. V. S. B. (freed, G. S. Be. but the word, δικαιωσαι properly signifieth, is iustified)* from sinne.

8 Wherefore if we be dead with Christ, we beleue, that we shall also liue with him.

9 Knowing, that Christ beeing raised, (*not, rising. S. L. see ver. 4.*) from the dead, dieth no more: death hath no more dominion ouer him.

10 For in that he died, he died once to sinne: but in that he liueth, he liueth vnto God.

11 Likewise thinke yee also, that yee are dead to sinne, but are alieue to God in Iesus Christ our Lord.

12 Let not sinne therefore raigne in your mortall bodie, that yee should obey it in the lusts thereof, (*obey the lusts thereof. S. L. but here the word (ὑπακούω, it,) is omitted.*)

13 Neither yeeld your members as weapons of vnrighteousnesse vnto sinne: but yeelde (*give. G. B. exhibite. L. apply. V. S. παραστήσατε.*) your selues vnto God, as alieue vnto God from the dead, and yeeld your members, as weapons of righteousness vnto God.

14 For sinne shall not haue dominion: (*let it not raigne. S. but the word is in the future tense*) for ye are not vnder the law, but vnder grace.

15 What then? shall we sinne, because we are not vnder the lawe, but vnder grace? God forbid: (*let it not be. Gr. as v. 1.*)

16 Knowe ye not, that to whom ye yeeld your selues as seruants to obey, his seruants ye are, to whom ye obey, whether it be of sinne vnto death, or of obedience (*of the hearing of the eare. S.*) vnto righteousness?

17 But God be thanked, that ye haue beene the seruants of sinne; but yee haue obeyed from the heart, that forme of doctrine whereunto ye were deliuered.

18 Becing then made free from sinne, yee are become the seruants of righteousness.

19 I speake after the manner of men, (*I speake ἀνθρώπων, some humane thing. Gr. L. V.*) because of the infirmities of your flesh: for as ye haue yeelded your members seruants (*to serue. L. to the seruice. S. but the word is δούλα. seruants.*) to vncleanenes and iniquitie, to commit iniquitie, so now yeeld your members seruants to righteousness and holines: (*unto sanctification. L. V. S.*)

20 For when ye were the seruants of sinne, ye were free vnto righteousness. (*from righteousness. G. B. that is the meaning, but the word in the originall, is put in the datine.*)

21 What fruit had ye then in those things, whereof ye are now ashamed? for the end of those things is death.

22 But now beeing freed from sinne, and made the seruants of God, ye haue your fruit vnto holines (*in holines. G. holy fruits. S.*) and the end everlasting life.

23 For the stipend (*stipends. Gr. wages. G. reward. B.*) of sinne is death, but the gift of God (*the grace of God. L. the word is χάρισμα, a grace, a gift,*) is eternall life, through Iesus Christ our Lord.

2. The Argument, methode, and parts.

In this Chapter the Apostle sheweth the necessarie coniunction betweene iustification, and holines, and newnes of life: and there are two parts thereof: in the first, to v. 12. he layeth downe the doctrine: then he exhorteth, v. 12. to the end.

In the doctrine he prooueth the necessitie: 1. of mortification, and dying to sinne, propounded, v. 1. 2. from the efficacie of baptisme, which signifieth that we are dead and buried with Christ, v. 3. 4. and from the ende of Christs crucifying, v. 6. 2. of sanctification, propounded, ver. 8. prooued, from the mysterie of baptisme, ver. 4. 5. from the vertue of

Christs

Christs resurrection, who is risen, and dieth no more, ver. 9. 10. and then he concludeth, ver. 11.

1. The exhortation followeth, which hath two parts; 1. One *dehorting* from sinne, which is propounded and explained, v. 12. 13. then amplified by three arguments. 1. from their present state and condition being vnder grace, v. 14. with the preuenting of an obiection, v. 15. 2. from the inconueniencie of the seruice of sinne, which is vnto death, set forth by the contrary, v. 16. 3. from the efficacie of the doctrine which they obeyed, ver. 17. 2. The other part stirreth vp to newnesse of life, propounded, v. 18. amplified, 1. *à pari*, v. 19. 20. 21. when they serued sinne, they were free from righteousness: so being freed from sinne, they must be the seruants of righteousness: *ab effectis*, from the effects of sinne, shame and death, v. 21. which are amplified by the contrary effects of sanctification, holinesse, ver. 22. and eternall life, set forth by the contrarie, and the diuerse manner: sinne deserueth death as the iust stipend; but life eternall is not deserued, it is Gods free gift, v. 23.

3. The questions and doubts discussed.

Quest. 1. Of the meaning of these words, *shall we continue in sinne?* v. 1.

1. The Apostle preuenteth here an obiection, which might be occasioned by the former words in the end of the fist chapter: where the Apostle said, *where sinne abounded, grace abounded much more*: by occasion of which words, the Apostle might feare, least two sorts of men might take aduantage: the false teachers, which did continually picke quarrells with the Apostles doctrine, as some affirmed, that he said we might doe euill, that good might come thereof, c. 3. 8. hee might feare also, least the weake might receiue encouragement hereby to nourish their infirmities still.

2. But either of these so inferring, did misconstrue the Apostles words: and in this kinde of reasoning, there are three Paralogismes or fallacies committed. 1. They take *non causam pro causa*, that which is not the cause for the cause: for the abounding of sinne, is not the cause of the abounding of grace: *Augustine* saith, *non peccantis merito, sed gratia supervenientis auxilio, &c.* where sinne abounded, grace abounded more, not by the merit of the sinne, but by the meanes of helpe by grace, &c. the Apostles speach is to be vnderstood *occasionaliter*, by way of occasion, and they take it *causaliter*, by way of a cause, *Hugo*: sinne in it owne nature is no more the cause of grace, then the disease is of medicine, *Mart. qui laudat beneficium medicine non prodesse dicit morbos, &c.* he that praiseth the benefit of Pnyscike, doth not commend the disease, *Augustin.* so then mans vnrighteousnes doth not in it selfe set forth the iustice of God, but *ex accidente*, by an accident, *Pareus. prouenit ex bonitate Dei, qui bona elicit ex malis*, it commeth of the goodnesse of God who decreeth good out of euill, *Lyran*: 2. The second fallacie is, in that they thus obiecting, make the Apostles words more generall, then he meant or intended them: for the abounding of sinne is not the occasion of the abounding of grace in all, but onely in those which acknowledge and confesse their sinnes, *Martyr.* as it is euident, *in damnatione malorum*, in the condemnation of the wicked, *Lyran.* there Gods iustice rather, then his grace and mercy sheweth it selfe. 3. A third fallacie is, they apply that to the time to come, which the Apostle onely vitered of time past: the abounding of sinne in men before their conuersion & repentance, setteth forth the abundance of the grace and mercie of God, in the forgiuenes of their sinnes past; but not so, if sinne abounded after their conuersion and calling, *Mart.*

3. The Apostle propoundeth this obiection in the person of the aduersarie by way of interrogation, thereby expressing both *affectum indignantis*, the affection of one angrie and displeased, that his doctrine should be thus peruerterd; and he sheweth also *securitatem conscientie*, the securitie of his conscience, that he was free from any such thought.

4. By sinne, neither doth the Apostle vnderstand the author of sinne, namely, the deuill, as *Origen*, for then one should be said improperly to remaine in sinne, that is, in the deuill. 2. Neither yet is it taken, for *fomes peccati*, the matter or occasion of sinne, as *Pererius*: which is the appetite or desire, that stirreth vp to sinne: *Tolet* misliketh this, because sinne must be taken here in the same sense, as it was vsed before, in the ende of the former chapter, where it is taken for sinne it selfe: and *Pet. Martyr* addeth this reason, because *insultum peccati*, the assaults of sinne remaine still in the regenerate. 3. But sinne is here taken for the corruption and deprauation of our nature: in the former chapter thereby was specially signified,

nified, *reatus*, the guilt of originall sinne deriued from Adam, *Beza*. for there are two things in sinne, the guilt deriued from Adam, and the corruption of our nature which is the effect thereof, *Pareus*.

Quest. 2. What it is, to die vnto sinne, v. 2.

1. The Apostle answereth the former obiection negatiuely, denying the consequent: that it followeth not, that because where sinne abounded, grace abounded more, that therefore we should sinne, that grace may more abound: and of this his answer the Apostle in this chapter giueth two reasons, the one from the contraries, that seeing wee are dead vnto sinne, we cannot still liue vnto it: the other from the condition and proprietie of seruants, who must be wholly addicted to their seruice, whose seruants they are: then seeing wee are the seruants of Christ, we must no longer serue sinne, v. 16. to the end of the chapter.

2. They are said to be dead vnto sinne, that obey not the lusts thereof, that are as dead men, not to be moued vnto sinne, nor to doe the workes thereof: but this death of sinne is *inchoata*, onely begunne in this life: it shall not be perfected, till all corruption and mortalitie be taken away.

3. There is great difference betweene these two phrases, to die vnto sinne, which the Apostle vseth here, and to be dead in sinne, Ephes. 2. 1. the first is taken actiuely, for the mortifying of sinne, the other passiuely, to be mortified in, or by sinne: and in this phrase the preposition *in*, must be supplied, as Coloss. 2. 13. in the Latine tongue, *mori peccato*, to die to sinne, is put in the dative; but *mori peccato*, in the ablatiue, signifieth to die with, or by sinne, *Tolet*. And in this latter sense, they are said to be dead absolutely without any other addition, as v. 13. of this chapter, and in other places, *Beza*.

4. *Chrysostome* here giueth this note, that whereas sometime the Apostle saith, *Sinne is dead*, here he saith, we are dead to sinne, *quoniam auditorem excitare studet, in illum transfert mortem*, because he could quicken the desire of the hearer, he transferreth death to him, that he being dead in sinne should abstaine therefrom.

Quest. 3. What it is, to be baptized into Iesus Christ, v. 3.

1. *Origen* thinketh, that this is so said, to make a difference betweene the baptisme of Christ, wherewith we are baptized, and the baptisme of Iohn, which is not of Christ, but of the law. But seeing Iohn baptized in his name, that was to come, how was it not of Christ? and if Iohns baptisme were of the lawe, then Christ should haue beene baptized with an other kind of baptisme, then his members, which is not to be admitted.

2. Some thinke, as *Ambrose* in this place, that the Apostles altered the forme of baptisme, which was at the first prescribed to be done in the name of the Father, Sonne, and holy Ghost: But it is not like, that the Apostles would change that prescript forme, which was appointed by Christ himselfe: the Apostle maketh mention of Christ, (though he intend the whole Trinitie) because as *Origen* saith, whom *Haymo* followeth, it was not conuenient that the Apostle speaking of death, *ut nominaret vel patrem vel spiritum, &c.* should name either the Father or the holy Ghost, because the Sonne of God onely died for vs, &c. or rather mention is made onely of Christ, because baptisme was of his institution, and the benefits represented in baptisme, were procured and purchased by Christ.

3. Some giue this sense, to be baptized into Christ, is to be baptized with that baptisme which hath the vertue and efficacie from Christ, *ex Tolet*. *Chrysostome* vnderstandeth according to the similitude and example of Christ: for that which the crosse and the graue, were to Christ, *baptismus est factus nobis*, baptisme is become to vs.

4. *Erasmus*, thus we are baptized into Christ, that is, *in corpus eius mysticum*, into his mysticall bodie, &c. but the Apostle speaketh of Christ himselfe: though it bee true, that they which are graft into Christ, are also members of his mysticall body.

5. The vulgar Latine readeth *in Christo*, to be baptized in Christ, not *into Christ*, that is, *in fide Christi*, in the faith of Christ, *Lyran*. or *in institutione eius*, by his institution, *gloss. interlin.* some also which follow the Greeke text, and read, *into Christ*, doe thus interpret, *in nomine Christi*, in the name of Christ, *Mart. Pareus, Faius*. But it is one thing to bee baptized *in Christ*, an other *into Christ*.

6. Wherefore by this phrase better is signified, that we are by baptisme incorporated into Christ, *in Christo coalescentes*, we growe vp together with Christ, *Beza*, *Geneuens. indiuimus Christum*, we put on Christ, *Caluin. inserimur Christo*, we are graft into Christ, *Tolet. &c. implan-*

implantaremur, that by baptisme we should be planted in Christ: *Osiander*: which phrase the Apostle vseth afterward, v. 5. *If we be grafted with him, &c.*

Quest. 4. *Of the diuerse significations of the word baptisme, and to be baptized.*

1. *Haymo* here maketh 4. kinds of baptisme. 1. one with water only, such was the baptisme of Iohn, that gaue not remission of sinnes. 2. the baptisme of the spirit, such was the baptisme of the Apostles in the day of Pentecost. 3. the baptisme both with the spirit and water, such as is now in vse in the Church. 4. the baptisme of blood, such as the Martyrs are baptized with. But, 1. it is vnttrue that Iohn onely baptized with water, not with the spirit: for he baptized for the remission of sinnes, and when Christ was baptized, the spirit descended in the likenesse of a doue: 2. the other two baptismes of the spirit, and the baptisme of blood, are not properly baptismes, but onely in a metaphoricall speach.

2. This word baptisme is taken two wayes, either properly for the washing with water in the Sacrament, or figuratiuely, as either for the receiuing of the gifts of the spirit: as Acts. 1. 5. our Sauour promisseth, that his Apostles should be baptized with the holy Ghost: or as for the doctrine, which accompanied Iohns Baptisme: as Act. 18. 25. *Apollos* is said to haue knowne nothing but Iohns baptisme, that is his doctrine: *Beza*. Act. 19. 5.

3. And as baptisme is diuersly taken, so there are diuerse things in baptisme to be considered: three visible and three inuisible, the three visible, the Minister that baptizeth, the party that is baptized, and the water: the three inuisible are, the soule of the party baptized, which is cleansed, and faith in those that are of yeares, and the holy Ghost, which worketh the remission of sinnes: *Haymo*.

Quest. 5. *What it is to be baptized into the death of Christ, v. 3.*

The Apostle vseth to this purpose three phrases: to be baptized into the death of Christ, to be buried by baptisme into his death, v. 4. and to be graft into the similitude of his death, v. 5. all these shall be handled together.

1. *Cyrillus* thinketh it is said the *similitude of his death*, because Christ rose againe from death, and so it was rather an image, and shadowe of death, then a death in deed: but thus he should confound these two which the Apostle ioyneth together, the similitude of his death, and of his resurrection.

2. *Origen* noteth certaine heretikes, who gathered hereupon, that Christ died not indeed, but onely had a certaine similitude of death: *visus est magis mori, quam vere mortuus est*, he seemed rather to die, then indeed died. But if it were so, then as *Origen* inferreth, *nec vera erat resurrectio*, neither was Christs resurrection in truth: *nec vere saluati sumus*, neither should we be truly saued.

3. Therefore *Origen* giueth this sense: it is called the similitude of death, because Christ so died vnto sinne, that yet there was no sinne found in him: which cannot agree vnto vs; for to be without sinne, *solius Christi est*, it onely belongeth to Christ. But this is not the Apostles meaning: for he said before, we were baptized into the death of Christ, which is the same, as to be graft into the similitude of his death.

4. *Origen* also hath an other exposition: that Christ is *exemplum nobis ad imitationem propositum*, an example set before vs to imitate: but this is dangerous, because of the error of the Pelagians, who thinke that our conformitie with Christ, ariseth of our imitation of him: as they held that original sinne is nothing else but a corrupt imitation of Adam: whereas indeed, on the contrarie, our imitating of Christ proceedeth of our conformitie with him: and the word is not *ὁμοίωσις*, similitude or likeness, but *ὁμοιωμάτι*, which is more then a bare likeness, it sheweth a conformitie vnto Christ, *Beza*.

5. *Basil. lib. de baptis.* vnderstandeth it of baptisme, which he saith is a similitude of the crosse and passion of Christ: but the Apostle rather sheweth the effects and fruites of baptisme: and baptisme representeth all the parts of regeneration, both dying, and beeing buried vnto sinne, and rising vnto newnesse of life, it is not a representation of his death onely.

6. *Chrysostome* thus vnderstandeth the similitude of his death: because Christs death, was *carus*, of his flesh, our death is *peccati*, of sinne: so also *Haymo* following *Chrysostome*, in *hoc est similitudo, quod ille mortuus est corpore, nos vitis*, herein is the similitude, he died in bodie, and wee to our sinne. But here is more then a similitude onely vnto the death of Christ:

Christ: we receiue vertue and efficacie from his death to die vnto sinne.

7. Some apply it vnto the manner of baptisme, as *Ambrose*, *cum mergeris, mortis suscipis & sepultura similitudinem*, when thou art drenched in the water, then thou hast a certaine similitude of the death and resurrection of Christ, *lib. 2. de Sacram. c. 7.* so *Chrysostome*, *nos quidem aqua, ille tellure*, we are buried in the water, he in the earth, &c. so also *Lyranus*, *baptizatus mergitur in aqua*, he that is baptised, is drenched in the water: so also *Gorrhan*, *tertia immersio representat triduum mortis*, the thrise dipping in the water representeth the three dayes of Christs death: and the lifting vp out of the water, his resurrection: But if this were the meaning, then of necessitie this ceremonie should be vsed in baptisme; to goe into, or to be drenched in the water.

8. Wherefore to be baptized into Christs death, and to be buried into his death, and to be graft into the similitude of his death, are applications in particular of that, which the Apostle said before in generall, that we are baptized into Christ: for in baptisme all the fruits of Christs death, buriall, and resurrection, are sealed vnto vs: first, on Gods behalfe the benefits procured by Christs death, sepulture, and resurrection, are offered vnto vs in baptisme, which is the Sacrament of faith, whereby we are graft into Christ: and we in baptisme doe for our parts professe to renounce the deuill, the world, and the flesh, *Pareus*. Our sinnes then are two waies mortified and buried; first, by the remission and not imputing of our sinnes, purchased by the death of Christ, which is our iustification; then by our daily dying and beeing buried vnto sinne, which is our sanctification, *Melancthon*: and both these are represented in baptisme, and communicated vnto vs by faith in Christ: by the vertue of whose death we die vnto sinne, and by the power of his resurrection, we rise vp to newnes of life; like as the branches receiue iuyce and sappe from the tree. And though the death of Christ, were in respect of the nature that died, corporall; yet in respect of the person which died, beeing God and man, the effects were spirituall; in causing vs to die vnto sinne, and to rise vp to newnesse of life, *Gorrhan*.

Quest. 7. Of the meaning of this phrase, *to be graft, &c.*

1. *Chrysostome* thus applyeth this similitude: as the bodie of Christ beeing in the earth, *fructum edidit orbis salutem, &c.* brought forth fruit saluation of the world: so ours beeing buried in baptisme, *fructum attulit, iustitiam*, bringeth forth fruit, namely, righteousness: but in this application, here onely is shewed a likenes betweene Christ and vs; the efficacie is not mentioned, which we receiue from Christ.

2. *Haymo* thus expoundeth it, Christ as a tree, *pascit & umbram prestat*, both feedeth and giueth shadow: he feedeth the angels, *contemplatione*, by contemplation of him; *homines cognitione*, men he feedeth by the knowledge of him: but here no reason is shewed, why we are said to be graft into Christ.

3. *Origen* thus vrgeth the similitude, *omnis planta post hyemis mortem, resurrectionem veris expectat*, euery plant after the death, as it were, of winter, expecteth the resurrection, as it were, of the spring: so Christs death was as the winter, and his resurrection as the spring; and this world is vnto vs as winter, but the spring shall be in the resurrection.

4. *Oecumenius* vseth this allusion: like as the plant, that which is set into the ground, *quandam mortificationem sustinet, &c.* vndergoeth a kind of mortifying, and then sprouteth out againe: so Christ as a plant was laid in the earth, but rose againe: and wee also beeing as plants buried in water in baptisme, doe come forth to bring forth fruit. But in these two explanations, as in the first, the reason is not shewed, why we are said to be graft into Christ; but onely the similitude explained, how he is said to be graft, and we also.

5. *Erasmus*, because the word is *συνυμτοι*, planted together, referreth it to the planting of the Iewes and Gentiles together into one bodie: But *Tolet* well obserueth, *annot. 5.* that the Apostle speaketh of our planting into Christ, not of one into an other.

6. The meaning then of this phrase is this: that Christ is the vine, and we the branches, as our Saviour sheweth, *Ioh. 15.* and so we are by faith, whereof baptisme is the Sacrament and seale, planted and graft into Christ, and doe receiue of his grace and spirit, as the branches receiue the iuyce of the tree: and as the tree and branches die together and growe together; so Christs death causeth vs to die to sinne, and his resurrection maketh vs to rise vnto newnesse of life, *Pareus*: But as similitudes must not bee vrged in euerie point, so must not this: for betweene the naturall grafting of plants,

and our supernaturall and spirituall planting into Christ, there is great difference: for in the one, the stocke for the most part is the worst, but the science or plant is of a better kind, and correcteth the euilnes of the stocke: but here it is farre otherwise, for we are of our selues wild plants, and the stocke into the which we are planted, is good, and full of sappe, *Martyr.*

Quest. 8. *What resurrection the Apostle speaketh of, v. 5.*

1. There is some difference in the reading of the words: *Chrysostome*, who thinketh that the Apostle speaketh here, *de futura resurrectione*, of the resurrection to come, will not haue the word *ὁμοιωματι*, similitude, supplied, *non subiunxit, & similitudini resurrectionis*, the Apostle added not, and to the similitude of the resurrection: But then the Greeke construction cannot hang together: for of the resurrection, beeing in the genitiue case, *ἀναστάσεως*, cannot agree with *σύνυμπος*, graft in, which before is ioyned with a datiu, *ὁμοιωματι*, to the similitude: *Haymo* will haue it put in the datiu, to the resurrection: but in the originall it is in the genitiue: Therefore the word *similitude*, must be supplied: that as he said before, we are graft into the similitude of his death; so we shall be to the similitude of his resurrection: and so *Origen* also readeth.

2. Concerning the meaning of these words, *Chrysostome*, *Origen*, *Tertullian*, *Haymo* with others, vnderstand them of the second resurrection: and they vrgē this reason, because the Apostle putteth the word in the future, *erimus, we shall be*, *Chrysostome*: and whereas elswhere the Apostle speaketh in the time past, *hath raised vs up together*, *Ephes. 2. 5.* but here in the future: *Origen* thereupon inferreth, that there are two resurrections, one of the minde in this life, the other of the bodie in the next: But this is no argument, taken from the time: for the Apostle speaketh in the future tense, because our renouation is not perfect in this life, but we must daily rise from the dead workes of sinne to the newenes of life, *Beza*.

3. The Apostle then here specially intendeth the first resurrection vnto newnesse of life: as he said before, *as Christ was raised vp from the dead, by the glorie of the father*, (not, to the glorie of the father, as *Beza*, and the Syrian interpreter, for the preposition is *διὰ*, per, through: yet it signifieth that Christ beeing raised vp by the glorious power of the Godhead, for he hath one power with his father, was raised vp to liue in glorie, as the Apostle saith afterward, *v. 10. he liueth vnto God*,) so we should walke in newnesse of life.

4. Yet from hence also we haue an assurance of the resurrection of our bodies, *Caluin*. that by Christs resurrection, we now are raised vp to the life of righteousness, and afterward to the life of glorie: as the Apostle ioyneth them both together, *Coloss. 2. 3. for yee are dead, and your life is hid with Christ in God: when Christ which is our life shall appeare, then shall yee also appeare with him in glorie.* *Mart.*

Quest. 9. *What is vnderstood by the old man, v. 6.*

1. The old man, some take for the bodie, the new for the soule, as *Haymo* alleadgeth out of *Augustine*: but euen the prauitie of the affections and minde, are part of this old man, and therefore the Apostle saith, *Ephes. 4. 23. be renewed in the spirit of your minde.*

2. Neither is the olde man here taken for mans nature, but the corruption thereof, as *Theodoret*, *veterem hominem non naturam appellat, sed prauam mentem*, the old man he calleth not our nature, but the depraued minde: and in that he saith our old man, he distinguisheth the old man from our selues: then we our selues are not this old man, but it is *aliquid nostrum*, something of ours, *Pareus*.

3. Now it is called the old man, in two respects: first as Adam the old man, is compared with the latter Adam, and from Adam is deriued originall sinne, which bringeth forth such euill fruits in vs, before we are regenerate: secondly, in respect of our selues, because our former conuersation is old, beeing compared with our renouation and regeneration, *Beza*. the first birth is according to the first Adam in sinne, our second and new birth is according to the latter Adam in holines and righteousness.

4. To this our state in the old man, belong these three things. 1. The guiltines of sinne. 2. The custome and continuance in sinne. 3. *Fomes peccati*, the occasion, procurement, enticing vnto sinne, which proceedeth from the sinne of our parents, *ex Thom.*

5. But whereas the *ordinar. gloss.* giueth this note: that whereas the oldnesse of our nature consisteth in two things, *in culpa & poena*, in the fault and punishment: *Christus sua simpla vetustate duplicem nostram consumpsit*, Christ by his single oldnes, that is, his death, hath

hath taken away both ours, &c. this can no way agree with the scope of the Apostle: for if the old man be of Adam, and we are made newe in Christ, then cannot the old man be said to be in Christ.

Quest. 10. What is meant by the bodie of sinne, v. 6. *that the bodie of sinne might be destroyed.*

1. *Hymo* propoundeth this interpretation among others: that as Christ is the head of the elect, and they with all their vertuous actions are his bodie; so the deuill is as the head of sinne, and the vngodly with all their finnes are his bodie: so that this bodie of sinne should haue relation vnto the deuill as the head: but this bodie of sinne the Apostle called before our old man, it hath relation to our selues, not vnto the deuill.

2. Some doe take this bodie for our flesh, in *qua peccatum haeret*, whereto sinne cleaueth, *Beza*, *Geneuvs*. and before them *Theodoret*: but this cannot agree with the phrase which the Apostle here vseth, *that the bodie of sinne may be destroyed*: for the bodie is not crucified or destroyed, but sinne, which dwelleth in the bodie.

3. *Origen* hath an other exposition: by the bodie of sinne we may vnderstand *proprium aliquod corpus*, the proper bodie of sinne: whereof these are the members, fornication, vncleanes, inordinate affection, with other particular finnes, as *S. Paul* calleth them, *Coloss. 3. 4.* and this sense followeth *Chrysostome*, this bodie of sinne he vnderstandeth to be *vniversam malitiam nostram*, the whole malice of our nature: so *Lyran.* *congeries peccatorum*, the companie of finnes is called the bodie of sinne: as there is a bodie also of vertues and good works, *Gorrhan.* as *Matth. 6. 22.* *If thine eye be single, the whole bodie shall be light, if it bee wicked, the whole bodie shall be darke.*

4. And this multitude and companie of finnes is so called for diuerse reasons: 1. Because as the bodie hath diuerse members, so our inborne concupiscence brancheth forth into diuerse finnes, *Mart. 2. Propter robur & tyrannidem*, because of the strength and tyrannie which it exerciseth in the children of disobedience, *Faius.* 3. *Quod ab eo facile homines diuelli non possunt*, because men cannot easily be plucked from their finnes, no more then from their bodie, *Photius.* 4. Because men are addicted to their finnes, and loue it as themselves, *Photius, ibid.* 5. But in this place, the Apostle vseth this phrase, *the bodie of sinne*, because he had spoken of crucifying before: bodies vse to be crucified, *Pareus.* and we are as *συστοιαι*, as it were incorporated with Christ, which word the Apostle vseth, *Ephes. 3. 6.* and we were crucified in his bodie vpon the crosse together with him.

5. But here we must take heede of the error of *Flacius Illyricus*, who did hold that originall sinne was a substance, and not an accident onely, because it is called here a bodie, and the old man: But this is a metaphoricall speach, it is called a bodie by a certaine similitude, as it is shewed before: and the Apostle calleth it afterward, verse 12. sinne in the mortall bodie, it is therefore a kinde of spirituall bodie in these our mortall bodies.

6. But in that the Apostle addeth, *that we should not serue sinne*, he sheweth that the regenerate, are not quite freed from sinne, but sinne doth not raigne in them, neither are they seruants any longer vnto it: so we must make a difference betweene these two, *peccare*, and *peccato seruire*, to sinne, and to serue sinne: the regenerate doe sinne, while they are in the flesh, but they doe no longer serue sinne, *Bucer.*

Quest. 11. How the dead are said to be freed from sinne, v. 7.

1. Some do vnderstand this of the spirituall death in baptisme before spoken of, *Lyran. Osand. P. Martyr* thinketh that the Apostle speaketh of mortification, which is the effect of iustification, not *de morte natura*, of the death of nature: But then this had beene a repetition of that, which he said before, verse, 6. whereas it containeth rather a reason thereof.

2. Some vnderstanding this to be spoken of the naturall death of the bodie, from whence the Apostle taketh his similitude, by beeing freed or iustified from sinne, doe meane, *purgatum esse à peccatis*, to be purged from sinne, *Basil. lib. de baptis.* But this cannot be, that all the dead should be purged from their sinne, though they cease from the actions thereof.

3. This better is interpreted of the naturall death, that they which are dead doe thenceforth cease from the actions of sinne: and so *Chrysostome* vnderstandeth here the word, *iustificatus, liber est à peccatis*, is free from sinne; that is, the actions of sinne cease, *Caluin.* like

as a seruant, when he dieth is free from the seruice of his master, as Iob. 2. 19. so he which is dead is free from the dominion of sinnes past: then the theefe ceaseth to steale, the adulterer to commit adulterie: the word then, *δεδικαιώται*, is iustified, is the same with *ἡλευθέρηται*, is freed, which word the Apostle useth, v. 18. and it is a synecdoche, when one kind is taken for the whole: to be iustified and absolved in iudgement, is one kind of freedome, and it is taken here for the generall to be set free; as a theefe dying is set free by death, as if he had beene iustified and absolved in iudgement, *Piscator*.

4. But hence it followeth not, that the dead doe not sinne afterward: they are free from the sinnes committed in the bodie, yet the wicked euen after death beeing tormented in hell doe not cease to sinne, beeing full of despaire, blasphemie, impenitencie: and therefore their sinnes not ceasing, their punishments cannot determine. Let this be obserued against the opinion of the *Origenists*, who inferre that because when men are dead there is an ende of their sinne, that at the length there shall be an ende of their punishment, and God shall haue mercie vpon them.

Quest. 12. What life the Apostle speaketh of, v. 8. *We beleene that we shall also line with him.*

1. Some vnderstand it of life euerlasting, in *caelo post generalem resurrectionem*, in heauen after the generall resurrection, *Haymo*: so also *Origen*, *Chrysostome*, *Theodoret*: but it is euident, that the Apostle speaketh of the life of grace, v. 11. *ye are dead to sinne, but are alive to God, &c.*

2. Neither is it to be vnderstood onely *de vita gratia*, of the life of grace, as *Lyrar. Toler. annot. 8.* and *Basil* vnderstandeth it of the newenewell of life: *lib. de baptis.* for the Apostle thus expoundeth himselfe, 2. Tim. 2. 11. 12. *if we be dead with him, we shall also line with him*, that is, shall raigne with him, as the Apostle saith in the next verse following, *if we suffer, we shall also raigne with him.*

3. Wherefore the Apostle by liuing with Christ vnderstandeth generally both the life of grace present, and of glory afterward, *Mart.* and this life is distinguished into three degrees: 1. Our regeneration in rising vnto newnes of life. 2. Our perseuerance in continuing vnto the end. 3. The third degree is in euerlasting life after the resurrection, *Pareus*.

Quest. 13. *How death is said to haue had dominion ouer Christ, v. 9.*

In that the Apostle saith, v. 9. *Death hath no more dominion ouer him*, it is inferred that death had sometime dominion ouer him: 1. *Origen* to remooue this doubt, how death may be said to haue had dominion of Christ, vnderstandeth it of his going downe to hell, *ad locum ubi mors regnauit*, vnto the place where death raigned: but thus the doubt remaineth still, for Christ (whom he would haue descend to hell) went thither as a conquerour, hell had no dominion ouer him: therefore that cannot be the meaning. 2. And *Haymo* his interpretation is as harsh, who by death vnderstandeth the deuill, which had dominion by his ministers, as he entred into the heart of Iudas, *Christi permittente*, by the permission of Christ: it is harder to say that the deuill had dominion, then death ouer Christ. 3. *Origen* hath an other exposition, that Christ *dominatum pertulerit mortis, quia formam serui suscepit*, did beare the dominion of death, because he tooke vpon him the forme of a seruant; and vpon all such death hath dominion: but it was not necessarie that Christ should haue died though he had taken vpon him our nature, seeing he was without sinne, which causeth death.

4. Wherefore death is said to haue had dominion, *quia sponte, & volens se subiecit morti*, because he willingly submitted himselfe to death for our sinne, *Mart. Calvin.*

Quest. 14. *How Christ is said to haue died to sinne, v. 10.*

1. *Hilarie lib. 9. de Trinitat.* thus readeth, *that which died, died once to sinne*, and vnderstandeth it of Christs bodie, making the article *ἵ*, a relative of the neuter gender: so also *Larentius Valla*, and *Iacobus Stapulens.* but this would seeme to fauour the Nestorian heresie, that diuideth Christs person, to say that Christ died not, but his bodie died: and *ἵ*, may be taken for the coniunction *eti*, in that he died, as Galat. 2. 20. *in that now I line*: to this purpose *Erasmus*, *Beza.*

2. For the meaning *Hilarie* thus expoundeth, Christ died to sinne, *quia mortuus corpore*, because he died in the bodie, wherein was the similitude of sinne, *lib. 9. de Trinit.* so also *Augustine in Enchirid.*

3. *Haymo*

3. *Haymo* thus: *mortuus est semel peccato, id est, semper*, he died once to sinne, that is, alwaies because he neuer had sinne at all.

4. Some vnderstand sinne, as the cause, wherefore Christ died: that the sinnes of the world were the cause why Christ died: so *Ambrose*, he died for sinne, that is: for, or because of sinners, *serm. 18. in Psal. 18.*

5. But the better sense is, that Christ died to sinne, that is, *tollendo*, to take away sinne, so *Chrysostome*, *mortuus est ut illud tollerat*, he died for sinne to take it away: Christ died otherwise to sinne, then we doe, *ille expiando, nos omitando*, he to expiate and purge our sinnes, we to leaue it, *Pareus*.

Quest. 15. How Christ is said now to liue vnto God, ver. 10.

1. *Oecumenius* thus vnderstandeth: he liueth to God, *eo quod sit Deus*, because he is God, that is, by his diuine vertue. 2. *Pareus* thus, *ad gloriam Dei patris*, he liueth to the glorie of God his father, that by his life the Church should be glorified: but thus Christ liued in the daies of his flesh, both by the power of God, and to the glorie of his father: as our Blessed Sauour himselfe saith, *Ioh. 6. 57. As the liuing father hath sent me, so liue I by the father*. 3. Neither is Christ said so to liue vnto God, as we are said in the next verse, to be aline vnto God, that is, by the spirit of grace: for so Christ liued vnto God all the dayes of his flesh. 4. *Chrysostome* thus expoundeth it, *to liue to God, sine fine vivere*, is to liue without ende, that is, eternally, neuer any more to die. 5. But not onely the eternitie of Christs life is hereby expessed, but the glorie and maiestie also: as *Haymo* interpreteth: he liueth in *gloriam paternam maiestatis*, in the glorie of the maiestie of his father, as *Reuel. 18. And am aline, but was dead, and behold I am aline for euermore, &c.* 6. And by this phraze is expessed the indissoluble vniou, which Christ hath with God the father: the Apostle doth not hereby only signifie that he now liueth in eternall happines, *sed indiuulso Deo harere*, but is inseparably ioyned vnto God, *Martyr*.

Quest. 16. Of these words, v. 11. likewise thinke yee, &c.

1. Likewise thinke yee: 1. *Origen* saith the Apostle vseth this word, because this death, which he speaketh of, namely, dying to sinne, *in cogitatione consistit, non in effectu*, consisteth in the cogitation, not in any externall effect. 2. *Chrysostome* because that which he speaketh of *non potest ad oculum representari*, cannot be represented to the eye, but is apprehended by faith. 3. *Haymo* giueth this sense, they must *in memoriam reducere*, often bring to remembrance, and bethinke themselves that they are dead to sinne: as also *Tolet. annot. 15. and Fains*. 4. But the word *λογίζεσθε*, signifieth rather, *collect yee, gather yee*; it is the inference of the conclusion from the head to the members: that we are certainly dead by the commemoration of his death, so is the word vsed, c. 3. 28. *λογίζομεθα*, we conclude, *Beza, Pareus*.

2. Dead to sinne, but aline to God: Some doe interpret this of the life of the Saints in the resurrection, when they shall liue to God for euer, neuer to die any more: but the Apostle speaketh of the life of grace, as the next verse sheweth.

3. In Iesus Christ, &c. 1. *Origen* maketh this the sense, to liue in righteousness, holiness, peace, is to liue in Christ, because Christ is all these: and to the same purpose *Chrysostome*: he that hath obtained Christ, hath receiued euery vertue, and grace with him. 2. *Gorrhan* referreth it to the imitation of Christ: making the seuerall parts of Christs life an example of so many degrees of our spirituall life: to his conception answeareth, *propositum*, the purpose of newe life: to his natiuitie our regeneration, to his death our labour in dying to sinne, to his sepulture, *cessatio vitiorum*, the ceasing of sinne: to his resurrection answeareth *nona vita iustorum*, the newe life of the righteous: to his ascension, *processus virtutum*, our proceeding in vertue, to his sitting at the right hand of God, *gloria beatorum*, the glorie of the Blessed Saints. 3. But here is more signified, then a similitude or conformitie to, and an imitation to Christ: he the Apostle expresseth the author and efficient cause of our dying vnto sinne and liuing vnto God, namely, Christ Iesus, *Christo auxiliante*, Christ helping vs, *Oecumen. Christi opere*, by the worke of Christ, *gloss. interlin. per Christum mediatorem*, by Christ our Mediator, *Lyran.* as the Apostle saith, *Galat. 2. 20. I liue by faith in the Sonne of God, Bucer, Pareus*, with others.

Bb 3 Quest. 17.

Quest. 17. How sinne is said not to raigne, &c.
ver. 12.

1. Chrysostome and Theodoret's obseruation seemeth here to be somewhat curious, that the Apostle speaketh of the raigning, not of the tyrannizing of sinne: the difference betwene which two is this: the one is of necessitie, the other is voluntarie: he would not haue them willingly to submit themselves in obedience vnto sinne, although it doe play the tyrant in suggesting euill thoughts and desires; yet they should resist them, and not suffer sinne to haue a peaceable kingdome: to this purpose Theodoret: But this distinction is not necessarie: for the kingdome of sinne in man is a meere tyrannie: the kingdome properly in man is peculiar to the spirit: because sinne vsurpeth vpon them, that by right are an others subiects, euen Gods: and though the wicked doe obey sinne willingly, yet it is of necessity also, because it is not in their power to resist sinne.

2. Gregorie better obserueth vpon this place: that the Apostle saith not, let not sinne be, but let it not raigne, *quia non esse non potest*, it cannot but be in our members: but it may not raigne.

3. Pererius here confuteth Beza, for giuing this note vpon this place: the Apostle sheweth how farre we are dead to sinne, while wee are in this life, *ut reluctetur spiritus, non tamen vincat*, that the spirit alway resisteth but ouercommeth not, &c. whereupon he thus cauilleth, that if the spirit ouercome not the flesh, then is it ouercome of the flesh: But Beza his meaning onely is, that our sanctification is not perfect in this life, but that there remaineth some relique of sinne, which alwaies resisteth the spirit, is the Apostle sheweth in his owne example, c. 7. so the spirit ouercommeth in part, because sinne raigneth not in the regenerate, but there is not a perfect victorie in this life, because sinne hath a dwelling still and beeing in vs, in this mortall flesh, though the kingdome thereof be subdued.

Quest. 18. What the Apostle meaneth by mortall bodie, v. 12.

Let not sinne raigne in your mortall bodie, &c. 1. Chrysostome thinketh this is added by way of encouragement to signifie, *certamina in hac re temporaria esse*, that the strife and combat herein is but temporarie: so also Photinus, he sheweth, *quod temporaria sit contra peccatum lucta*, that the fight against sinne is but temporall, because the bodie is mortall, and for a time.

2. Origen hath two interpretations, first, the Apostle speaketh of the dead bodie, to shewe, that sinne neede not raigne in vs: for he that is dead is free from sinne: but the Apostle saith not, *in mortuo*, sed *mortali corpore*, in the dead, but in the mortall bodie: there is great difference betwene *ἀποθνήσκων*, dead, v. 7. and *θνήσκεις*, mortall, which is the word vsed here.

3. Further he saith, that the Apostle calleth his bodie mortall, *ad distinctionem alterius corporis*, *quod immortale est*, to distinguish it from that other bodie, which is immortall, when sinne shall haue no dominion or commaund at all ouer vs: this sense Tolet also followeth.

4. The ordinarie glosse further addeth: that here is a secret promise of immortalitie, *si non regnet peccatum*, if sinne raigne not, the bodie now mortall, shall be afterward immortall.

5. Theophylact thinketh that mention is made of the mortall bodie, to signifie that all the pleasures of the bodie are but momentanie, *minus sunt stabiles corporis voluptates*, and therefore they are not much to be desired: to the same purpose Bucer, *ne inuitamur rei fallacissimae*, that beeing admonished by our owne frailtie, we should not trust to so vncertaine and deceitfull a thing.

6. Theophylact noteth beside, that hereby the Apostle insinuateth, *mortalitatem hanc fuisse corpori à delicto inditam*, that this mortalitie was inflicted vpon the bodie by reason of sinne, and so we should by the meditation of death and mortalitie be terrified from sinne.

7. But as these notes and collections may safely be receiued, so this further may be added, that the Apostle maketh mention specially of the mortall bodie, because the partes and members thereof are the instruments of sinne: that although the minde and inward faculties be tempted, yet that we should resist, and not bring the euill motions and

sugge-

suggestions into execution: and this may appeare to bee the Apostles meaning, by the next words, v. 13. *Neither giue your members as weapons of unrighteousnesse, &c. Beza.*

8. Some thinke that the Apostle insinuateth the daunger of eternall death, that if sinne doe raigne, *corpus moriturum est in aeternum*, the bodie shall die eternally, *gloss. interlin.* but the bodie is said to be mortall in respect of the present mortall state, because it is subiect to death.

9. *P. Martyr* thinketh the meaning to be this, because the concupiscence which the Apostle would not haue here to raigne in vs, is *per corpus deriuatum*, deriued from Adam to vs by the bodie. But I preferre the former interpretations, but especially the 7. yet so, as that with *Ambrose*, by mortall bodie we vnderstand the whole state of man, both the powers of soule and bodie, by the figure *synecdoche*, when one part is taken for the whole: So also *Pareus, Faius.*

Quest. 19. Of those words, *That yee should obey it in the lusts, &c. v. 12.*

1. The Syrian interpreter readeth, *that yee should obey the lusts thereof*: but, here the Greeke word (*ἐν αὐτῇ*, it,) is omitted: which is referred to the first antecedent sinne: that yee should not obey it, that is, sinne, which is put in the feminine gender: *in the lusts thereof*, that is, of the body: and therefore *Beza* to take away the ambiguitie, explaineth it thus: *that ye should obey (sinne) in the lusts thereof.*

2. The Apostle putteth it in the plurall, *lusts*, because from the prauitie and corruption of our nature doe arise many and diuerse lusts and concupiscences, *Martyr.*

3. Thus sinne is compared to a tyrant raigning and raging, the lusts are as the edicts and precepts of sinne, whereby it raigneth and ruleth: men yeelding to their corrupt concupiscence as are the vssals and slaues of sinne, *Caluin.*

4. The Apostle expoundeth himselfe, what he meant before by the raigning of sinne, that is, *to obey it*: no man in this mortall bodie can be void of concupiscence, and vnlawfull desires, but the faithfull must striue against them, and not become subiect vnto them: *Pellican.*

5. This obedience consisteth in two things, the one, to be at command to obey and yeeld subiection vnto sinne, the other to take vp armes in the defence of sinne, which is touched in the verse following: *Pareus.*

6. Concupiscence is taken two wayes, sometime it is the name *fornicis innati*, of that inborn occasion and originall of sinne; sometime *actus interioris*, of the inward act of the minde, whereof there are three degrees: there is *propassio*, the propassion or first motion, then *delectatio*, the delight, thirdly *consensus*, the consent, the Apostle here speaketh not of the first motion, which no man can helpe, but of the second and third, which by Gods grace may be staied, that a man neither delight in, or consent vnto those euill motions, which arise in his mind: *gloss. ordinari.*

7. Neither is this a superfluous exhortation vnto them, whom he said before v. 11. to be dead to sinne, that sinne should not raigne in them; because our mortification is not here perfect, but every day more and more we must proceed therein: and by such exhortations is our mortification still persfited, *Pareus.*

8. And here by *lusts* wee must vnderstand, not the naturall desire and lust of the bodie, as after meate, drinke, sleepe, and such like; but the vnnaturall, vnnessestarie, and inordinate lusts, as specially after those things, which concerne the tast, feeling, and such like, *Faius.*

Quest. 20. How we are not to giue our members as weapons vnto sinne, ver. 13:

1. *Chrysostome* here noteth, that the bodie as a middle and indifferent thing betweene sinne and righteousness, it may be both vsed as weapons for sinne, and as an instrument of righteousness, as both the souldier vseth armour of defence for his country, and the theefe against it; and he maketh mention here of two Kings, God, and sinne, shewing what great difference and oddes there is between them: that it should be a shame for vs to leaue the seruice of God, and to betake vs to the vile seruitude of sinne.

2. *Origen* here also obserueth a difference in the Apostles phraze: he speaking of iniquitie, maketh mention onely of our members, which must not be giuen as weapons vnto it, but he willeth vs to giue our selues vnto God: because when first we haue deuoted our selues

our inward minde, and desire to Gods seruice, so wee shall make also our members instruments of holines.

3. *Theophylast* noteth, that sinne is called by the name of iniquitie, because he that sinneth, *in seipsum, vel in proximum iniurius est*, is iniurious and vnjust against himselfe, or his neighbour.

4. By members we must not vnderstand onely the externall parts of the bodie, as the eyes, eares, hands, but the inward also, as will, affection, heart: that none of these must become the instruments of vnrighteousnes: *Pareus*.

5. The Apostle setteth downe two parts of our seruice vnto God, as he did before of seruice to sinne: the first is obedience and subiection, *give your selues vnto God*: the other is, to strue and fight for the kingdome of righteousness, as before he forbade them to vse their members as weapons for sinne, *Pareus*.

6. The Apostle inserting these words, as *aloue from the dead*, giueth a reason, why wee should not serue sinne, but bequeath our selues to the seruice of God; because wee haue receiued so great a benefit, as to be raised in Christ from the death of sinne, should now as no more dead, but as liuing, serue God: and therefore in this regard, *iustum est*, it is iust, as *Chrysostome* inferreth: so the Apostle saith, are aloue, and therefore *potestis*; yea may, and ye were dead, and therefore *debetis*, ye ought to giue your selues vnto God, *gloss. interlin.* *Origen* maketh it as an effect and consequent of the former, that in giuing your selues to God, yee by this meanes shall die vnto sinne, and liue vnto righteousness: but it is rather a reason taken from the end of our spirituall mortification, as is obserued before out of *Chrysostome*.

Quest. 21. What it is not to be vnder the law but vnder grace, v. 14.

There are two things, which doe encourage men to fight, *bonitas causa & facilitas victoria*, the goodnes of the cause, and the facilitie of the victorie: both these arguments the Apostle vseth here: the goodnesse of the cause he shewed before, which was to take part with God, and to fight his battels against sinne: the easines of the victorie he now setteth forth, because we are not vnder the law but vnder grace, which doth help vs and giuevs strength to resist sinne. But these words are diuersly expounded.

1. *Origen* vnderstandeth here the law of the members, which continually resisteth against the law of the minde: But as *Beza* well noteth, the law of the members is not put absolutely without any other addition, as it is here, but alwaies something is added by way of explanation.

2. Neither doth the Apostle speake here of the ceremoniall or iudiciall law, from both which we are free, from the first wholly, both from the obligation, but not from the substance, in obseruing the equitie of these lawes: the Apostle speaketh of neither of these, but of the morall law, against the which the concupiscence of the flesh continually inciteth and stirreth men vp.

3. The Apostle then speaketh here of the morall law: in the which three things are to be considered, the substance in the obseruation thereof, and the consequents, either iustification in obseruing it, or malediction if it be not obserued: the question is, in which of these respects, we are said to be free from the law, and not vnder it in this place: it is confessed of all, that we are free from the iustification by the workes of the law: the question is here, of the other two, the malediction of the law, and the obseruation or obedience of it: some take the first to be here meant: that not to be vnder the law, but vnder grace is not to be vnder the curse of the law, but to haue remission of sinnes in Christ: so *Haymo*, ye are not vnder the law, *qua punit & damnat peccatores*, which punisheth and condemneth sinners, but vnder the grace of Christ, that is, the remission of sinnes: to the same purpose *Varablus*, to be vnder grace, is to haue the conscience assured, *omne peccatum nobis remissum esse, &c.* that all sinne is remitted vs by the mercie of God: so also *Calvin*, they are not vnder the law, that is, *opera eorum non exiguntur ad seuerum legis examen*, their workes are not now exacted according to the seuerer censure and examination of the law; thus also *Melancthon*: *Piscator* likewise, *Legi satisfecistis in Christo*, yee haue satisfied the law in Christ. But *Beza* refuseth this interpretation vpon this reason, because the Apostle speaketh not here of the remission of sinnes, but of mortification, and of the fruits of righteousness begunne in vs by the spirit.

4. Some doe vnderstand it of the obseruation of the law, in respect of the manner, not of the substance; for we are still vnder the obedience of the law, to performe the holy workes and duties, which are therein prescribed: but we are not now vnder the law, for the manner of our obedience, to be forced thereunto by feare, and terrour, but the grace of God maketh vs willing and able in some measure to keepe the law, which prescribed what was to be done, but helped not toward the doing thereof: thus *Augustine: Lex reos faciebat inbendo, & non adiuvando, gratia adiuvat ut quisque sit legis factor*, the law made men guiltie, in commaunding, not in helping, but grace helpeth euery one to be a doer of the law. And to this purpose he maketh fowre degrees of men, *ante legem, sub lege, sub gratia, in pace*, before the law, vnder the law, vnder grace, in peace: *ante legem non pugnamus*, before the law we doe not so much as fight or strue against sinne at all: vnder the law, *pugnamus, sed vincimur*, wee fight, but are ouercome: vnder grace *pugnamus & vincimus*, we fight, and by grace ouercome sinne: *in pace ne pugnamus quidem*, but in the state of peace, which is in the kingdome of heauen, we shall not so much as fight, because then all our spirituall enemies shall bee subdued, we shall haue none to resist vs, as to this purpose *Augustine* vpon this Epistle. To this sense of *Augustines* subscribeth reuerend *Beza* in his annotations vpon this place, *Osiand.* and *Faius*: *Theophylact* concurrereth with *Augustine*, *Lex iubet tantum, nihil opis affert*: the law biddeth only, it affordeth no helpe: to the same purpose before him *Chrysostome* and *Ambrose* in their Commentaries: *Thomas Aquine* here sheweth, how two waies one may be said to be vnder the law: one may be said to be *sponte & voluntarie subiectus*, subiect to the law willingly, as our blessed Sauour is said to be made vnder the law, *Gal. 4.* likewise one may be subiect, *inuitus, & à lege coactus*, against his will, and as vrged by the law, through feare and terrour: but he which hath receiued grace, and doth willingly that which the law commandeth, not for feare, but of loue, he is said not to be vnder the lawe, but vnder grace. All these make this to be the meaning, that seeing we are not vnder the law, which gaue strength vnto sinne through our weaknes, but gaue no strength to keepe it, but haue receiued grace, whereby the commandements are not grievous vnto vs, but easie and pleasant to be obserued, that we need not feare, least sinne should haue the dominion. As the first doe vnderstand the Apostle here to speake of iustification, so these apply these words vnto sanctification.

5. But it is better to ioyne them both together: by grace to vnderstand both iustifying grace, whereby we are iustified by faith in Christ by the remission of our sinnes, and the grace of sanctification, whereby wee doe mortifie our carnall lusts, and rise vp daily vnto newnesse of life: and so they are said to be vnder the law, that are vnder their sinnes, neither hauing remission of their sinnes past, nor yet grace to resist them afterward: to this purpose *Chrysostome*, we haue not the law, which onely commandeth, *sed gratiam, qua praterquam priora dimittit, ad futura quoque cauenda animas*, but grace, which beside that it forgiveth that which is past, it doth arme vs to take heed of that which is to come: likewise *Ambrose* vpon this place, *Cui data est remissio peccati, & in posterum cauet peccata, &c.* hee, to whom is giuen remission of sinnes, and taketh heed of sinne afterward, sinne shall not haue dominion ouer him, neither shall he be vnder the law, &c. Thus *Pet. Martyr* vnderstandeth the Apostle; *That both by grace in Christ our sinnes are not imputed, and in him our obedience, though imperfect, is accepted.* *Pareus* also vnder grace comprehendeth both iustifying and sanctifying grace: by the one our sinnes are pardoned, and forgiven vs, by the other wee are enabled to runne the wayes of Gods commaundements, and in some good measure to keepe them.

6. But we must here take heed of the leauen of the Popish Pharisees, who thus interpret to be vnder grace, *esse in statu in quo datur gratia, per quam impleri possunt precepta*, to be in that state, wherein grace is giuen, by the which the commaundements may bee fulfilled, *Tolet*: with whom concurrereth *Pererius* taking vpon him to confute *Caluin*, for affirming it to be impossible for a righteous man in this life, *implere vniuersam legem*, to fulfill the whole lawe: But their assertion is most false: for if it were possible for any man in this life to keepe the law, then might he be without sinne, which is contrarie to the Scripture: *Iam. 3. 2. In many things we sinne all*: *1. Ioh. 1. 8. If we say we haue no sinne, we deceiue our selues, and the truth is not in vs.* See more of this point, *Synops. Centur. 4. er. 6.*

Quest. 23. Whether the Fathers also that liued vnder the law, were not vnder grace.

2. The time of the Law and the Gospel, and the state of the Church vnder both, must be

be considered, not as one opposite to the other, but as differing onely in some degree lesse, or more, the fathers were fully vnder the law, which was then vrged with feare and terror, but in part vnder grace, which was not then fully reuealed, but onely shadowed forth in types and figures: the faithfull now in the time of the Gospel, are fully vnder the state of grace, the Messiah beeing now exhibited to the world, whom the Fathers beleueed in to come: but vnder the law we are in part, in respect of the substance thereof, which now rather sheweth vs the way wherein we should walke, then vrgeth and enforceth vs: we are deliuered from the feare and terror of the law. And that both they then, and we now, are vnder grace, though not in the same degree, S. Peter testifieth Act. 15. 11. *Wee beleene through the grace of Iesus Christ to be saved, ὡς αὐτοί, euen as they.*

2. The Fathers had euen the helpe and assistance of grace vnder the law, to walke in obedience to the law: *verum id non habebant ex lege*, but they had it not by the law, *Pet. Martyr.*

Quest. 24. *What the Apostle meaneth by the forme of doctrine, whereunto they were deliuered.*

1. *Origen*, according to his manner is here somewhat curious; for hee distinguisheth betwene *doctrinam & formam doctrinae*, doctrine it selfe, and the forme of doctrine: hee saith that in this world only we haue a forme or shadow of doctrine, because here we only know in part, but in the next world we shall haue the doctrine it selfe. But the Apostle intendeth not here to shew the difference betwene knowledge in this life and the next.

2. *Chrysostome* seemeth to vnderstand onely the rule of good life by the forme of doctrine: *quis est typus doctrinae? recte viuere*: what is the type or forme of doctrine? to liue well: But this forme of doctrine is more generall, it was not onely touching manners, but concerned also points of faith and beleefe: as is euident, 2. Tim. 1. 23. *Keep the patterne of wholesome words, which thou hast heard of me in faith and loue.*

3. Neither is this forme of Doctrine euery rule of faith set downe by teachers, the which people are put vpon at their first conuersion, as the *Rhemists* here insinuate in their annotations: for a forme of doctrine may be set downe by hereticall and false teachers, as is prescribed by the Romanists to the Indians, who in their first conuersion to Christianitie do drinke in their drugges and errors of doctrine. But this forme of doctrine, was the rule of faith, *per Apostolos & Christum predicata*, preached by Christ and his Apostles, as *Lyrannus* well interpreteth.

4. The doctrine then taught by the Apostles, called here *τύπος διδασκῆς*, the forme of Doctrine, is compared to the stampe or seale, and we are as the waxe (as *Basil* vseth this resemblance, *tractat. de baptismo*.) which receiue the print and worke of this seale, being changed into the same.

5. And we are said to be *deliuered*, which as *Chrysostome* saith, sheweth *auxilium diuinum*, the diuine helpe, whereby we are deliuered: for none can come vnto Christ, vnlesse his father drawe him, Ioh. 6. 44. we cannot come our selues vnto God, or receiue the words of wholesome doctrine, but the Lord must open our hearts, as he did the heart of *Lydia*: *Origen* here well noteth, that men are deliuered vp two waies, one in iustice, when they are deliuered vp to their owne hearts lusts, and to a reprobate sense, which the Apostle spake of before, chap. 1. 24. the other when they are deliuered vp in mercy to bee taught and instructed vnto saluation.

6. *Lyrannus* here obserueth three properties of Christian obedience; it must bee *prompta*, ready, ye haue obeyed; *voluntaria*, willing, yee haue obeyed from the heart; and *discreta*, discrete, according to the forme and patterne of catholike and sound doctrine.

7. Hereunto may be added that annotation of the *ordinar. glosse*, that it is called the forme of doctrine, *quia imaginem Dei deformatam restituit*, because it restoreth the image of God deformed and defaced in vs.

8. And whereas they are said to be deliuered, it is better vnderstood of the *deliuering* them to be instructed and taught by God, as *Origen* well expoundeth, *Deus tradidit ut instituuntur*, God deliuered them to be instructed, then of the ministerie of men, as *Vatablus*: for in this sense the doctrine is said to be deliuered by the teachers: but to deliuer the hearers to be instructed, and to profit by the forme of doctrine, which is taught, is the worke of God.

Quest. 25. How we are made servants of righteousness.

1. Origen hath here a curious obseruation, that euery one which doth righteousness, is not the seruant of righteousness, as euery one which sinneth, is the seruant of sinne: for God doth righteousness, and yet he is not said to be *seruus iustitie*, the seruant of righteousness: as the deuill is the seruant of sinne beeing fallen from iustice.

2. Though properly we are not said to serue iustice, because he is a seruant, which obeyeth rather an other mans will, then his owne, yet the Apostle vseth these words, pressing the same similitude still: for indeed to serue iustice, is true libertie, nay, as *Chrysostome* saith, it is *omni libertate melius*, better then all libertie whatsoeuer: so after ward, v. 2. he speaketh of a freedome from iustice, which is indeed a bondage, rather then freedome.

3. The Apostle here setteth downe both the parts of Christian libertie, which is freedome from sinne, and seruice vnto righteousness: and by ioyning both these together, he admonisheth vs of our miserable state of thraldome vnder sinne, wherein we sometime were, that we might take heed neuer to come into the same againe: like as if one were deliuered from a tyrant, it should be said vnto him, take heed you fall not into his hands againe, *Chrysost.* as the Romanes, when they had expelled *Tarquinius* their King, so hated the very memorie of his name, that they banished also *L. Tarquinius Collatinus*, a good man, onely because hee did beare the same name: such a detestation they had of *Tarquinius*, and of his tyrannicall gouernement: so we should hate the very memorie and name of the seruice of sinne: *Martyr.*

Quest. 26. Of the meaning of these words: I speake after the manner of men, because of the infirmitie, v. 19.

1. Some thinke this to be a qualifying of the former words: either because the Iewes might haue beene offended by the terme of *seruice*, who held themselves to be a free people, *Faius*: or the Romanes, which were then Lords and Commanders of the world, *Bullinger*: some thinke the offence might be taken by the word *freedome*, least some carnall man might haue taken aduantage thereby of carnall libertie, *Oslander*: but the continuing of the same tearmes and phrases after ward of *seruice*, and *seruants*, sheweth that the Apostle vseth not any such mitigation or qualification of his former speech.

2. Some referre it to the matter of the Apostles exhortation, shewing the easines and facilitie of it: as if he should say, *moderatum quod exigo*, I desire but an easie and moderate matter: as in the same phrase the Apostle saith, *1. Cor. 10. 13. There hath no temptation taken you, but such as appertaineth to man*, *Chrysostome*: so also *Origen*: whereas wee ought more earnestly to serue iustice, then we serued sinne: *communiter ago, eadem & similia requiro*, I deale with you after a common and plaine manner, I require but the same and like things; to serue iustice but in the same manner, which you serued sinne. The same sense followeth *Augustine: quemadmodum ad peccandum nullus vos cogebat timor, &c.* as vnto sinne no terrour compelled you, but onely the delight and pleasure of sinne, so vnto righteousness, let not feare enforce you, but pleasure and delight draw you, *Epistol. ad Anastas.* likewise *Gregorie, si nequaquam amplius potestis, saltem tales estote in fructibus bonorum operum, &c.* if yee can doe no more, yet at the least be yee in bringing forth of good fruite, as yee were before in euill: *Theophylact* to the same purpose, *vel parem Deo prestare seruitutem, &c.* be yee ready but to performe vnto God the like seruice, which yee did vnto sinne. So also *Haymo* saith, *Multo lenius potest quis deservire virtutibus, quam vitijs*, one may more easily serue vertue, then he serued vice: as he giueth instance in an adulterer, that alwaies is in feare of the coming of the husband, and of the shame of the world, whereas the man that liueth chastly in matrimonie, is without any such feare: thus expound also *Caluin*, *Martyr*, *Tolet*, *Peregrinus* with other, of the equalitie of our seruice vnto righteousness and sinne, that we should so much serue the one, as we serued the other: the Apostle might haue required more, but hee spareth them, because of their infirmitie. But this may be objected against this exposition, that this is no such small seruice, to serue righteousness, as before we serued sinne, with constancie, chearefulness, delight, seeing the most perfect man liuing cannot performe it: therefore this is a point of perfection, it is no indulgence and condescending to their infirmitie.

3. But although this phrase *ἀνθρώπων λέγω*, I speake an humane thing, or *κατ' ἀνθρώπου*, accor-

according to man, which is all one with the Apostle, be elsewhere taken in the former sense, for some humane and easie thing; yet here with *Beza* I referre it rather to the Apostles phrase, who in ciuill, humane, and vsuall termes and similitudes, setteth forth heauenly things, as Christ saith, Ioh. 3. 12. *If when I tell you of earthly things, ye beleene not, how should ye beleene, when I tell you of heauenly things.*

4. This phrase, according to man, hath diuerse acceptions: 1. Sometime it is taken in the worse part, for the corrupt vse of men, as Gal. 1. 11. *Paul preached not his Gospell after man.* 2. Sometime it signifieth that which is common and ordinarie, as, 1. Cor. 10. 13. 3. It is taken for an humane custome, or fashion, as 1. Cor. 15. 32. *S. Paul had fought with beasts at Ephesus after the manner of men, as others vsed to doe.* 4. Sometime it is referred to the humane and ordinary phrase of speaking, as in this place.

4. Places of Doctrine.

1. Doct. *That Baptisme is not to be iterated.*

v. 3. *Haue beene baptized into his death, &c.* Hence it is inferred, that baptisme is not to be iterated, or more then once to be administred, because men are but once naturall borne, and are once to die; so because in baptisme our spirituall birth and death are represented, it sufficeth once to be baptized: this maketh against the *Hemerobaptista*, which thinke it necessarie daily and often to be baptized: but as man hath but one naturall birth; so one supernaturall birth in baptisme is sufficient.

2. Doct. *That infants haue sinne.*

In that the Apostle saith of all, that they are baptized into the death of Christ that is, to die vnto sinne, that the bodie of sinne might be destroyed, as he saith, v. 6. hence *Augustine* concludeth, *lib. 6. contr. Iulian. c. 1.* that children haue sinne: for to what end else should they be baptized to die vnto sinne?

3. Doct. *Of the comparing and conferring of Scriptures together.*

v. 3. *All we which haue beene baptized into Iesu Christ, &c.* Hence *Origen* noteth, because the Apostle addeth not, all we that are baptized in the name of the Father, the Sonne, and holy Ghost, that it is his manner, when he citeth any Scripture, not to alleadge the whole text, but those things onely. *qua presentis cause requirit assertio*, which the state of the present cause requireth. *Pareus* further addeth, that, what is briefly touched in some place of Scripture, is more at large handled in an other, as here the mysterie of baptisme is opened, which is but briefly set forth in the first institution of baptisme, where Christ onely biddeth to preach and baptize in the name of the Trinitie.

4. Doct. *Of the mysteries set forth in baptisme.*

v. 3. Here are three mysticall points expressed in baptisme; 1. In that we are said to be baptized into Christ: whereby is signified, our implanting and grafting into Christ, which word the Apostle vseth, v. 5. 2. There is a communicating of the death and resurrection of Christ: his death with all the fruites thereof, is applyed vnto vs. 3. Our renouation, and newnes of life, with our spirituall dying vnto sinne, is also shadowed forth in baptisme, *Pareus*.

5. Doct. *Of the distinction of sinne raigning, and not raigning.*

v. 12. *Let not sinne raigne, &c.* All sinne in the wicked and vnregenerate, is *peccatum regnans*, raigning sinne, whether it be originall or actuall, because they giue the reine vnto sin, and obey the lusts thereof. In the regenerate, though to speake properly there be no absolute kingdome of sinne, because it cannot possesse them totally and finally, but at length they wrestle forth; yet euery sinn in the regenerate committed against their conscience, and depriving them for the time of the hope of remission of sinnes, is a raigning sinne, when they doe not resist it, but obey the lusts thereof, such was *Davids* adulterie: sinne not raigning in them is their originall concupiscence, their infirmities, sinnes of ignorance, omission, and such like, which they doe daily mourne for, and strue against.

6. Doct. *What manner of seruice must be performed to righteousness.*

v. 19. *As you haue given your members seruants to uncleannesse, &c. so, &c.* We must serue righteousness, as before we serued sinne, 1. *libenter*, willingly and cheerefully; 2. *vigilanter*, watch-

3. *Celeriter*, speedily, not putting off our seruice. 4. *Potenter*, mightily, with all our strength and power. 5. *Ardenter*, earnestly, zealously, not coldly, or slackely. 6. *Indefinenter*, constantly, without ceasing, intermission, or giuing over. *Gorrhan*.

5. Places of controuersie.

Controv. 1. *Against the administering of the sacraments in an unknowne tongue.*

v. 3. *Know ye not, &c.* Haymo taketh this to be a reprehension of the Apostle reproouing them for their ignorance, as if he should haue said: *certe id puto ignoratis*, I verily thinke ye are ignorant: and if ye be, I will shew it vnto you, &c. But Origen better inferreth: that the Apostle speaketh *tanquam scientibus & edoctis*, as to men of knowledge, and well taught: and hereupon he sheweth that in the Apostles time, the vse was otherwise, then in his daies: *non, ut nunc fieri videmus, typus tantummodo mysteriorum, his, qui baptizantur, sed virtus eorum & ratio tradebatur*, then, not onely the type it selfe, and myserie of the sacrament was deliuered to those which were baptized, as now is vsed to be done, but the efficacie and reason thereof, &c. the meaning of the sacrament explained, so that none were ignorant, what was signified thereby, as the Apostle speaking here of baptisme, and of the spirituall vse and signification thereof, appealeth vnto their knowledge: which sheweth the superstition of the Romanists, who cause the Sacraments to be administered vnto their people in the latine tongue, and so they are kept in ignorance, not knowing the right vse of the sacraments, but resting only in the outward ceremonies, & superstitious vsages which they haue brought in, and added to the sacraments.

Controv. 2. *Concerning inherent iustice.*

Stapleton, a notable champion for the Romanists, *Antidot. p. 312*. thus reasoneth out of the Apostles words, v. 2. for inherent iustice: they which are dead to sinne, are wholly renewed in the inward man, and so by their renouation are acceptable vnto God, and thereby iustified: but by the grace of Christ, we die vnto sinne, not to liue vnto the same any more: *Ergo*, thereby we are accepted of God, and reconciled to him.

Contra. The proposition diuersely sayleth. 1. This renouation of the inward man is not totall, or perfect, but onely in part: though sinne doe no longer raigne in them, that are iustified, yet the reliques thereof remaine still: the vnderstanding, will, and affections, are but reformed in part; for the Apostle saith, *we know in part*, 1. Cor. 13. 9. and as our knowledge is, such is our charitie: indeed in the next world, when we are glorified, all imperfection shall be done away, and we shall be perfect as God is perfect, but while we dwell in these houses of clay, we are compassed with many imperfections. 2. This our renouation, though it be not perfect, yet is accepted through the perfect obedience of Christ: but it is not accepted as our iustification, whereby we are reconciled vnto God; for that which iustifieth vs, must be perfect: which is onely the righteousness of Christ, applied vnto vs by faith. See further touching inherent iustice, *Synops. Centur. 4. err. 56*, and *Centr. 14*. following.

Controv. 3. *That the Sacrament of Baptisme doth not conferre grace by the outward worke.*

v. 3. *Knowe yee not, that all we which haue beene baptized into Iesus Christ, haue beene baptized into his death, &c.* Hence the Romanists would inferre, that baptisme doth worke in all, regeneration: for all that are baptized into the death of Christ are regenerate, but all that are baptized into Christ, are baptized into his death: therefore all that are baptised are regenerate, and so the verie sacrament doth by the externall act conferre grace: to this purpose the Romanists.

Contra. 1. The conclusion should be, all that are baptized into Christ are regenerate, and that we graunt: all they which receiue baptisme aright, that is, by faith, apprehend the promise of remission of sinnes, either then, as they which are of yeares, or after, as infants when they come to yeares of discretion they are regenerate; so the conclusion is true of all the faithfull that are baptised: for the Apostle speaketh here onely of such, including himselfe in the number: so also he saith, Galat. 3. 27. *All yee that are baptized into Christ, haue put on Christ*: but they onely are baptized into him, that by faith are graft into him, and made liuely members of his mysticall bodie: And thus much Lombard. lib. 4. distinct. 4. affirmeth out of Hierome, in Ecclesia, *qui plena fide non accipiunt baptisma, &c.* in the Church,

Church, they which with a full faith doe not receiue baptisme, doe take the water, not the spirit, &c.

2. And these reasons may be alleadged hereof: 1. Iustification doth often goe before baptisme, as Abraham first beleueed, and then was circumcised, and Cornelius after he had shewed his faith, was baptized by S. Peter, Act. 10. 2. Origen doth inferre as much out of the Apostles words here: because the Apostle saith, *we are buried with him by baptisme into his death, docens per hoc, quia si quis prius mortuus est peccato, is necessario in baptismo consepultus est Christo*, he teacheth hereby, that if one be dead before vnto sinne, then of necessitie he is buried with Christ in baptisme; but if any before doe not die vnto sinne, he cannot be buried with Christ: *nemo enim aliquando viuus sepelitur, &c.* for no man is at any time buried aliue, &c. thus Origen, and before him Tertullian, lib. de penitent. *Dicit baptizari, non ut delinquere desinamus, sed quia desuimus, &c.* he bid to be baptized, not that we should leaue off to sinne, but because we had left already, &c. Tolet here answereth, that his meaning is, that they which are to be baptized, must come with a purpose *amplius non peccandi*, not to sinne any more: and further to Origen, though he name him not, he maketh this answer, that we are said to be buried in baptisme, not because we first die vnto sinne, before we are baptized, but for that baptisme signifieth, that we are dead to sinne, as the graue sheweth that they which are buried are dead, & *non solum significat, sed efficit*, and it doth not onely signifie it, but effecteth what it signifieth, &c. Tolet. annot. 3.

Contr. 1. Tertullian saith more then so, they which come to be baptized, *corde iam loti sunt, &c.* are already washed in heart: but their hearts cannot be washed and cleansed without remission of their finnes.

2. The graue signifieth in deed, that they which are buried are dead, but they were dead before: neither doth the graue make them dead, it receiue them first beeing dead: so then if we be buried in baptisme, it sheweth that a spirituall death must goe before, as the people which came vnto Iohns baptisme, confessed and repented of their finnes, Matth. 3. yet this death to sinne, is encreased, ratified, and confirmed in baptisme.

3. But if iustification and remission of finnes goe often before baptisme it will be demanded, to what end we are then baptized: We answer 1. Because God hath so commaunded, and therefore it were great contempt not to obey the Lords commandement. 2. The benefits receiued before, by those visible signes are enlarged and encreased. 3. And although they are iustified before God, yet it is not knowne vnto the Church, into the fellowship whereof they are receiued by that outward Sacrament. 4. Baptisme also sealeth the assurance of the kingdome of God, which they receiue in their iustification, but it is sealed, confirmed, and ratified by the sacrament of baptisme: like as Princes gifts, after they are graunted, doe passe vnder the great seale, Martyr. See more of this controuersie, Synops. Centur. 2. err. 96.

Controv. 4. That baptisme serueth as well for the remission of finnes to come, as of finnes past.

v. 3. *We haue beene baptized into Iesus Christ*: Baptisme then is a seale of our vnitng, grafting, and incorporating into Christ by faith, by whom we haue remission of all our finnes past, present, and to come, and therefore the vse of baptisme extendeth it selfe vnto the whole life of man, that by the effectuall and liuely remembrance thereof, he is confirmed and strengthened in the hope of the remission of all his finnes in Christ: so Chrysostome well saith, vpon the 5. verse, *non ad hoc tantum valet baptismus, quod priora delicta delet, sed quod & ad futuram cruciendam monet*: baptisme onely auaileth not hereto, that it blotteth out our finnes past, but armeth vs to take heed of finnes to come, &c.

Contrarie vnto this truth is the Popish doctrine, that baptisme is *prima tabula post naufragium, &c.* the first table, as they call it, after shipwrack, and penance is the second table: so that they will haue baptisme serue onely for the remission of finnes past: This conceit of baptisme beganne to be taken vp long agoe: this made Constantius, deferre his baptisme till he was old, and the like is reported of Nazianzen in his life: and hereupon grewe that common error, that before baptisme men tooke vnto themselves a greater libertie to sinne: as in Augustines time they vsed to say, *sine illum facere, nondum est baptizatus*, let him alone, he is not yet baptized. See also further of this point, Synops. Centur. 3. error. II.

Controv.

Controv. 5. Whether in baptisme our finnes be cleane
taken away.

v. 6. Knowing that our old man is crucified with him, &c. Hence *Pererius* with other Romanists would interre, in baptismo tolli & deleri penitus peccata, &c. that in baptisme our finnes are wholly remooued and blotted out, that those finnes which were before baptisme, are after baptisme none at all: and not as the heretikes say (so the Romanists blaspheme the Protestants) that finnes remaine after baptisme, but they are not imputed: to this purpose *Pere. disput. 2. annot. 9.*

Contra. 1. *Pererius* with the rest of that sect doe misreport our opinion: for we doe not say, that in baptisme our finnes are onely hid, and not imputed, and yet remaine still: but we hold, that our finnes are blotted out, and remooued for euer, *quoad culpam, reatum, & pœnam*, in respect of the fault, guilt, and punishment: but there remaineth *macula*, a blot still, and staine of sinne: the corruption, and imperfection of our nature, with some reliques and remainder of sinne doe still remaine: and this is euident both in that originall sinne remaineth after baptisme, which the Apostle calleth, *peccatum inhabitans*, sinne dwelling in him, *Rom. 7. 10.* euen after he had beene baptised. 2. Whereas *Pererius* obiecteth that saying of *Beza*, to confirme his opinion, that in those which are truly sanctified in Christ, sinne once dieth, that is, is so weakned, *ut pristinas vires nunquam accipiat*, &c. that it shall neuer receive the former strength, but daily as the bodie in the grave rotteth away, *donec penitus intereat*, &c. untill it altogether perish, &c. In these words *Beza* affirmeth not, that in baptisme there is a perfit death of sinne: but that sinne beginning to die, is weakned more and more, and neuer returneth to the former strength: which is most true, that the regenerate doe more and more die vnto sinne, and euerie day the power of sinne is decayed in them, till at length together with mortalitie, they put off all corruption. See further *Synops. Centur. 3. er. 10.*

Controv. 6. Of the baptisme of infants.

1. The *Anabaptists* doe thus inferre out of this place of the Apostle, v. 5. we are buried by baptisme into his death, &c. they which are baptised must professe their mortification and dying vnto sinne, which infants cannot doe, and therefore they are not to be baptized; And Christ bid his Apostles to goe teach all nations, and baptize them: infants are not capable of doctrine, and fit to be taught, therefore they are not to be baptized.

Contra. 1. They which neither in baptisme nor after make profession of their mortification, are not to be baptized: they which are of yeares, must so professe in their baptisme: it is sufficient for infants to doe it afterward: for the vse of baptisme is not for the time present onely, but for afterward, otherwise we should neede often to be baptized. 2. Infants are within the couenant, for God promised to be the God of the faithfull, and of their seede: and therefore the signe of the couenant, is not to be denied vnto them: and seeing infants were circumcised vnder the law, in stead whereof baptisme is succeeded, infants by the same warrant are to be baptized, vnlesse we will make the state of infants vnder the Gospell, inferiour vnto the condition of infants vnder the law. 3. When the Apostles were bidden to preach and baptize: a course was prescribed them, and that was in those times to begin with preaching, and then to baptize: for first they which were of yeares, must beleue, which was wrought in them by preaching the word, for faith commeth by hearing, before they could be admitted to baptisme. 4. But it will be obiected, that this vse of baptizing infants is not Apostolicall, it was brought in by *Hyginus* Bishop of Rome, and *Tertullian. lib. de baptismo.* misliketh that vse.

Contra. 1. *Hyginus* onely made a decree concerning Godfathers, and Godmothers, as they are called, that vndertake for infants in baptisme, which sheweth that the baptizing of infants was in practise before: 2. *Tertullian* in his old age fell into the heresie of *Monothanum*, and therefore much is not to be ascribed to his iudgement concerning this matter: *Martyr.*

Controv. 7. Of the confidence and assurance

of salvation.

v. 8. Wee beleue that we shall also live with him, &c. Hence it is well inferred, that the faithfull are assured by faith, both of their perseuerance in the state of grace in this life, and of euerlasting life in the next: for, we beleue, saith the Apostle, that wee shall live, &c. wee nothing doubt of it: and in the same sense, the Apostle said before, *γινώσκοντες*, knowing, ver. 6. and againe, *πίστεως*, knowing, v. 11. *ἀσφαλισθε*, gather ye, or conclude ye,

as the word is taken, Rom. 3. 28. and here *πιστεύουτες*, we beleuee, all which words implice, a certaintie without doubting.

Contrarie hereunto is the doctrine of the Romanists, which hold it to be a point of presumption to haue assurance of saluation: and whereas we vrge S. Pauls example, that was sure nothing could separate him from the loue of God in Christ, they answer, that S. Paul and other holy men, had it by speciall reuelation.

Contra. S. Paul maketh it not his speciall case to be assured of saluation: but here he speaketh generally of all the faithfull, *we knowe*: To let also one of their owne writers, thus expoundeth this place, *we beleuee, credimus intellectu, &c.* we beleuee in the vnderstanding that spirituall life is giuen vs with the death of sinne, *confidimus etiam nos in ea perseveraturos*, and we are confident that we shall perseuere therein. See further hereof, *Synops. Centur. 4. err. 25.*

Controv. 8. *That Christ shall not die in the next world againe for those, which were not healed here.*

v. 9. *Death hath no more dominion over him, &c.* Origen by this text confuteth their error, who hold that Christ should suffer in the next world the like things, as he did here for them, *quos dispensationis eius medicina sanare non poterat*, whom the medicine of his dispensation could not heale in this present world: and they vsed this reason, because in the next world they shall either doe well still, or euill, *non erunt profunda silentia*, there shall not be silence altogether: then as Lucifer fell in the beginning, so may they be apt to fall then, hauing the vse of freewill: for *virtus est mutabilis*, vertue is changeable.

Origen thus refuteth this error. 1. Because it is contrarie directly to the Apostles words here, that Christ died once for all, *death shall haue no more dominion over him*, such was the force and efficacie of the crosse of Christ, *ut sufficiat ad sanitatem & remedium non solum presentis & futuri seculi, sed etiam preteritorum, &c.* that it sufficeth not onely for the health and remedie of the present, and world to come, but of the ages past; & *non solum humano ordini, &c.* and not onely for the order and condition of men, but euen for the celestiaall orders also, &c. Christ by his death redeemed the one from their sinnes, and setled and established the other. 2. And though the nature of man be mutable here, yet so shall it not be there, *ubi ad culmen virtutis ascenderit*, when it is come to the height and perfection of vertue: for there shall be charitie, which as the Apostle saith, *numquam excedit*, neuer falleth away. 3. The Apostle could say, *that neither life, nor death, things present, nor to come, nor any thing else, could separate him from the loue of God in Christ*, how much lesse shall the libertie of freewill be able, then to separate vs. 4. And Lucifer did fall, *antequam ad beneficia filij Dei charitatis vinculis stringeretur*, when as yet the bond of charitie had not fastened him to the benefits of the Sonne of God: But it is now otherwise with those celestiaall spirits, whose state is now made firme and sure in Christ.

Controv. 9. *Against the sacrifice of the Masse.*

v. 10. *For in that he died, he died once*: This place is very pregnant against the Popish sacrifice of the Masse, wherein they say they doe dayly offer vp Christs bodie in sacrifice vnto God: for there is no oblation of Christ in sacrifice but by death: he died but once, and therefore one sacrifice of him in his death sufficeth for all; and the Apostle saith, Heb. 10. 14. *that he hath with one offering, made perfect for euer, them that are sanctified*. This then is a blasphemous derogation to make iterative sacrifices, as though that one sacrifice had beene imperfect: and whereas they alleadge that their Masse is a sacrifice applicatorie of Christs death, such applications are superfluous, seeing the death of Christ is effectually applyed by faith, which is reuiued, strengthened, and increased by the commemoration of Christs death in the Sacraments. See more hereof, *Synops. Centur. 3. err. 31.*

Controv. 10. *Concerning freewill.*

v. 12. *Let not sinne raigne, &c.* This place may be vrged by the aduersaries of the grace of God, to prooue that man hath some power in himselfe to resist sinne, seeing otherwise the Apostles exhortation should be in vaine to exhort men vnto that which is not in their power.

Contra. 1. The Apostle elsewhere evidently teacheth, that man hath no power or inclination of himselfe to any thing that is good, as 2. Corinth. 3. 5. *Wee are not sufficient to thinke any thing of our selues, but our sufficiency is of God*: Philip. 2. 23. *It is God,*

God, that worketh in you both the will and the deed of his good pleasure: we must not then make the Apostle contrarie to himselfe, as though in this place he should ascribe any thing to mans freewill. 2. The Apostle speaketh here to men iustified and regenerate by the spirit of God, by the which they are enabled to performe this, whereunto they are exhorted: so that this ability is not in themselues, but from God. 3. The Apostle sheweth a difference by thus exhorting betweene these actions, which the Lord maketh in other creatures, which either haue no sense at all, or sense onely, which creatures God vseth without any stirring at all, feeling, and inclination in them, and those, which he worketh in man, whose reason, will, and vnderstanding he vseth by inciting and stirring it vp. 4. So then these exhortations are not superfluous, for thereby we are admonished rather what we ought to doe, then what we are able to doe, and by these exhortations of Gods word, grace is wrought in vs to enable vs to doe that, which of our selues we haue no power to doe. See further Controv. 15. following.

Controv. 11. *That concupiscence remaining in the regenerate, is properly sinne.*

v. 12. *Let not sinne raigne:* The Apostle here speaketh of concupiscence, which is sinne, though it raigne not in vs: the very suggestions and carnall thoughts, that arise in the regenerate, haue the nature of sinne, though they yeeld not consent vnto them.

Bellarmino with other of that side, doe expound these and such like places, wherein concupiscence is called sinne, *de causa vel effectu peccati*, of the cause or effect of sinne: so concupiscence is improperly called sinne, in their opinion, either because it is the effect and fruit of Adams sinne, as a writing is called ones hand, because the hand writ it, or because it bringeth forth sinne, as we say, *frigus pigrum*, slouthfull cold, because cold maketh one full of slouth.

lib. de amiss.
grat. 2. 10.
tom. 3.

Contra. 1. Concupiscence is sinne properly, because it is contrarie to the lawe of God, it striueth and rebelleth against it, and continually stirreth vs vp to doe that which is contrary to the Law: sinne properly is the transgression of the lawe, as the Apostle defineth it, 1. John 3. 4. therefore concupiscence beeing contrarie to the law of God is properly sinne: S. Paul alto calleth it sinne dwelling in him, Rom. 7. 17. 2. Whereas it may be objected that all sinne is voluntary, but the motions and suggestions of the flesh are inuoluntarie: we answer that all sinne is not voluntary, for then originall corruption should not be sinne, which is euen in children, which can giue no consent: and yet in respect of the beginning and roote of this sinne, which was Adams transgression, it was voluntarie. See more of this controuersie, Synops. Papism. Centur. 4. err. 16.

Controv. 12. *Whether a righteous man may fall into any mortall or deadly sinne.*

v. 12. *Let not sinne raigne:* there is then *peccatum regnans*, sinne raigning, as when one sinneth against his conscience, and setteth his delight vpon it, and followeth it with greedines, and so for the time, looseth the hope of forgiveness of sinne, and maketh him subiect to euermortall death without the mercie of God: *peccatum non regnans*, sinne not raigning, is originall concupiscence, suggestions, motions of the flesh, infirmities, and such like: Now the Romanists simply deny, that a righteous man cannot commit any mortall sinne, neither can any continuig the Sonne of God fall into it: *Rhemist.* 1. Ioh. 3. *sect.* 3. Among the Protestant writers some thinke, that the righteous may haue sinne for the time raigning in them, as Aarons idolatrie, and Dauids aduiterie sheweth: so *Ursinus* vol. 1. pag. 207. but *Zanchinus* denieth it, *miscellan.* p. 139.

Contra. 1. Touching the assertion of the Romanists, it is manifestly conuincd of error by the example of Dauid: for it is absurd to thinke that in his fall he ceased to be the child of God: for he that is once the sonne of God, shall so continue to the ende: Dauid was a righteous and faithfull man, and yet fell into great and dangerous offences, which they call deadly and mortall finnes.

2. The other may be reconciled by the diuerse taking and vnderstanding of *raigning sinne*: for if that be vnderstood to be a *raigning sinne*, which is committed of an obstinate minde, with contempt of God, without any feeling or remorse of conscience, so we denie, that any of the elect can fall into any such sinne: but if that be taken for a *raigning sinne*, when for a time the conscience is blinded, and a man is overcome and falleth, yet rather of infirmity, then obstinacy, yet afterward such vpon their repentance are re-

stored: in this sense, sinne may raigne in the righteous, as in Aaron, David: but it is said improperly to raigne: because this kingdome of sinne continueth not, it is but for a time.

Controv. 13. *Against the Manichees.*

v. 22. *In your mortall bodie: Theophylact* hence reprooueth the error of the Manichees, who affirmed, that the bodie of man is wicked and euill: but seeing the Apostle compareth it to armour or weapons, which the souldier vseth for his countrey, the theife and rebell against it: so the bodie is an indifferent thing: it may either be abused as an instrument of sinne, or by the grace of God it may be applied to the seruice of the spirit, as the Apostle sheweth, v. 19. *Giue your members as seruants vnto righteousness.*

Controv. 14. *Concerning inherent iustice.*

v. 13. *Neither giue your members as weapons of vnrighousnesse, &c.* Bellarmine inferreth out of this place, that as sinne was a thing inherent and dwelling in vs before our conuersion, so in stead thereof must succcede righteousness, *per iustitiam intelligit aliquid inherens*, by righteousness he vnderstandeth a thing inherent in vs, from whence proceed good workes.

Contra. 1. We doe not denie but that there is in the regenerate, a righteousness inherent and dwelling in them, which is their state of sanctification or regeneration: but by this inherent iustice, are we not iustified before God, but by the righteousness of Christ imputed onely: for here the Apostle treateth not of iustification, but of our sanctification, and mortification, which are necessary fruits of iustification, and doe follow it; but they are not causes of our iustification. 2. Wherefore this is no good consequent; There is in the righteous an inherent iustice, *Ergo* by this iustice they are iustified before God. See further hereof, *Synops. Centur. 4. err. 56.*

Controv. 15. *Against the power of freewill in the fruits of righteousness.*

v. 20. *When ye were the seruants of sinne, ye were freed from righteousness: Beza* doth urge this place strongly against the popish freewill: for in that they are said to bee free from iustice, (that is, as *Anselme* interpreteth, *alieni à iustitia*, estranged from iustice) it sheweth that they haue no inclination at all vnto iustice: it beareth no sway at all: *nullum erat eius imperium*, it had no command at all ouer you.

Pererius disput. 5. numer. 33. maketh an offer to confute this assertion of Beza, but with bad successe: for those very authors, whom he produceth, make against him: first he alleadgeth *Anselme* following *Augustine*, *liberum arbitrium* (saith *Augustine*) *vsq; adeo in peccatoribus non perijt, ut per ipsam maxime peccent, &c.* freewill is so farre from being lost in the wicked, that thereby they doe sinne most of all, &c. But who denieth this, the wicked haue freewill indeed, free from compulsion, it is voluntarie, but inclined onely vnto euill: which *Anselme* calleth *libertatem culpabilem*, a culpable freedome: and he therefore fidly distinguisheth betweene these two phrases of the Apostle, he saith they are *ἐλεύθεροι*, free, not freed, from iustice, least that sinne might be imputed vnto any other, then to themselves: but afterward, v. 22. he saith *ἐλευθερωθέντες*, *liberati*, freed from sinne: to shewe that this freedome is not of our selues, but onely from God: and so he concludeth, *hac voluntas qua libera est in malis, &c. ideo in bonis libera non est, quia non liberatur ab eo, quia eam solus, &c.* this will, which is free in euill, because they delight in euill, is not therefore free in good things, because it is not freed by him, who onely can make it free from sinne, &c.

With like successe he citeth *Thomas* in his Commentarie here, who thus writeth: *semper itaq; homo, siue in peccato fuerit, siue in gratia, liber est à coactione, non tamen semper liber est ab omni inclinatione*, man therefore alwaies, whether he be in sinne, or in grace, is free from coaction and compulsion, but he is not alway free from an inclination, &c. where he affirmeth the same thing which we doe, that the will of men is free alwaies from compulsion, for it alwaies willet freely, without constraint that which it willet: but it is not free at any time from an euill inclination: it is not free *à necessitate*, from a necessitie of inclining vnto that which is euill, of it owne naturall disposition.

Controv. 16. *Whether all death be the wages or stipend of sinne.*

v. 13. *The stipend of sinne is death: Socinus part. 3. c. 8. pag. 294.* graunteth that eternall death is the reward of sinne, and the necessitie of mortalitie, and dying, but not the

corporall death it selfe: for Adam before sinne entred, was created in a mortall state and condition; and Christ hath redeemed vs from all sinne, and the punishment thereof: therefore corporall death is no punishment of sinne, because it remaineth still, neither hath Christ redeemed vs from it.

Contra. 1. It is euident, in that the Apostle speaketh of death, here absolutely without any restraint, or limitation, that he meaneth death in generall, of what kind soeuer: and of the corporall death he speaketh directly, c. 5. v. 12. by one man sinne entered into the world, and death by sinne, which is specially vnderstood of the bondage of mortalitie, which Adam by his transgression brought vpon his posteritie.

2. It is a friuolous distinction to make a difference betweene death and the necessitie of dying: for what els is mortalitie, then a necessitie of dying, which if it be brought in by sin, then death also it selfe.

3. Adam, though he were created with a possibility of dying if he sinned, yet this possibilitie should neuer haue come into act, if he had not actually sinned.

4. Christ hath indeed deliuered vs from all punishment of sinne both temporall, and eternall, as he hath deliuered vs from sinne: for as our finnes are remitted, neuer to be laid vnto our iudgement, and yet the reliques and remainder of sinne are not vtterly extinguished; so the Lord hath effectually and actually deliuered vs from eternall death, that it shall neuer come neare vs; but from temporall death, as it is a punishment onely: for he hath made it an entrance to a better life, and he hath taken away the power thereof, that it shall not seaze vpon vs for euer; because he shall raise vs vp at the last day, and then perfectly triumph ouer death for euer.

5. Origen here vnderstandeth neither eternall nor temporall death, but that *qua separatur anima per peccatum à Deo*, whereby the soule is separated from God by sinne: But then the Apostle had made an iteration of the same thing, for sinne it selfe is the spirituall death of the soule, and therefore the death here spoken of, is an other death, beside that, namely, that which followeth as the stipend of sinne, which is euerlasting death, vnto the which is in the next clause opposed eternall life.

Controv. 17. Against the distinction of veniall and mortall finnes.

v. 23. *The stipend or wages of sinne, is death:* *Fains* by this place doth well confute that Popish distinction of veniall and mortall finnes: they say that veniall finnes are those, which in their owne nature are not worthy of death, but the Apostle here noteth in generall of all sinne whatsoeuer, that the stipend and wages thereof is death, because all sinne is *àvovia*, the transgression of the law: 1. Ioh. 3. 5. *And death is the wages of them, that transgresse the lawe:* that glosse then of *Haymo* vpon this place may seeme somewhat strange: *hoc non de omnibus peccatis intelligendum est, sed de criminalibus, &c.* this is not to be vnderstood of all finnes, but onely of those which are criminall, such as S. Iohn speaketh of, cap. 5. *There is a sinne vnto death, I say not that thou shouldst pray for it, &c.* for the Apostle speaketh there of sinne against the holy Ghost, which shall neuer be forgiven, for the which it is in vaine to pray. If the Apostle there should meane all criminall finnes, then it would follow, that we should pray for the conuersion of heretikes, adulterers, murderers, and such like. We confesse, that there are some mortall finnes, some veniall, but not in their nature: to the faithfull and penitent all finnes are veniall, to the vnbeleeuers and impenitent, finnes are mortall: it is the mercie of the forgiver, not the qualitie of the sinne, that maketh it veniall, yet this taketh not away the difference of finnes, as though they were equall: for small finnes are more easily pardoned, and great finnes, where they are forgiven, are more hardly pardoned; where they be not, they are more or lesse punished, according to the greatnesse of the sinne. See further of this point, *Synops. Centur. 4. er. 6.*

Controv. 18. That euerlasting life cannot be merited by good workes.

Arg. 1. v. 23. But the gift of God is eternall life: The Apostle in changing and inuerting the order of his speech, whereas he had said the stipend of sinne is death, saith not, the stipend of righteousness is eternall life, but the gift of God, &c. euidently sheweth, that euerlasting life is not due as a reward merited by our workes, but as a gift of grace through Christ Iesus: Thus *Chrysostome* expoundeth this place: hee saith not, *Merces benefactorum vestrorum visa aterna, sed donum Dei*: life eternall is the reward of good workes, but it is the

gift of God: *Theodoret*, *Non dixit eam esse mercedem, sed gratiam, &c.* hee saith not eternall life is a reward, but grace or fauour: *Nam licet quis summam & absolutam iustitiam praestiterit*, for although one could performe a perfect iustice, yet temporall things are not correspondent to eternall: *Thophylact*, *non quasi retributionem laborum dat eam Deus, sed ex gratia per Christum, qui hac omnia nobis promeruerit*, God giueth not eternall life, as a recompence of our labour, but by grace through Christ, who hath merited all these things for vs.

Ans. Our aduersaries doe all here concur in this answer, that euerlasting life is therefore called a grace, *quia his meritis redditur, qua gratia contulit*, because it is rendred for and vnto those workes which were wrought in vs by grace; so *Pererius*, eternall life though it be due vnto good workes, yet it is giuen freely, *Nam merita illa principaliter à Dei gratia profecta sunt*, for these merits, to which it is due, do principally proceed from the grace of God, &c. *Perer. disput. 7. numer. 42.* so also *Tolet* in his annotat. and the *Rhemists* vpon this place: also *Stapleton* hath the same answer: which they all would seeme to take from *Augustine*, who saith the Apostle might haue said, the stipend of our iustice is eternall life: but he called it the grace of God, that we should vnderstand, *ipsa bona opera, quibus vita aeterna redditur, ad Dei gratiam pertinere*, that good workes themselves, to the which eternall life is giuen, doe belong vnto the grace of God: *August. de grat. & liber. 8.9.*

Contra. 1. Whereas *Augustine* saith, *recte potuisse dicere*, the Apostle might haue well said otherwise: it is enough for vs, that the Apostle did not in this place say otherwise: and as *Pet. Martyr* saith, by this meanes most euident places of Scripture might be auoided, if wee may say, *aliter potuisset dici*, it might otherwise, thus, or thus haue bene said. 2. But for the thing it selfe, *Augustine* is so farre from approouing the merit of workes to eternall life, that he maketh the good workes themselves to belong vnto grace: as he saith elsewhere, *pro hac gratia in qua ex fide viuimus, accepturi sumus aliam gratiam, in qua sine fine in caelis viuimus*, for this grace, wherein we liue by faith, we shall receiue an other grace and fauour, wherein we shall liue without ende in heauen: in *Psal. 14.4.* 3. For how can God be a debter to vs to bestow a second grace, because he conferred an other grace before: we are endebred to God for the former grace, he is not a debter to vs to bestow a second grace: as *Bernard* wel saith, *Merita omnia Dei dona sunt, & ita homo magis propter ipsa Deo debitor est, quam Deus homini*, our merits are Gods gifts, and so for them man is more debted to God, then God to man: *de annunt. Mar. serm. 1.*

Argum. 2. Where the crowne is of mercie, it is not of merit; but the crowne of euerlasting life is in mercie, *Psal. 103.4.* Which crowneth thee with mercie and compassions.

Ans. *Pererius* hath here two answers. 1. that either by mercie we may vnderstand Gods protection in this life, whereby he compasseth his children as with a crown. 2. or if we take it for the crowne of euerlasting life, it is called a mercie, because the merits for the which it is rendred, *promanant principaliter ex gratia per misericordiam data*, doe principally flow forth from grace giuen them in mercie: *Perer. disput. 9.*

Contra. 1. If Gods protection in this life be of mercie without our desert, then much more euerlasting saluation is of mercie, which is lesse merited. 2. The other is a meere cauil: for what graces soeuer any haue receiued in this life, how perfect soeuer they be here, they shall haue need of mercie in the day of iudgement: as the Apostle saith, *2. Tim. 1. 18.* the Lord graunt, that he may finde mercie with the Lord, at that day, &c. beside the mercies receiued in this life, he wisheth he may also finde mercie then: so *Augustine* collecteth vpon these words, *Iam. 2. 13.* There shall bee iudgement mercilesse to him that sheweth no mercie: that they which haue liued well, shall haue iudgement, *cum misericordia*, with mercie; they which haue liued euill, shall haue iudgement without mercie: where then there is need of mercie, there is no standing vpon merit.

Arg. 3. That which is of grace cannot be also of workes, as the Apostle reasoneth, *Rom. 11.6.* If it bee of grace, it is no more of workes, or else grace were no more grace, &c. but eternall life is of grace, *Ergo*, not of workes.

Answer. 1. The Apostle may either here speake of the naturall workes of men, and so such workes doe destroy grace, not of the workes of grace, which are indeede meritorious of eternall life. 2. The Apostle speaketh of election, which is of grace, *non propter hominum opera pronisa*, not vpon the foresight of mans workes. Thus *Pererius* *disput. 8. numer. 48.*

Contra.

Contra. 1. The Apostle excludeth euen the workes of grace: for the question is of good workes, not of euill, but all good workes are of grace: for God worketh in vs both the will and the deede, Phil. 2. 13. and that euen good workes, which are of grace, are excluded, the Apostle sheweth elswhere, Ephes. 2. 8. *By grace are yee saved, &c. not of workes, least any man should boast of himselfe: for yee are his workmanship created in Iesus Christ vnto good workes, &c.*

2. The Apostle indeede ipeaketh of the election of grace: but yet the rule is generall, that grace and workes in the matters of saluation cannot be marched together: for hee prooueth election to be of grace, and not of workes, by his generall axiome and proposition, because that which is of grace cannot be of workes: and if election be of grace, and not of workes, then euermore life also, which dependeth of our election, must of necessitie be of grace also.

Argum. 4. That which is of workes is by debt, as the Apostle saith, Rom. 4. 4. *To him that worketh, the wages is not counted by fauour, but by debt:* but God is endebted to no man: therefore life eternall is not of workes, because it is not by debt.

Ans. Pererius here answereth by a distinction: that there is a lawfull kind of meriting *de condigno*, of worthines: the one is perfect and absolute, which presupposeth no gift of grace, whereof it dependeth: such were the workes of Christ, which were absolutely meritorious, *ex rigore iustitie*, euen according to the strict rule of iustice, by the reason of the excellencie of his diuine nature beeing vnited in one person to his humanitie: there is an other kind of merit, *ex suppositione diuine natura*, vpon the presupposall of diuine grace: so the workes of men proceeding of grace, and their free will working together, are *merita apud Deum*, merits with God: like as naturall things, though they haue that vertue and actiuitie from God, are the true causes of their effects, *Perer. disput. 10. numer. 53.*

Contra. 1. This answer ouerthroweth it selfe: for if mens good workes proceed of the grace and gift of God, then cannot God be any waies endebted for his owne as Dauid saith, 1. Chron. 29. 14. *All things come of thee, and of thine owne hand haue we given thee:* and the Apostle saith, Rom. 11. 35. *Who hath given vnto him first, and he shall be recompenced:* if then we might challenge any thing at Gods hands as a debt by way of recompence, wee must first giue vnto him.

2. There is not the like reason of naturall, and supernaturall things: the naturall causes haue their vertue at once from God, and then they afterward worke according vnto that nature and propertie, wherewith they were once endued: but in supernaturall the grace of God is necessarie, *ad omnes actus*, to euery act: as the horse, when he goeth of his owne accord, is the naturall cause of his going: but the rider that directeth him is the cause of his going in the way, and of his going to such a place: so grace is the cause of our well doing: we concurre indeede as naturall causes of the action, but the goodnes of the action is onely from God.

3. God then is not endebted vnto man for the merit of his worke, neither in iustice in respect of vs, is he bound to recompence vs: but yet he is another way endebted, in respect of his promise, and so it is iust with him, in regard of his word, and promise, to performe that which he hath promised: which promise he made onely of his free grace: and this point is touched also by Pererius, *praesertim vero adiuncta Dei promissione de remunerandis, &c.* especially the promise of God beeing adioyned for the rewarding of the good workes of the righteous, &c. in regard of this promise we graunt, which is meere of grace, not for the merit of the worke, the Lord maketh himselfe a voluntarie debtor of eternall life.

Argum. 5. The Apostle saith, Rom. 8. 18. *That the afflictions of this present life, are not worthy of the glorie, which shall be shewed, &c.* here he evidently sheweth that our workes are not meritorious or worthy of eternall life.

Ans. Pererius here also thus distinguisheth: that workes may three wayes be considered: in respect of the naturall cause, as they proceed from mans freewill, in respect of the matter, wherein they are expressed, and the time of continuance, which are but temporall, and for a time, and thirdly as they are wrought in vs by the grace of God: in the two first respects, they haue no cause of merit, but in the third, *conuenientem habent proportionem aequalitatis & dignitatis, &c.* they haue a fit proportion of equalitie and worthines with the reward of eternall life: thus *Perer. disput. 11.*

Contra. 1. The very scope of the place taketh away this distinction: for the Apostle, ver. 17. saith, *If we suffer with Christ, &c.* he ipeaketh of such sufferings and afflictions, as are endu-

endured for Christ: which are the workes of grace: for a man of himselfe without grace, cannot suffer for Christ: therefore even good workes as they proceed in vs of grace, are not meritorious or worthy of eternall life.

2. Good workes are so farre from being meritorious causes of eternall life, that they are not alwaies and in all, *causa sine qua non*, the cause without the which we cannot attaine vnto life, as in infants: and in them which are of yeares, though without good workes they cannot be saued, yet good workes are rather a beginning of eternall life, then the cause thereof.

3. To conclude this point therefore, in a merit there must fowre things concur. 1. It must be a free seruice, which we otherwise are not bound vnto. 2. it must be of our owne. 3. it must be perfect. 4. it must be proportionable to the reward. But our workes faile in all these, 1. we can performe nothing vnto God, but that we are already bound to do. 2. neither haue wee any good thing of our owne, which we haue not receiued. 3. and our best workes are imperfect. 4. and betweene our temporall seruice, and an euermore reward, there is no proportion: therefore we cannot merit. See more hereof, *Synops. Centur. 4. c. 79.*

6. Morall obseruations.

Observ. 1. Of perseuerance.

v. 4. So we also walke in newnesse of life. Origen hence well collecteth, that this newnesse of life, *semel facta non sufficiat*, once done sufficeth not: *ipsa nouitas inuouanda est*, this newnes must be still renewed from day to day, as the Apostle saith, 2. Cor. 4. 16. *our inward man is renewed daily*; for as that which waxeth old, is euery day older and older, so that which is new must continually be renewed, otherwise it ceaseth to be new: so that we must walke on stil, perseuere, and encrease in this newnes of life.

Observ. 2. Of the continuall strife with sinne.

v. 13. Neither giue your members weapons. The Apostle vsing this phrase of weapons, sheweth, that there is a warre in vs: some fight for sinne, and make their members weapons and instruments thereof: but the children of God must fight and strue against sinne, and hold vp their weapons against the tyrannie and dominion thereof: this combat between the spirit and the flesh, the faithfull alwaies finde in themselves: as the Apostle saith, Gal. 5. 17. *The flesh coneteth against the spirit, and the spirit against the flesh, and these two are contrarie, so that ye cannot doe those things, which ye would.*

Observ. 3. Our obedience must be from the heart.

v. 17. But yee haue obeyed from the heart, &c. Origen here againe obserueth, that we must yeeld our obedience vnto righteousness, not in words onely, and outward shewe, but inwardly from the heart: I am afraid, saith he, that there be many of vs, *qui verbis videamur obedire iustitia*, which in words seeme to obey righteousness, but in our hearts serue time, &c. As the Apostle saith of some, 2. Tim. 3. 4. *Having a shew of godlines, but haue denied the power thereof.*

Observ. 4. Of freedome from sinne.

v. 18. Being made free from sinne, &c. Chrysostome here sheweth, that it is in vaine for a man to haue beene baptized, and taken vpon him the profession of Christianitie, if he bee not freed from the kingdome of sinne, and doe ouer-rule the lusts thereof: *quid proderit purpura regis esse vestitum, &c. si non adsit, qui iubenti pareat, &c.* what doth it profit to put on the Kingly purple robe, if there be no man to command: as is a King without subiects, so is a Christian that hath put on Christ in baptism, and hath not command ouer his passions and lusts.

Observ. 5. We must serue righteousness, as before we serued sinne.

v. 19. As you haue giuen your members, &c. Origen hath here this profitable note: that although we should serue righteousness much more then we serued sinne, yet the Apostle saith in effect, *eadem postulo, similia requiro*, I require but the same, and the like things: *dudum currebant pedes, &c.* of late your feete did runne to the temples of Idols, now let them runne to the Church of God; your hands were stretched forth to oppresse men, let them be stretched forth to the poore; your eyes wandered to gaze vpon women, now let them looke vpon the poore; your eares were delighted with vaine sounds, now let them be turned to heare

heare the word of God: your tongue which was exercised in cursing, now let it be occupied in praising and blessing of God, &c.

Observ. 6. *Against oppression.*

v. 19. *To iniquitie to commit iniquitie, &c.* Chrysostome heretaketh occasion to inueigh against those, which for loue of money oppressed the poore, which sinne, after his rethorical manner, he thus amplieth. 1. He maketh them worse then theeues that rob by the high way: for they doe it in feare, and in secret places; these audaciouly fill cities with their cruelty. 2. They are worse then murderers, *homicida simul ac subito gladio percutit*, the murderer killeth at once, but he which casteth the poore in prison, and there suffereth him to lie and rot, *pro vna mille mortes infert*, for one death inflicteth many. 3. *Canem summopere curans, &c.* this oppressor is verie carefull for his dog, *sed propter canem, &c.* but for his dog he neglecteth man, for whom Christ died. 4. He is worse then bruite beafts, *illa siquidem cognata diligunt, &c.* for they loue their like, but one man despiseth an other. 5. They set more by their houses in decking and adorning them, then by their owne soules: while thou makest thy house faire and beautifull, *animam interim desolatam habes*, thou hast a desolate and forlorne soule: if thy maide should be brauely set forth, and thy wife attired nothing like, thou wouldst be offended; yet thou neglectest thy soule, and furnishest thy house and other meaner things, and it griueth thee not. 6. And here he reproveth such curiositie by the example of the Philosopher, who comming into a neate and shining house, finding no place to spit vpon, spit in the owners face, thereby deriding his nicenes and curiositie. To this purpose Chrysostome in his moralls vpon this chapter.

Observ. 7. *Of the shame that commeth by sinne.*

v. 21. *What fruit had ye in those things, whereof ye are now ashamed?* There are some of that impudencie, that they are not ashamed of their sinne: such Ieremie compareth to the vnshamefac'd whore, Ierem. 2. 3. *Thou hadst a whores forehead, thou wouldst not be ashamed:* there is an other sort, which are ashamed of their sinne, but it is an vnprofitable shame, it bringeth them not to repentance: such Ieremie compareth to the thiefe, that is ashamed when hee is found, Ierem. 2. 26. but for all that he will not leaue his theft: of the first sort were the Sodomites, that were impudent and shamelesse in their sinne: of the second Cain, that was ashamed, but repented not: there is a third sort, that are ashamed, and this their shame bringeth them to repentance: as, Ier. 31. 19. *After I conuerted, I repented, &c. I smote vpon my thigh, I was ashamed, &c. I was euen confounded, &c.* Such was the shame which Dauid had for his sinne committed, Psal. 51. 3. *I know mine iniquities, and my sinne is euer before me:* sinne then, *obiectiue*, by way of an obiect worketh shame, but *effectiue*, by way of the effect, by the working of the spirit it leadeth by the remembrance thereof to repentance.

Observ. 8. *That we must examine our selues.*

v. 21. *What fruit had ye, &c.* Origen here noteth, *Vnde nos ipsos discutere debemus per singula, &c.* whereupon we must examine our selues in euery thing we doe, whether therein we serue sinne, or righteousness, &c. there is not any act, wherein we serue the one or the other: so the Apostle saith, 2. Cor. 13. 5. *Examine your selues, knowe yee not your owne selues, how that Iesus Christ is in you vlesse ye be reprobates? &c.*

CHAP. VII.

1. The text with the diuerse readings.

v. 1. Are you ignorant brethren, (*know yee not, B. G.*) for I speake to them that know the law, (*are skilfull of the law, Be.*) that the law hath dominion (*power, B.*) ouer a man, as long as he liueth? (*as long time as he liueth, L. Gr.*)

2 For the woman which is in subiection to a man (*is under the man, L. Gr.*) is bound to the man, while he liueth by the law: (*better, then her husband yet liuing is bound to the law, L. Rhemists.*) but if the man be dead, she is deliuered from the law of the man.

3 So then, while the man liueth, she shall be called (*counted, B. be made, T.*) an adulteresse, (*amedlocke-breaker, B.*) if she become an other mans: *B. Gr. (if she bee coupled to an other man. T. couple her selfe, &c. be with an other man. L. R. take an other man. G.)* but if the man be dead, she is free from the law, (*of the man, L. ad.*) so that she is not an adulteresse, though she become an other mans.

4. There-

4 Therefore, my brethren, (*or euen so, B. G.*) ye are made dead also (*or mortified, Be. L. A. dead, B. G.*) to the law, by the bodie (*in the bodie, Be. T.*) of Christ, that ye should be vnto an other, euen vnto him that is raised, (*not risen, L. T.*) from the dead, that we should fructifie, *L. (bring forth fruite, Be. B. G.)* vnto God.

5 For when we were in the flesh, the motions (*infirmities, T. affections, Be. lusts, B. passions, L. concupiscentia, Gr.*) of finnes, which were by the law, did worke, *L. B. (had force, Be. G. were effectuell)* in our members, to bring forth fruit vnto death.

6 But now we are deliuered from the law, that beeing dead, (*not, of death, L. or we beeing dead vnto it, B. G. T. see the question following vpon this place*) wherein wee were holden; that we should serue in the newnesse of the spirit, not in the oldnes of the letter.

7 What shall we say then? is the law sinne? God forbid: (*let it not be, Gr.*) yea, I knewe not sinne, but by the law: for I had not knowne lust, except the law had said, Thou shalt not lust.

8 But sinne taking occasion by the commandement, wrought in me all manner of concupiscence: *B. G. T. (some reade thus, sinne taking occasion by the commandement, &c. Be. L. see v. 11. following)* for without the law sinne was dead.

9 For I once was alieue without the law: but when the commandement came, sinne reuiued, but I died.

10 And the commandement, which was ordained vnto life, the same was found to bee to me vnto death.

11 For sinne tooke occasion by the commandement, and deceiued me, and thereby slew me.

12 Wherefore the law is holy, and the commandement is holy, and iust, and good.

13 Was that then, which was good, made death vnto me? God forbid: but sinne, that sin might appeare, wrought death in me by that which is good: *L. G. T. A. (some thus, but sinne (was death vnto me) that sinne might appeare in working in me death, by that which is good, Be. B.)* that sinne might be out of measure sinfull by the commandement.

14 For we know, that the law is spirituall, but I am carnall, sold vnder sinne.

15 For what I worke, I acknowledge not: (*allow not, G. vnderstand not, L.*) for, not, what I would, that doe I: but what I hate, that I doe.

16 If I doe then, that which I would not, I consent to the law that it is good.

17 Now it is no more I, that worke it, but sinne, that dwelleth in me.

18 For I know, that good dwelleth not in me, (*that is, in my flesh*) for to will is present with me, but how to performe that which is good, I find not.

19 For I doe not the good, which I would: but the euill, which I would not, that doe I.

20 Now if I do, that I would not, it is no more I that worke it, but sinne, that dwelleth in me.

21 I find then a law, *L. Gr. (this law to be imposed, Be. by the law, B. G.)* that when I would doe good, euill is present with me: (*see the question following vpon this verse.*)

22 For I delight in the law of God, concerning the inner man;

23 But I see an other law in my members, rebelling against the law of my mind, and leading me captiue to the law (*in the law, L.*) of sinne, which is in my members.

24 O wretched man, that I am, who shall deliuer me out of this bodie of death? *Be. T. (the bodie of this death, L. B. G.)*

25 I thanke God through Iesus Christ our Lord: Then I my selfe in my minde serue the law of God, but in my flesh, the law of sinne.

2. The Argument, Methode, and Parts.

IN this Chapter the Apostle sheweth how we are freed and exempted from the seruice of the law, yet so, as that he commendeth the law in it selfe, and deliuereth it from all blame, laying the imputation vpon his owne weaknes and infirmitie, where he taketh occasion to shew the combate betweene the flesh and the spirit.

This Chapter then hath three parts. 1. he sheweth how we are deliuered from the lawe, to v. 7. 2. he excuseth and commendeth the law, to ver. 14. 3. hee sheweth the infirmitie that

that remaineth in the regenerate, and combate betweene the flesh and the spirit.

1. In the first part the Apostle sheweth that we are not freed and discharged from the morall obedience of the law, but from the seruitude and bondage thereof, in respect of the curse, and irritation and prouocation to sinne: this is set forth by an allegorie, taken from the law of matrimony: the proposition is contained, v. 1. 2. 3. consisting of three parts: like as the woman is 1. free from her husband when he is dead, v. 2. 2. after his death she may take an other husband, and therein is no aduultresse, v. 2. 3. the third is implied, that she may also bring forth by an other: the reddition followeth, which hath three correspondent parts: so we are 1. dead to the law. 2. we are married to Christ. 3. to bring forth fruit vnto him, v. 4. this last part is amplified by the contrarie, that as sinne by the law did fructifie vnto death, v. 5. so we now beeing freed, should fructifie vnto the spirit, v. 6.

2. Then he taketh vpon him the defense of the law; that whereas he had said, v. 5. *that the motions of sinne, which were by the Law, &c. did bring forth fruit vnto death*: hereupon two obiections might arise; that the law is the cause of sinne, and of death, to both which he answereth.

The first obiection is propounded v. 7. is the law sinne? then he answereth, 1. In bringing a reason from the effect, that the law cannot be sinne, nor the cause thereof, because it revealeth and discouereth sinne, v. 7. 2. He sheweth how not the law, but sinne taking occasion by the law, wrought concupiscence, reuiued in him, deceiued him, and in the end slew him: all which he giueth instance of in his owne person, v. 8. to v. 12. 3. He sheweth what the law is in it selfe: iust and holy, v. 12. The second obiection followeth, v. 13. that it might seeme, that the law beeing good, wrought death in him: then the answer is, that not the law, but sinne by the law wrought death.

3. The Apostle in this third part sheweth first the combate betweene the flesh and the spirit, to v. 24. then the issue thereof, v. 24. 25. The combate is set forth in three degrees. 1. In that he by sinne is brought to doe that euill which he would not; where he sheweth the opposition betweene the law commanding, and his will consenting: and sinne ouerruling him, and his flesh obeying, v. 14. to v. 18. 2. The next degree is, that he is hindered by sinne from doing the good which he would: this is propounded v. 18. then prooued by the contrary effects, v. 19. and by the contrarie causes: the lawe moouing to good, whereunto he consenteth, and sinne hindring him, v. 20. 21. 3. The third degree consisteth in his delight and ioying in good in his inner man: but he is captiued by the law of his members vnto sinne, v. 22. 23.

The issue is this: first he desireth and expecteth to be deliuered from this spirituall bondage and captiuitie, ver. 24. secondly he giueth thanks for this freedom in Christ, that he is not wholly captiued vnto sinne, but in his spirit he serueth the law of God.

3. The questions and doubts discussed.

Quest. 1. *How the law is said to haue dominion ouer a man as long as he liueth.*

1. We must here distinguish betweene these two, *cessare legem*, the law to cease, and *dominionem legis cessare*, the dominion of the law to cease: *Theodoret* thinketh that the Apostle treateth of the ceasing of the law, so also *Gorhan*: but that the law is not ceased, the Apostle sheweth afterward, giuing an instance in one of the commandements, Thou shalt not lust: but the dominion of the law is ceased, which serued to condemne, but we are vnder grace, which hath deliuered vs from the bondage of the law: *Tolet. annot. 1.*

2. By the lawe: 1. Neither with *Sedulius* doe we vnderstand the lawe of nature: for he speaketh vnto the Iewes, that knew the law, whereas the law of nature was knowne also vnto the Gentiles. 2. Neither with *Ambrose* by the law, doe we meane the Gospel, for we are not dead vnto this law, as the Apostle saith, v. 4. *we are dead to the law*. 3. Neither is the lawe of the members here vnderstood, as *Origen*, which is alwaies euill, rebelling against the lawe of the minde: but the lawe which the Apostle here speaketh of, is holy and good, ver. 12. 4. Nor yet doe we vnderstand the ciuill lawe of the Romanes, to whome the Apostle doth write, as knowing their owne lawes: as *Haymo* and *Lyranus* indifferently vnderstandeth, *Lex Mosaiica vel Ciuilis*, the Mosaicall or Ciuill lawe.

5. The Apostle then maketh mention of the morall law of Moses, as is euident by that instance, which after ward he bringeth in, of that commandement, *Thou shalt not conuet: Tolet. Mart. Pareus.*

3. These words, *while he liueth*, are diuersly interpreted. 1. Some referre it to the law, as long as the law liueth or remaineth: so *Origen*, *Ambrose*, *Erasmus*, and *Origen* addeth this reason, because the man is after ward resembled to the law, who beeing dead, the woman is free: but this reason sheweth, that it must be referred rather to the man, then the law. 2. And so indeed, it is more fitly said of the man, *while he liueth*, then of the lawe: and in grammaticall construction, it is better referred to the nearer word, then the further off, *Beza*. 3. Some doe ioyne it vnto *man*, which word because in the Greeke signifieth both sexes, *Chrysostome* thinketh that the death of both is insinuated: for if the woman be free when her husband is dead, much more, when she is dead also: but then this verse should be founded in sense with that which followeth: whereas the Apostle speaketh first in generall of the lawe, which onely beareth rule ouer a man, while he liueth, and then of the particular law of matrimony. 4. Some thinke that these words, *while he or it liueth*, are indifferently referred either to the law or man: for both we are said to be dead to the lawe, v. 4. and the law is also said to be dead, v. 6. *Mart.* but it is better ioyned with man, as the nearest word.

4. *Tolet* thinketh, that the Apostle speaketh not here generally of the law of Moses, but of the particular law of matrimonic, *annot. 4.* but, as is before shewed, it is better to vnderstand the Apostle to speake generally here of the law, which bindeth a man onely while he liueth: and so we are dead in Christ, and no longer bound to the law: and then he doth illustrate the same by the particular law of mariage: the law was as the man, or rather sinne that receiued strength by the law, we as the wife, the law beeing dead in Christ, in respect of the bondage thereof, we are free: *Pareus.*

2. Quest. *Whether the woman be simply free, if the man be once dead.*

v. 3. *If the man be dead, shee is free.* *Lyrannus* giueth this note, that if the man should chance to die, and yet be raised againe, as some were, the woman were not bound in that case to receiue the man as her husband, *nisi de decentia*, but in decencie onely, and *superuenienti nouo consensu*, by a new consent and contract: *Pererius* affirmeth the same, and giueth instance of *Lazarus*, that if any should rise againe, as he did, *non futuram uxorem eius, qua ante fuerat*, she should not be his wife, that was before, but vpon a new contract.

Contra. Though this be but a curious and vnneccessarie question, yet because the occasion is ministred by them, it shall not be amisse herein to examine the truth. Indeed when we shall rise againe to an immortall state, as in the generall resurrection, neither the man shall be bound to the wife, nor the wife to the husband, because they shall neither marrie, nor be giuen in mariage: but when any is miraculously raised againe to the mortall state and condition of this life, the case is otherwise, as may appeare by these reasons.

1. Other coniunctions, which are not so neare, as betweene the father, or mother, and the children doe not cease, neither are extinct by such a temporall death: as it is said, *Heb. 11. 35.* *The women receiued their dead raised to life:* that is, the mothers acknowledged their children raised againe; as the widow of *Sarepta*, and the *Shunamite*, had their sonnes restored vnto them againe beeing dead, the one by the Prophet *Elias*, the other by the Prophet *Elisha*: the question is, whether those children so raised, were freed from the obediēce of their parents: I thinke not: no more is the wife in that case freed from her husband; because the coniunction is nearer betweene the man and wife: as *Gen. 2. 24.* *Therefore shall a man leaue his father and mother, and cleaue to his wife.*

2. When the Sadduces put the question to Christ, of a woman that was married to seuen brethren, whose wife she should be in the resurrection: our Sauiour answered them not, that the woman was free from them all by death, but because that in the resurrection they neither marrie, nor are married, but are as the Angels in heauen, *Matth. 22. 30.* So then the reason why they are free after death, is, not simply because they are dead, but because they shall rise to an incorruptible state, and not returne from death againe to their former mortall condition.

3. *Pererius* himselfe confesseth, that if one that is baptized, or hath receiued orders should be raised from death, he should not neede to be baptized or consecrated againe, because those Sacraments doe imprint in the soule an indeleble character, & so doth not matrimony.

But

But this may serue as an argument against his conceit: that matrimony in this case shall no more be iterated then the other: for there is no such character imprinted more in them, then in matrimonie: for he which is baptized or consecrated may utterly fall away, and become an Apostata from the faith, what then is become of this badge or character? See further *Synops. Cent. 2. cr. 96.* If then there is no more character left in the one then in the other, if by a temporall death for a time, the efficacie of baptisme and orders be not extinguished, neither is the bond of matrimonie loosed: for such is no perfect death, but a kind of slumber or traunce for a while, which I hope they will not say, dissolueth the marriage bond.

Quest. 3. *Whether that the woman haue not the like libertie and freedome in respect of the bond of marriage, as the man hath.*

v. 3. *But if the man be dead, the woman is free, &c.* The woman is not free but by the death of the man: because this is affirmed only of the womans freedome, and not of the mans, it may seeme, that the man may be otherwise free, then by the death of the woman: And indeed *Ambrose* is of this opinion, writing vpon the 7. chap. of the 1. to the Corinthians: that the man may marrie againe, his wife beeing lawfully repudiated, euen while she liueth, but so cannot the woman, and his reason is, *quia inferior non omnino hac lege vitur, qua superior*, the inferiour is not to vse the same law or priuiledge which the superiour doth: *Caietanus* herein agreeing with *Ambrose* alleadgeth the custome which the Iewes had: it was lawfull among them for the man to giue his wife a bill of diuorcement, but not for the woman to giue it vnto the man.

Contra. 1. S. *Ambrose* opinion herein is contrary to the Apostle S. Paul, who saith, that the man hath not power ouer his owne bodie but his wife, as the wife hath not power ouer her owne body, but the husband, 1. Cor. 7. 4. so in matrimoniall duties he maketh them both equall, as *Lyranus* well inferreth here, *idem est iudicium de viro*, the same law or iudgment also is for the man.

2. Herein then I rather subscribe to *Hieromes* opinion, *quicquid viris iubetur, hoc consequenter redundat in feminas*, that which is commanded vnto men, redoundeth also vnto women: for an adulterous woman is not to be dismissed, and an adulterous husband to be retained, *alia sunt leges Cesarum, alia Christi, aliud Papinianus, aliud Paulus noster precipit, &c.* the lawes of Cæsar and of Christ are diuerse, one thing *Papinianus* prescribeth, an other thing Paul, *Hierm. ad Occan.*

3. And that liberty among the Iewes was granted vnto them for their hardnes of heart: it was a permission, no dispensation, a toleration, not a concession: and yet the woman had liberty by that custome, beeing sent away by a bill of diuorcement, to marrie againe, as the man did.

4. Yet thus much must be acknowledged, that whereas it was permitted, that many of the fathers should haue diuers wiues, yet it was a monstrous thing, and neuer tolerated for a woman to haue many husbands, that there is some difference herein betweene the condition of the man and woman: that in respect of the generall law of nature for procreation, the man is more priuiledged, who may beget by diuerse women, whereas one woman cannot conceiue by diuerse men: so that in the woman such change should shew her lust onely and wantonnes, which in the man was exercised for the defect of procreation: yet the speciall law, and couenant of matrimony considered, the man hath no more libertie to goe vnto strange flesh then the woman.

Quest. 4. *Why the Apostle saith, we are dead to the law, v. 4. and not rather, the law is dead to vs.*

1. Some thinke, that in this similitude the man is compared to the law, and we are resembled to the woman, and so the Apostle in the application of the similitude, should haue rather said, the law is dead to vs, because the woman is free, when the man is dead: but the Apostle chaungeth of purpose his speach: he would not say the law is dead, but we are dead to the law, *imbecillitatis Iudeorum rationem habens, &c.* hauing respect vnto the weaknes of the Iewes, lest they might haue beene offended, beeing so much addicted to the law: and lest he might haue giuen occasion to those heretikes, which are enemies to the old Testament, thereby to accuse the law: *Theodoret*: so also *Caluin*, comparing the law to the husband, *voluit exigua inuersione, &c.* he would a little deliuer the eniue of so hard a teartme, *vitandæ offensionis causa, noluit exprimere*, he would not expressly say the lawe is dead to a-void offence: *Bucer*, so also *Pet. Martyr, Pareus*: But *Beza* misliketh this exposition, for

the law cannot be said to be dead, vnlesse the ceremoniall law be vnderstood, which the Apostle speaketh not of but of the morall law: *Tolet* addeth this reason, because the Apostle expressly distinguisheth three, *virum, mulierem, & legem*, the man, the woman, the law, and concludeth that by the death of the man, we are freed from the law.

2. *Chrysostome* salueth the matter thus: that the Apostle speaketh of a double libertie, both by the death of the man and woman together: for if the woman be dead as well as the man, she is much more free: and so in the application, the Apostle indifferently putteth the case, of the death of vs to the law, as the woman, or of the law to vs, as the man: But the similitude onely runneth vpon the freedome of the woman by the death of the man: the application should be so likewise.

3. *Haymo* vnderstandeth here two husbands, and one woman or wife: the law is one husband, vnder whom the woman, that is, the soule is said to be; the other is sinne, whereof the Apostle speaketh, v. 3. *while the man liueth*, for while sinne liueth in man, he is subiect to the law: But the other husband which the Apostle speaketh of, is Christ reigning in vs by his spirit, as v. 4. that we *should be vnto another*, vnles he will say that the Apostle speaketh of three husbands, which he doth not, for *an other*, doth insinuate but one beside.

4. Some thinke that in the application of this similitude, we are not so curiously to insist vpon the particular points of this resemblance between the man and wife: whether the law be as the husband, or the man regenerate as the wife: by the death of either of them indifferently followeth freedome, if either we be dead to the law, or the law to vs, *Faun*: But the Apostle in the similitude presseth onely the death of man, whereby the woman is free: likewise *Gorran* expoundeth, *ye are mortified, or dead to the law*, that is, ye are no more bound to the law, as if the law were dead: but to be dead to the law, and the law to be dead to vs, though in effect they are all one, yet the sense is diuerse.

5. *Hugo Cardinal*, maketh three in the similitude, the man, the wife, and the law of matrimony, and three in the application, the law as the man, the soule as the wife, and sinne as the marriages: but saith he in this is the diuersitie in the similitude, the man dieth, but in the application the woman dieth, that is, the soule vnto sinne: But if this difference and dissimilitude be admitted, then the Apostle should not haue fitly applied to his purpose the similitude which he had propounded.

6. *Augustine* better by the husband vnderstandeth sin, by the wife man, *lib. 83. qu. 66.* but this is not a full explication of the Apostles minde: for here it is not expressed, what part the law beareth in this similitude.

7. Therefore *Tolet* thus explaineth this similitude: he saith by the Apostle here, *triplicem distingui*, there is distinguished a threefold state of man, the old man, the new man which is regenerate, and the naturall man, considered as Gods creature, which was vnder the condition and seruitude of the old man, and then vnder the new: the old corrupt man, and the new regenerate man he maketh the two husbands, and man considered in himselfe is as the wife; so we are dead to be mortified to the law, that is, the old man is dead vnto sinne, and so vnto the law, because sinne being destroyed, the dominion of the law also is abolished: to this purpose *Tolet. annot. 5.* *Beza* somewhat diuersly thus applyeth the similitude, he maketh two marriages, in the first, sin is as the husband, which had the strength by the law: the flesh was as the wife, and the particular sinnes were the fruits: in the second marriage, the spirit of grace by Christ is as the new husband, the regenerate man the wife, and the children the fruits of holines, and in this sense we are said to be mortified to the law, in respect of the first husband which is within vs. These two expositions much differ not, but in this, that *Tolet* maketh one and the same wife, which was before married vnto sinne, and afterward to the spirit; *Beza* maketh two wiues, the first, the state of the vnregenerate, the second of the regenerate man: But the Apostle seemeth to speake of one and the same wife, which is the soule of man, first subdued vnto sinne, and then in subiection to Christ: so then not the wife is said to be mortified, for how then should she be ioyned to an other husband? but the first husband, that is, the old man is mortified to the law, because while sinne liued, the law did beare dominion in accusing & condemning vs: Now that the law is not as the husband, but sinne, the Apostle evidently sheweth, v. 5. *When we were in the flesh, the motions of sinne which were by the law, had force in our members to bring forth fruit vnto death*: here the Apostle expresseth sower things in this first marriage: the wife, *we in the flesh*: the husband, *the motions of sinne*: for that is the husband, which begetteth children; which

which are the euill fruits vnto death: the fourth thing is the lawe of the man, touched before in the similitude, v. 2. and here, *the lawe* is that which gaue strength vnto sinne.

7. But an other reason also may be yeelded, why the Apostle saith, *we are mortified to the lawe*, because in this reddition, he ioynly applieth the two similitudes before alledged: the one, that the law hath no dominion ouer one, but while he liueth, v. 1. the other that the woman is bound to the man, but while he liueth: in the application, he putteth both together: to answer to the first, he saith we are mortified to the lawe, and so it hath no more power ouer vs: and touching the second, he saith, *that beeing dead, wherein we were holden*, namely, sinne, v. 5. we should be now for an other husband.

Quest. 5. *How we are said to be mortified to, and freed from the lawe.*

We are not freed from the lawe, in respect of the obedience thereto: for the morall law is in force still, and Christ came to confirme the lawe, not to destroy it: but we are freed from it, as the bare letter of the lawe is set against the spirit: 1. Because the law commaunded onely, but gaue no grace to performe, as the Gospell doth. 2. The law onely manifested our sinnes, in not beeing able to keep the law, which are healed in the Gospell. 3. The law commaunding, made the froward nature of man, so much more sinnefull, in crossing the commaundement. 4. Men then obeyed the lawe for feare, and by constraint, which now they doe willingly by grace. 5. But in these two things cheifly consisteth our libertie and freedome from the lawe, *à rigida exactione*, we are freed from the strict obseruation of the lawe, which Christ hath fulfilled for vs. 6. *& ab ea quae inde sequitur maledictione*, and from the malediction and curse which followeth thereupon, which Christ hath freed vs from, being made a curse for vs, *Caluin*. 7. *Pareus* sheweth how in these three things the seruitude of the lawe consisted. 1. In the declaration of sinne. 2. In the condemning of it. 3. In encreasing sinne, *per accidens*, by an accident, because our corrupt nature is carried to doe that so much the more, which is forbidden. So the libertie of the lawe consisteth in these three points opposite to the other three. 1. The law doth not now set forth our sinnes, which are not imputed vnto vs beeing iustified by faith in Christ. 2. It condemneth vs not, for there is no condemnation to those which are in Christ. 3. Neither doth it stirre vs vp to sinne beeing dead to sinne in Christ: the two first parts of libertie we doe fully enioy in this life: but the third is onely begunne here, because we are still compassed about with many infirmities, but it is not fully persited vntill the next.

Quest. 6. *What is meant by the bodie of Christ, v. 4.*

1. Some vnderstand by the bodie of Christ, *completionem veritatis*, the fulfilling and accomplishment of the figures of the lawe (which was but a type of things to come) in exhibiting the truth, *Goriban*. 2. Some, *incarnationis mysterium*, the mystrie of the incarnation of Christ, *gloss. interlin*. 3. *Lyrantus*, *incorporationem cum Christo in baptismo*, our incorporating with Christ when we are made his members in baptisme. 4. *Beza* readeth *in corpore*, in the bodie, to shew our conformitie with Christ, that we as his members are in him and by him dead vnto the law: *Pet. Mart.* also approoueth this sense, *effecti iam membra Domini, &c.* beeing made the members of our Lord, we doe follow our head. 5. But by the bodie of Christ, rather we vnderstand the passion of Christ in his bodie vpon the crosse: that is, *per victimam Christum, &c.* by Christ our sacrifice, who satisfied for vs: *Melancthon*. by the body of Christ, *dum cruci affixum est*, while it was nailed to the crosse, where he tooke away the hand-writing of the law, which was against vs, *Caluin*: so *Oecumen*, by the bodie of Christ, *pro nobis interemptum*, flaine for vs: so also *Ambrose*, *tradens corpus suum Seruator mortem vicit, & peccatum damnauit*, our Sauour deliuering vp his body ouercame death, and condemned sin, &c. So we are dead vnto the law in the bodie of Christ: because he in his body was made a curse for vs, to redeeme vs from the curse of the law, *Par.*

Quest. 7. *Of the meaning of these words, v. 6. beeing dead vnto it.*

There are 3. readings of these words. 1. Some reade *θανάτου*, *we are deliuered from the law (of death)*: so the vulgar Latine, and *Ambrose*, with *Anselme*, *Haymo*, and *Origen* also maketh mention hereof, though he approoue an other reading: But the morall law, is not properly called the law of death, which title better agreeth vnto sinne, which indeed is the law of death: and *Beza* obserueth that no Greeke copie, but one which he had seene so readeth.

2. Some read *ἀποθνήσκοντες*, beeing dead in the nominatiue, which some expound thus, *in the*

which we were held as dead, *Origen*: but here is a traiection or transposing of the words, which stand thus in the originall, *dead, wherein, &c.* not *wherein we were dead*: some vse a harder kind of traiection, *we which are dead are deliuered*: whereas the order of the words is this, *we are deliuered from the law beeing dead, &c.* some vse no traiection at all, but supply the pronounne it, or that, *dead vnto it, wherein, &c.* and they vnderstand the law, *Theophylact, Erasmus, Bucer, Caluin, P. Mart.*

3. But the better reading is in the genitiue, *ἀποθάνοντος*, and some ioyned it with the word *νόμον*, law, *the lawe beeing dead, wherein &c.* but it is rather put absolutely, and the pronounne *that* or *it* must be supplied, *that beeing dead wherein we were holden*: not in *Oecumenius* sense, who vnderstandeth it adiuely, *we are dead by sinne*, but passiuely with *Chrysostome*, *beeing dead*, namely, *sinne*, wherein we were holden, *id quod detinebat, peccatum, &c.* that which did hold vs, namely, *sinne*, hath now nothing to hold vs with.

Quest. 8. *What is meant by the newnesse of the spirit, and the oldnesse of the letter.*

1. *Origen* vnderstandeth by the oldnes of the letter, the ceremonies of the lawe, as circumcision, the Iewish Sabbaths; by the newnesse of the letter the spirituall and allegorickall sense: so also *Haymo* saith, he serueth God in the newnes of the spirit, that spiritually practiseth the circumcision of the heart, not the carnall obseruation of the ceremonies: But *S. Paul* treateth here of the morall, not the ceremoniall lawe, as *Tolet* well obserueth, annot. 18.

2. *Chrysostome*, and *Theophylact* following him, vnderstand the oldnes of the letter, of the externall obedience which was practised vnder the law: the newnesse of the spirit they expound to be the inward obedience of the heart, wrought in vs by the spirit of Christ: But we must here take heede, that we doe not so thinke, that the literall sense of the lawe onely concerned outward obedience, for it required the perfect loue of God, and our neighbour, and restrained the verie inward concupiscence: Neither must we imagine, that all they which liued vnder the law, onely serued God in the oldnes of the letter, yeelding onely externall obedience: as *Chrysostome* seemeth to insinuate: that they were commanded onely to abstaine from murther, adulterie, and such like: but we are restrained from anger, wantonnes, the inward motions: for many of the holy men vnder the lawe, had the newnes of spirit in the renowation of their inward desires, as the faithfull haue vnder the Gospell.

3. Some by the oldnesse of the letter vnderstand sinne, which was not reformed by the letter of the law: by the newnesse of the spirit, the fruits of righteousnesse, as *Hierome epist. ad Hedib. quest. 8. vinamus sub precepto, quia prius in modum brutorum, &c.* let vs liue vnder the precept, which before as brute beasts said let vs eate and drinke, &c. so also *Tolet*, annot. 8. but if by the oldnes of the letter, we vnderstand sinne, how can any be said to serue God in sinne.

4. *Ambrose* by the newnes of the spirit doth vnderstand, *legem fidei*, the law of faith, by the oldnes of the letter, the law of works: but the Apostle here speaketh of our obedience and sanctitie which is the fruits indeede of iustification, rather, then iustification it selfe.

5. Wherefore the Apostle rather by the oldnes of the letter vnderstandeth the outward and externall obedience onely, *otiosam notis notitiam*, the idle and fruitlesse knowledge of the lawe, without the true conuersion of the heart: the newnes of the spirit is the true sanctitie both of bodie and soule wrought in vs by the spirit of God: which is called new, compared with our former state and condition vnder the old man, and in respect of our new marriage with Christ, *Pareus*: so *Caluin*, *non habemus in lege, nisi externam literam, &c.* we haue not in the lawe, but onely the externall letter, which doth bridle our outward actions, but doth not restrain our concupiscence: so *Pet. Martyr* vnderstandeth *quoddam obedientia genus*, a certaine kind of outward obedience, but not such as God requireth: to the same purpose *Osiander*, the newnes of the spirit is when we serue God, *nono & spontaneo spiritu*, with a readie and willing spirit: they serued God in the oldnes of the letter, that is, *indignabunda spiritu*, with an vnwilling mind: And the law, as *Beza* well noteth, is called the letter, *quia surdis canit*, because it speaketh as vnto deafe men, till they be regenerate and renewed by the spirit of grace.

6. So here are three things set one against the other: *solutio contra detentionem*, libertie or freedome against detayning or holding; the newnes against the oldnes; the spirit against the letter. *Gorham*.

Quest. 9. How S. Paul beeing brought up in the knowledge of the law, could say, *I knew not lust, v. 7. and I was alive without the law, v. 9.*

1. The occasion of this question is, because elsewhere the Apostle professeth his integrity, as Philip, 3. 6. *Touching the righteousness, which is in the law, I was unreprouceable: and Act. 23. 1. he saith, I have in all good conscience served God unto this day: how then could he be ignorant of the law, or be without the law?*

Ans. 1. It may be answered, that either S. Paul spake of his first age, in the time of his childhood, when he knew not the law, or he speaketh figuratiuely in the person of an other. But neither of these is likely: not the first, for the things, which the Apostle here toucheth, as how the law wrought in him all manner of concupiscence, are not incident into the age of children, or vnexperienced young men: nor the other, for throughout this whole chapter the Apostle giueth instance in himselfe, as v. 24. *O wretched man that I am*, and 25. *I thank my God*, and so he doth here: the Apostle then speaketh here neither of his present state, nor yet of his first age, but of the middle part of his life, when he liued a Pharisee.

2. That commendation then, which S. Paul giueth of his former life, while he was a Pharisee, did onely concerne his outward carriage, which was to the iudgement of the world without reproofe; and he kept a good conscience, according to his knowledge, yet was it farre from a pure conscience: because he had no knowledge then of our faith in Christ, whose way he persecuted, whereby the heart is purified, Act. 15. 9. Notwithstanding then his outward shew of obedience, his heart and affections were not right within, and so hee had not the true vse and vnderstanding of the law: as *Augustine* saith, *lib. 1. ad Bonifac. cap. 9. potuit intrare esse in affectionibus prauis prauaricator legis, &c.* he might inwardly in his peruerse affections be a transgressor of the law, and yet outwardly fulfill the workes of the law, &c. So Saint Paul himselfe confesseth, Tit. 3. 3. *Wee our selues were sometime unwise, &c. seruing lusts, &c.*

Quest. 10. What law the Apostle speaketh of, v. 7. Is the law sinne?

1. Some thinke that the Apostle by the law, here vnderstandeth the precept which was giuen to Adam in Paradise, not to eate of the forbidden fruite: of this opinion was *Methodius*, in *Epiphanius* heres. 64. and *Hierome* maketh mention of it, *epist. ad Hedib. qu. 8.* but he reiecteth it: *Theodore* hath the like conceit; that the law is here vnderstood to bee the law of Moses, *mandatum vocat, quod Adamo datum est*, but that hee calleth the commandement which was giuen to Adam: *Theodore* in *Commentar.*

But 1. *Photius* in *Oecumenius* reiecteth this opinion, because no where doth the Apostle call that particular commandement giuen vnto Adam the law. 2. *Tolet* further addeth these reasons: the Apostle speaketh of the verie inward desire and concupiscence: but the act was forbidden Adam, that he should not eate of the forbidden fruit: and againe, the Apostle in saying, *I knew not sinne but by the law*, insinuateth, that sinne was before, but hee knew it not: but before that commandement was giuen vnto Adam, it had beene no sinne in him, to haue eaten and receiued the fruit of the tree.

2. Some thinke that the Apostle speaketh not of the law of Moses, but of the law of nature: for before the written law was giuen, men had knowledge of sinne, as Cain knew he had sinned, and Abimelech was not ignorant that adultery was sinne: thus *Hierome*, and before him *Origen*.

But 1. *Photius* in *Oecumenius* thus refelleth this opinion: that the Apostle speaketh not of the law of nature: because the Apostle had said before, *ye are dead to the law, vers. 4.* in this sense then some should be found, *naturali lege priuati*, depriued of the naturall lawe: and againe the Apostle saith, *I was alive sometime without the law*: but neither Adam, nor any other liuing were at any time without the law of nature. 2. *Tolet* addeth, that if the Apostle had meant the law of nature, he would not haue said, *I knewe not sinne but by the Lawe*, but rather, *sinne was not but by the law*. 3. And concerning the obiection of Cain and Abimelechs knowledge of sinne, *Chrysostome* answereth, that the Apostle saith, *omnem concupiscentiam, vehementiam significans*, sinne wrought in me all manner of concupiscence, signifying the vehemencie of it, &c. that although these sinnes did raigne before, yet they appeared not to be so great sinnes, as afterward by the law; and *Theophylact* addeth, *noscebatur peccatum, sed nondum erat concupiscentia interdicta*, sinne was knowne before the law, that is, outward and notorious

torious finnes, but yet the inward concupiscence was not restrained.

3. *Tolet* thinketh that together with the morall law, the Apostle meaneth the ceremoni-
all and iudiciall law, because by them also were the knowledge of sinne: But the Apostle gi-
uing instance of the inward vnlawfull concupiscence, which was not punished by the iudi-
ciall nor ceremoniall law, sheweth that he speaketh not of them.

4. Wherefore it is euident, that the Apostle meaneth none other, but the written morall
law of Moses, because he giueth instance of the last commaundement, *Thou shalt not couet:*
Martyr, Pareus.

Quest. 11. *What lust or concupiscence the Apostle speaketh of:*
I had not knowne lust, &c. except, &c.

1. Some thinke, that here, by concupiscence, the Apostle intendeth all sinne whatsoever:
as *Anselme*, and the ordinar. gloss. following *Augustine*, *Bona est lex, quæ dum concupiscentiam*
prohibet, omnia peccata prohibet, &c. the law is good, which while it forbiddeth concupiscence,
forbiddeth all finnes, &c. *Hierom. epist. 152.* refuseth their opinion, which take this for the
commaundement, and by concupiscence, he thinketh to be vnderstood, *omnes animi perturba-*
tiones, all the perturbations, and passions of the minde whatsoever, as of feare, griefe, desire:
But it is euident, in that the Apostle propoundeth the verie words of the line, that hee hath
reference to that precept, *Thou shalt not lust*; wherby indeed all corrupt concupiscence and
desire whatsoever is forbidden.

2. By this concupiscence is not vnderstood onely the act of concupiscence, as *Pererius*
holdeth, with other Romanists; we vnderstand not, saith he, *ipsum concupiscendi facultatem,*
sed actum ipsum concupiscendi, the facultie of coueting, but the act it selfe; *disput. 8. numer. 47.*
nor yet the second motions of concupiscence, onely whereunto the will contenteth, but e-
uen the first vnlawfull desires and motions, which haue not the consent of the will. And that
this may the better appeare; it shal not be amisse further to shew what concupiscence is, and
the diuerse kinds thereof: there is a threefold concupiscence, *naturalis, sensitivus, voluntarius*,
the naturall, which is euen in stirps and plants, as to couet and drawe vnto them their foode
and nourishment, and this is properly called *ἀρεξίς*, desire; the sensitiue is in bruit beasts; the
voluntarie and sensitiue both in man, and they are called by the word *ἐπιθυμία, concupiscence.*

2. Further this concupiscence is diuided into *δύναμις*, and *ἐνέργεια*, the facultie it selfe, and
the exercising or act thereof: and both of them are considered, either *physice*, as they are na-
turall, as to couet meate, drinke, and such like, which are things indifferent, or morall as
they haue relation to the commaundement. 3. And herein there is to be considered, both the
matter and obiect of concupiscence, and the manner: as if either things vnlawfull bee desi-
red, as the wife, horse, seruant of our neighbour, which appertaine not to vs, or if wee ex-
ceed measure in desire of things vnlawfull, as of meate, drinke, apparell, riches, and such like,
or desire them an to euill end.

3. Now to apply this, which hath been said to our purpose. 1. Neither the naturall de-
sire, as of meate and drinke is forbidden by this commaundement, as beeing a thing indiffe-
rent, nor yet the supernaturall, as to couet and desire such things, as concerne the glorie of
God, and the saluation of our soules: for these are good desires, and conformable to the will
of God: but the euill and vnlawfull desires are forbidden, either in the matter or manner. 2.
Not the act of concupiscence onely, but the very facultie it selfe, *ipsa concupiscibilitas*, is for-
bidden, as it is corrupt, and auerse from God. 3. And not onely the second motions, which
haue the consent of the will, which the Schoolemen call *concupiscentiam formatam*, the for-
med and perfect concupiscence; but euen the first motions, which haue not the deliberate
consent of the will, which they call *informem*, the vnformed concupiscence: contrary to the
opinion of *Pererius*, and other Romanists, who thinketh *concupiscentiam carnalem, sed ut à*
voluntate approbatam, &c. that carnall concupiscence onely, as it is approoued of the will,
to be forbidden in this commaundement: *disput. 8. numer. 47.* but the contrarie shall ap-
peare afterward, *contro. 3.* that the law forbiddeth, *cupiditatem nudam*, the very bare and
naked concupiscence, as *Beza* calleth it, because *præuas cupiditates*, euill and disordered lusts
and desires, the verie law of nature reproboued: and *Augustine* saith, *cupiditatem voco motum*
animi, &c. I call concupiscence the very motion of the minde, to enioy either himselfe, or
his neighbour, or any other thing, *non propter Deum*, not for God: *de Doctrin. Christian. lib.*
3 cap. 10.

Quest. 12.

Quest. 12. Why the Apostle giueth instance in the tenth commandement, Thou shalt not lust: and allendgeth not all the words of the Law.

1. The Apostle would not giue instance in the grosser, and more notorious sinnes which euen the wiser sort of the Gentiles abhorred, nor yet in the vile and corrupt affections of man, which the Philosophers also condemned; but he singlenth out those corruptions, which could not be discerned by the light of nature, especially so much obscured, and darkened, and could not be perfectly knowne, but by the law of God: *Tolet. annot. 9.* 2. And this the Apostle doth to shew the excellencie of the law of God, beyond both the law of nature, and the politike lawes of men: for the first, the law of nature is much obscured, obliterated, and empaired by the blindnes and corruption of mans nature: but the written law, though it were much deprauid by the corrupt glosses of the Scribes and Pharisees, *lex tamen scripta mansit eadem*, yet the written law remained the same, and beeing well examined was able to reprove the false interpreters thereof: and it is more perfect then other humane lawes, which onely bridle the outward act of sinne, but they cannot meete with the inward concupiscence as the Law of God doth.

2. And S. Paul contenteth himselfe only to repeat the first words of the commandement, not adding the rest, *thou shalt not conuet thy neighbours house, &c.* as Moses doth: for he hauing to doe *cum hominibus durioribus*, with a rude people, and of hard vnderstanding, giueth instance in some sensible, and particular objects: but S. Paul writing, *scientibus legem*, to men knowing the law, thinketh it sufficient to giue them only an hint, by producing some words onely of the law. Neither yet did Moses expresse all the particulars of this law, but hauing repeated some, he concludeth with this generall clause, *nor any thing that is his*. And indeed in all the commandements, Moses vseth the figure called *Synechdoche*, by one part signifying the rest: and that both in the negatiue part, wherein forbidding the most notorious vices, he meeteth with the rest, as our Sauour sheweth, *Matth. 5.* how the law bindeth not onely the hands, but euen the heart and affections, in the sinnes of murther, adulterie, and such likes as also in the affirmatiue, the contrarie vertues in euery commandement, beeing comprehended in the prohibition of the contrarie vices: so that *Aristotles* tenne predicaments are not so generall to containe whatsoeuer is in the world, as *Moses* tenne commaundements are to comprehend all vices committed in the world. *ex Martyr.*

Quest. 13. What sinne the Apostle meaneth, v. 8. Sinne tooke an occasion, &c.

2. Some by sinne here vnderstand the deuill, who taking occasion by the commaundement, did tempt man more strongly to breake it, *Methodius, Ambrose, Occumenius*, sauing that the first by the law vnderstandeth the commandement giuen to Adam in Paradise, the other two the law giuen by Moses: But in this sense, it cannot be properly said sinne reuiued, if by sinne we vnderstand the deuill: or thus sinne did dwell, in the Apostle, as hee saith, v. 10.

2. *Chrysostome* vnderstandeth this sinne to be *vitium desidia*, the vice of slouthfulness: that man hauing receiued a law, by his negligence, was not the better for it, but the worse: But he expresseth not the whole mind of the Apostle.

3. *Anselmus* will haue it to be *peccati fomes*, the matter or nourishment of sinne: which (as *Lyranus*) is called sinne, for that it is the cause of sinne, as the Sunne is said to be hote, being the cause of heate: But the Apostle calleth it sinne properly, because it was forbidden by the commandement.

4. *Hierome* *epist. ad Hedib. qu. 8.* taketh this to be the sinne, *quod lege prohibetur*, which is forbidden by the commandement: which while it is forbidden doth inflame the concupiscence the more: but the Apostle speaketh not of actuall sinne, before it is committed, but of sinne dwelling in him, v. 17.

5. This is none other, but *natura corruptio*, the corruption of our nature, *Calv. lib. 1. de peccand.* the lust or desire of sinning, *Hyper. peccatum regnans in homine*, sinne raigning in man, *Tolet. annot. 11.* which is none other but the originall prauitie of our nature, called before lust or concupiscence, v. 7. it is *prauitas natura*, our naturall prauitie: *Pareus.*

14. Quest. How sinne tooke occasion by the Law.

1. The Greeke word *ἀφορμή*, occasion, is taken three wayes: first, it properly signifieth *ἐνκαιρίαι*, the opportunitie of doing a thing: but so the law was not the occasion, as offering any

any opportunities: for there can be no opportunities to doe euill. 2. It signifieth, any circumstance or accident, whereby one is occasioned to doe any thing; as the burning of an house, may be said to be the occasion of building it againe. 3. An occasion is that which draweth a man from doing that he intended; as a rub in ones way, turneth him beside the way. Both these last wayes sinne tooke occasion by the law; for both the prauitie of our nature is more inflamed by the prohibition; and we seeke to build our ruinous house, which the law pulleth downe, and beside because the law standeth vp in the way of sinne, we decline it, as a thing which hindreth vs in our pleasant and plaine journey following after sinne, and therefore we wish that it were remooued, as a rubbe, or blocke out of our way, *Fains*.

2. Diuerse waies did sinne take occasion by the law. 1. The corruption of mans nature turneth good things to the occasion of euill: as the Pharisees by Christs comming and preaching had the more sinne: and the Apostle saith, Heb. 10. 29. *Of how much more punishment suppose ye he is worthy, which treadeth vnder foote the Sonne of God: habet peius supplicium occasionem per exhibitum maius beneficium*, the greater punishment is occasioned by the greatnes of the benefit exhibited, *Chrysostome*: sinne then is encreased by the giuing of the law, because of mens vnthankfulnes for so great benefit. 2. And beside such is the corruption of mans nature, *ut ea quæ prohibentur magis desiderantur*, that the things which are forbidden, are more desired, *Origen*: so was the commandement giuen to Adam, an occasion, that he couered the more to eate of the forbidden fruite: and like as there are some diseases, which are the worse for the applying of medicines vnto them, as the gangrena, and the leprosie called *elephantiasis*: much like a reitie horse, that the more he is spurred, and kicked, the more he giueth backe: or as if a sick man beeing forbidden to drinke cold water, should the more desire it, *Martyr*. 3. An other reason is, because mans nature desireth libertie, and therefore refuseth to be bridled by law: and yet it is *destructio libertatis*, the verie destruction and ouerthrow of libertie, for a man to doe what he list, *sine freno legis*, without the bridle of a law, *Lyranus*. 4. And further, by the law commeth the knowledge of sinne, and so mans corrupt nature, hauing sinne shewed it, doth then beginne to couet it, as the Sunne light sheweth the beaurie of a sayre woman, and then the lustfull eie is carried with a desire after her, *Gorrhan*: or like as *Ambrose* resembleth it, as the art of Physicke sheweth the nature of poisons to auoid them, and yet one abuseth his knowledge in doing hurt by them, *lib. 1. de Iacob. & vit. brat. c. 4.* And this was the reason, why Solon would make no law against parricides, least men by that occasion might thinke of that sinne, which they did not dreame of before. 5. Adde hereunto that, as a circumstance may accidentally stirre vp that, which is a cause of it selfe of the action; as Dauids walking vpon his house, carried his eye to look vpon the beauty of Bersheba, and so to desire her; the like occasion might sinne take by the law, *Pareus*. 6. And the deuill tooke occasion by the law more strongly to tempt man, to make his sinne the greater in transgressing of the law. 7. And one contrarie accidentally is encreased by an other, as hote water is more strongly congealed, *Gorrhan*. 8. And euerie nature *aduersantibus aduersatur*, resisteth that which resisteth it, as one stone breaketh another, *Hugo*: so vice resisteth vertue.

3. But it is further to be considered, that the words are, *sinne, λαβὴν*, taking occasion: for the law indeed gaue not occasion, but sinne tooke it: *Beza, Caluin*.

Quest. 15. Of what time S. Paul speaketh, when he knew not the law, and afterward sinne tooke occasion by the law, &c.

1. *Methodius* vnderstandeth it of the time, while yet Adam had not receiued the commandement of not eating the forbidden fruit; but it hath beene shewed before, that the Apostle speaketh here of the morall law giuen by Moses, as appeareth by that particular instance of the tenth and last commandement.

2. *Origen* will haue it vnderstood of the Apostles childhood, and so also *Hierome*, that then he knew not sinne: but these things, which the Apostle mentioneth, as the working of concupiscence, and the reuiuing of sinne, are not incident into the age of children.

3. *Chrysostome* vnderstandeth the time before the law, when many sinnes were not knowne, till the law came: and so he thinketh that the Apostle in his owne person describeth the state of all those, which liued before the law: but in this sense, the person of S. Paul should be excluded, who liued not in those times.

4. Wherefore hee aimeth at that time, when he was a Pharisee, before hee had the true knowledge of the law: for the Pharisees contented themselues onely with the externall obseruation

seruation thereof, as is euident, Matth. 5. where our Sauiour deliuereth the law from their corrupt glosses: *Pareus, Faius.*

Quest. 16. What the Apostle meaneth by all concupiscence, v. 8.

1. *Chrysostome* vnderstandeth *augmentum concupiscentie*, the encrease of concupiscence, which was more inflamed. 2. *Augustine*, *summam & consummatam*, concupiscence perfected, which now after the law given did not onely couet euill things, but *lege prohibita*, forbidden by law. 3. *Ambrose*, because after the law came, then all sinne came, before there was sinne, *sed non omne, quia crimen preuaricationis decrat*: but not all, because the sinne of transgression, and preuarication was not yet: *ex gloss.* 4. *Martyr* expoundeth it of all actuall sinnes: but the Apostle speaketh onely of concupiscence. 5. By all concupiscence then we may vnderstand with *Hierome*, *omnes perturbationes anime*, all the passions and perturbations of the minde: *Epist. 151.* and with *Anselme*, *cuiusque peccati contra quodcunque mandatum concupiscentiam*, the concupiscence of euery sinne whatsoeuer against euery commandement: with *Faius*, euery kind of concupiscence, not onely the concupiscence of the flesh, but the concupiscence of the eyes, which Saint Iohn speaketh of, 1. *Epist. cap. 2.* with *Gerrhan*, euery degree of concupiscence, *cogitationem, consensum, opus*, the thought, the consent, the action: with *Pareus*, all the vicious motions of the concupiscence, *primas & secundas*, both the first, and second: with *Oecumenius*, *quas non noueram concupiscentias ex lege didici, &c.* I learned by the lawe concupiscence, which I knewe not, and those which I had learned, I committed.

Quest. 17. In what sense the Apostle saith, Sinne was dead, and he was aliue without the law, v. 8.

1. *Methodius in Epiphan. heres. 64.* by sinne, vnderstandeth the time of mans innocency, when the deuill lay as dead, because yet there was no commandement giuen, whereby man should be allured vnto sinne: *Ambrose* by sinne likewise interpreteth the deuill, but hee referreth it to the time before the law, when the deuill was secure, hauing man sure enough in his possession. But this opinion is reiected before; for how could the Apostle say, v. 20. that sinne dwelled in him, if he meant the deuill by sinne; and he saith that sinne reuiued, when the law came; then in this sense the deuill must be supposed to haue been aliue before, to haue been busie in working before he tempted Adam.

2. *Theoderet*, and *Caietan* following him, doe vnderstand this to be spoken of the time of mans innocencie, when as sinne was dead; there was no sinne at all before the law was giuen: But beside, that man could not be said to be aliue in Paradise without a law, beeing created with the law of nature; the Apostle saying, that sinne by the law wrought in him all manner of concupiscence, supposeth some to haue been before.

3. *Hierome Epist. 121.* and *Origen* following him, do take this for the time of childhood: for then sinne is dead, because they haue no knowledge of it, for if a child smite his father, or mother, it is counted no fault: and when they come to yeares of discretion sinne reuiueth: But the reuiuing of sinne sheweth that it liued before, which cannot be said of children, that sinne first liued, and afterward died, and then reuiued againe.

4. *Augustine lib. 1. contr. 2. Epistol. Pelag.* thus vnderstandeth the Apostle, that before the law of Moses was giuen, man is said to haue liued as without law, and sinne then to haue beene dead, because it was not perfectly knowne before the law was giuen: so also *Chrysostome, Haym.* But if all this be referred to the time before the law was giuen, Paul could not haue giuen instance in himselfe as he doth.

5. Wherefore S. Pauls meaning is, that he was aliue without the law: that is, *vinere mihi videbar*, I seemed to be aliue vnto my selfe, when as yet being a Pharisee, he had not full vnderstanding of the lawe: then sinne also seemed to be dead: because as yet he did not feelee the burthen of sinne, nor his conscience did not prick him, while contented he himselfe with the outward obseruation of the law: thus *Pareus, Ofiander, Beza, Calvin.*

And further it is here to be considered, that there is a twofold death of sinne, *non vera*, a death not in truth, when sinne lurketh onely and lieth hid, and sheweth not it selfe: of this the Apostle speaketh here: and there is *mors vera*, a true death of sinne, when we truly die vnto sinne in Christ, which death the Apostle treated of before, c. 6.

Quest. 18. How sinne is said to haue reuiued.

1. *Origen* here maketh mention of the error of the Pythagorian heretikes, who imagine that

that the soules of men, liued before in the bodies, some of birds, some of beasts, when they liued as it were without a law: and so sinne is said to reuiue in the soule. But this is a grosse error: for in those creatures which haue no reason, sinne cannot be said to liue, or haue any being at all, and therefore not to reuiue.

2. *Bucer* seemeth thus to vnderstand it, that sinne liued before, that is, *qualis coram Deo erat, apparuit*, it appeared, such as it was before God, but now it is said to reuiue, because it is made knowne to vs: but the liuing, and reliuing, or reuiuing of sinne, must be vnderstood in respect of the sinne.

3. The most doe vnderstand it simply, without any relation, a former life of sinne: *cæpit apparere*, it beganne to appeare, *gloss. ordinar. interlin. apparuit delictum esse*, it appeared to be sinne, *Theophylast. inceptit vires explicare, Mart.* it beganne to shew the strength; which sense is not much to be misliked.

4. Some haue here reference vnto the first knowledge of sinne, which Adam had after his transgression; as *Augustine, vixerat aliquando in Paradiso, quando contra datum preceptum satis apparebat admissum, &c.* it liued sometime in Paradise, when it sufficiently appeared by the transgression of the commandement, &c. but afterward it lieth as dead in children, till they come to the knowledge of the law: then *peccatum in notitia nati hominis reuiuiscit, quod in notitia primi hominis aliquando vixerat*, sinne reuiueth in the knowledge of man that is born, which sometime was aliue in the knowledge of the first man, &c. to this purpose *August. l. 1. ad Bonifac. c. 9.* which sense *Pareus* followeth, likewise *Tolet. Haymo* addeth further, that sinne liued not onely in Adam, but in Cain, who said his sinne was greater then could bee forgien: but it died in their posteritie, which came vnto that error, that they thought that to be no sinne, which was sinne. But seeing the Apostle speaketh of the reuiuing of sinne in himselfe, we must not goe further then the Apostle, to seeke out this first life of sinne.

5. Wherefore, as *Beza* well obserueth, a threefold state and condition of the Apostles life is here to be considered: when he liued *sub ignorantia legis*, vnder the ignorance of the law, that sinne reigned: afterward he liued *sub cognitione legis*, vnder the knowledge of the law, but onely of the outward letter, obseruing the externall works onely of the law, whereas he before made conscience of no sinne: at this time sinne seemed to be dead, hee pleased himselfe in his outward obedience: then he came to the sight of his sinne, and so he died, his conscience accused him, that he was worthy of eternall death.

Quest. 19. How sinne is said to haue deceiued,
vers. 11.

1. The meaning is not, as *Methodius*, and *Ambrose*, likewise *Haymo*, that the deuill seduced Adam: for not Adam, but Eue was seduced, as Saint Paul saith, 1. Tim. 2. 2. but the deceitfulness of sinne, consisteth herein, 1. *Inducitur error practicus*, there is brought in a practi- call error: that the sinner is deceiued by the pleasantnesse of the obiekt, thinking that to be good which is euill, *Tolet annot. 14.* as Eue was deceiued by the pleasantnes of the apple. 2. *Operit laqueum peccati*, it hideth the poison and not the sinne, *Hugo*, it sheweth the baite, and hideth the hooke. 3. *Cogitationem auertit à supplicijs*, it turneth aside our cogitation from the punishment of sinne, and perswadeth a man, that either the sinne is not so great, and shal haue either no punishment, or but a small: and so it bringeth a man to vnbeleefe, not to giue credit to the word of God, who threatneth sinners: as the Deuill first perswaded Eue, that she should not die at all, *Mart. 2.* Some will haue this word expounded, *non de re ipsa, sed de notitia*, not of the thing it selfe, but of the knowledges: that at length he perceived how farre he had beene deceiued, and lead out of the way, *Hyper.* But it rather sheweth the proper effect of sinne taking occasion by the law, which is to deceiue: the other to acknowledg our error, is the effect of the law, and not of sinne: as *Pellican* well vnderstandeth here sinne taking occasion by the law, doth draw vs out of the way, as a sicke man taketh occasion to do those things which are forbidden, *ex mandata medici*, by the charge giuen by the Physitian to the contrarie.

3. Then the Apostle sheweth three effects of sinne taking occasion by the law: first it deceiueth, then it worketh all manner of concupiscence, and then it killeth, it bringeth death to the soule *Mart. so impostura causa est concupiscentie, &c.* imposture or deceit is the cause of concupiscence, and concupiscence of death, *Oecumen.* Thus euery man is tempted, seduced, and entised by his concupiscence, as S. Iames saith, 1. 14.

20. Quest.

Quest. 20. How sinne is said to haue slaine him.

1. Not *occisum me esse ostendit*, it sheweth that I was slaine and dead by the law; as *Bneer*, *Hyper.* for the Apostle speaketh of sinnes, not of the law, which sheweth the reward of sinne to be death. 2. Nor yet is the meaning, it slue me, *per perpetrationem peccati*, by the committing of sinne, *Hugo: inducendo ad opus*, in bringing sinne into act, *Lyrans.* for though one sinne may bring forth an other, yet sinne is one thing, death an other, which is the stipend or wages of sinne. 3. *Osiander* thus: *cœpit eum adigere ad desperationem*, it beganne to drue him to despair: but the Apostle speaketh not of his particular case, but of the generall effect of sinne, whereof he giueth instance in himselfe. 4. Therefore the meaning rather is, *conciliavit mihi mortem*, it procured death vnto me; *Pere. ad mortem eternam tradit*, it deliuereth me ouer to eternall death; *Gorrhan: addicit morti*, maketh one guiltie of death; *Faius*: which must be vnderstood of the proper fruit and effect of sinne, without the grace and mercie of God.

Quest. 21. How the law is said to be holy, iust, good, and likewise the commandement.

1. Concerning the first, the commendation and titles of the law, 1. *Thomas* and *Caletane* referre the holines of the law to the ceremoniall precepts, the iustnes to the iudicialls, the goodnes to the morall. 2. *Lyrans*, it was holy in teaching our dutie to God, iust in prescribing duties toward our neighbour, good in respect of our selues, teaching vs what is good and right. 3. *Haymo* doth not distinguish these, but saith the law is holy, iust, good, because it commandeth holines, equitie, goodnes, and intendeth to make the obseruers such: so also *Caluin*, *Martyr*, with others. 4. But *Theodore* better distinguisheth them thus, whom *Oecumenius* followeth: the law is holy, in respect of the matter, because it prescribeth holy things; iust, in propounding rewards and punishments; good, in respect of the end, to bring the obseruer vnto goodnes of life. 5. *Pareus* distinguisheth them in like manner, but he addeth further, that all these titles are giuen vnto the law in the foresaid respects, both with relation to the author, who is most holy, iust, and good; and to the doctrine it selfe, of the law, which is likewise holy, iust, and good; and in regard of the effects, of holines, goodnes, which is wrought in man before his fall, and it shall bring forth in the state of glory, though now it faileth of the effect by reason of mans infirmitie.

2. Whereas the Apostle speaketh both of the law, and precept or commandement, 1. *Vatablus* taketh them for the same, herein following *Origen*, but then the Apostle should seeme to commit a tautologie. 2. *Oecumenius* taketh the law for Moses law, the precept for that which was giuen to Adam, but this opinion is refused before. 3. *Theophylact* wil haue the commandement as generall, the law as the particular, because there are other commandements beside the law. So also *Osiander*, *Nazianzen*, as *Faius* reporteth him, will haue the law so called in respect of vs, because it containeth a rule of such things, as are to be done, and a commandement as it is prescribed of God. 5. The most of our newe writers doe thus distinguish them: the law, & *quicquid ea prapicitur*, and whatsoeuer is commanded therein, *Martyr*, *Caluin*, and before them *Hugo Cardin.* 6. But I preferre *Beza* his interpretation, whom *Pareus* followeth: who by the law vnderstandeth generally the whole decalogue; by the commandement, that particular precept, wherein he gaue instance before, namely, that, *Thou shalt not lust*: yet *Haymo* will haue one commandement here taken for all.

22. Quest. How sinne is said to be out of measure sinnesfull.

1. *Methodius* in *Epiphanius*, whom *Gorrhan* followeth, still continueth his interpretation, vnderstanding here the Deuil, that he is this sinne out of measure, by his manifold temptations causing men to sinne; but the Apostle speaketh properly of sinne which is discerned, and knowne by the lawe, and so is not the Deuill: *Pareus*. 2. *Ambrose* as he is alleadged by *Pet. Mart.* doth inferre vpon these words, *out of measure*, that there is a certaine measure and degree of sinne, the which if a sinner once passe, his punishment shall be no longer deferred, as he sheweth by the iudgement of God vpon the Sodomites and Cananites: but this is not the Apostles meaning here. 3. *Faius* will haue this vnderstood not of sinne it selfe, but of the sinner, that he is become by transgressing the law in a manner sinne it selfe, *ἀμαρτωλὸς ἢ ἀμαρτία*, the sinner is made as it were sinne: But the Apostle still speaketh of the fruits of sinne in the sinner: and as *Origen* saith, *finxit personam peccati*, he faigneth a certaine person of sinne. 4. The meaning then is this, that sinne by the commandement was more inflamed and encreased, *quia minus peccati est, si, quod non prohibetur, admittas*, it is a lesse sinne to commit that, which is not forbidden: *Origen:*

and so *Ambrose*, because sinne of knowledge is worse then sinne of ignorance, because it sheweth contempt, *1. de Iob. c. 4.* and hereby the multitude of sinnes is expressed, *innascens cupiditate ruinus in omnia*, concupiscence and lust encreasing, we rush into all sinnes, *Martyr*: and so *Augustine* expoundeth it of the abounding of sinne, *lib. 1. quest. ad Simplic. qu. 1.* the vehemencie and rage of sinne is hereby signified, which as it were rising against the law, sinneth so much the more: like as an horse that is vnbroken, the more he is curbed with the bridle, the more he slingeth out, *Par.* and as he which is sicke of a feuer is more inflamed by wine, which is by reason of the infirmities, the wine is not properly the cause, *Lyran.*

5. But whereas *Hierome* *epist. ad Algas*, thinketh that the Apostle committeth here a *solecisme*, because *ἀμαρτάνης*, *sinners*, is of the masculine gender, and *ἀμαρτία*, *sinne*, of the feminine; *Erasmus* well obserueth, that here is no *solecisme* at all: for it is vsuall in the Attike dialect, to ioyne an adiectiue of the masculine, with a substantiue of the feminine: as *Beza* obserueth the like, *Rom. 1. 20.* where *ἀίδιος*, is put for *αἰάια*, *eternall*, the other word *δύναμις*, *power*, beeing of the feminine gender.

6. But whereas, the Apostle saith the law is iust, it followeth not hereupon, that we are iustified thereby; for the Apostle else where saith, *Gal. 3. 11. that no man is iustified by the law*: *Gorrhan* giueth this solution, that the Apostle meaneth the ceremoniall law; but euen the Apostle excludeth the morall law from beeing able to iustifie vs: the best answer is, that the Apostle sheweth what the law is in it selfe, it was giuen to iustifie vs: but that which was ordained vnto life, is found to be vnto death, as the Apostle said before, *v. 10.* by reason of the infirmity of man, and the corruption of his nature: And againe whereas the Apostle saith here the law is good, and yet the Lord by his Prophet saith, *Ezech. 20. 25. I gaue them statutes that were not good*: *Gorrhan* here answereth, that they were good in themselues, but became euill, *ipsorum vitio*, by their fault: *Iunius* vnderstandeth that place of the hard iudiciall laws, and sentences of death both ordinarie and extraordinarie: But rather it is referred to the ceremoniall laws, which were as a yoke and burthen laid vpon the people, which they were not able to beare, as *S. Peter* expoundeth, *Act. 15. 10.*

Quest. 23. How the law is said to be spirituall.

1. *Origen* thinketh it is called spirituall, because it must be vnderstood not literally, but spiritually: But the Apostle treateth here of the morall lawe, where was no place for allegories. 2. *Theodoret* because it was giuen of God, who is a spirit. 3. *Ambrose*, because the lawe directed vs to the worship of God, who is a most pure spirit. 4. *Augustine*, because it cannot be fulfilled, *nisi à viris spiritualibus*, but of spirituall men: but no man in this life is so spirituall, that he can keep the law. 5. *Thomas*, because *concordat cum spiritu hominis*, it agreeth with the spirit of man, that is, reason: so also *Lyranus*, because it directeth a man to followe the instinct of the spirit, or reason: so also *Gorrhan*, *spiritum hominis alens*; it nourisheth the spirit of man: But the very spirit of man is corrupt and contrarie to the law by nature, and therefore the Apostle saith, *Ephes. 4. 23. be renewed in the spirit of your mind*. 6. *Pet. Martyr* giueth this reason, why it is called spirituall, because it requireth not onely the externall obedience in the outward workes, but the spirituall in the heart and affections. 7. But hereunto it may be added, that it is spirituall, because it requireth a spirituall, that is, a perfect obedience both in body and soule, and an angelicall and diuine obedience, to follow vertue and shunne vice: so *Chrysostome* and *Theophylact*, and *Caluini*, *Parus*, *Osiand.* following them. 8. That seemeth to be somewhat curious which the *ordinar. gloss.* here obserueth, that the Law is onely called spirituall, because therein are those things, *quæ Dei sunt*, which are Gods: but the Gospel is called *lex spiritus*, the lawe of the spirit, because there, *Deus ipse est*, God himselfe is.

Quest. 24. How the Apostle saith, he is carnall and sold vnder sinne, *v. 17.*

1. *Pererius* well obserueth here, that one may be said to be carnall two waies, *quia seruit carni*, because he serueth the flesh; or he which by reason of his corrupt nature, *proclivis est*, is prone vnto concupiscence: to this purpose *Parus*, that in the first sense the vnregenerate are said to be carnall; in the other the regenerate, because they are yet *infirmatibus obnoxij*, subject to infirmities, *quia nondum habent spirituale corpus*, because they haue not yet a spirituall bodie, freed from all infirmities, such as they shall haue in the resurrection: *August. lib. ad Bonifac. c. 10.* so we haue *inchoatam non plenam liberationem*, a deliuerance begunne in Christ, but not yet perfect, till our last enimie death shall be destroyed.

2. Like-

2. Likewise where the Apostle saith, *he was sold*: 1. Some take the word properly for such a selling, wherein ther is a buyer, a thing sold, and a price, which they referre either vnto Adams selling himselfe to the deuill for an apple, *Lyran. gloss. or dinar.* or to a mans selling of himselfe by his actuell sinnes, for the sweetnesse of pleasure, which is as the price which men sell themselves to the deuill for, *Tolet. annot. 16. Gorrhan*: But in this sense S. Paul beeing a spirituall and regenerate man, cannot be said to be sold. 2. Wherefore this metaphor is not largely to be taken, as when Ahab is said to haue sold himselfe to worke wickednes, 1. King. 21. 25. for there are two kinds of slaues, one that selleth himselfe into captiuitie, and willingly obeyeth a tyrant: or one which against his will is brought into seruitude, as Ioseph was sold by his brethren into captiuitie: and this is S. Pauls case here, *Parvus*: And *Augustine* noteth that sometime selling in Scripture, is taken for a simple tradition or deliuering ouer without any price, *lib. 7. in Iudic. c. 17.* and so indeed the Hebrew word *machar*, signifieth, as well to deliuer as to sell, as *Isay, 52.* 3. The Israelites are said to be sold for naught: and the Lord will redeeme them for naught: But these two are said in a diuerse sense: Men are said to be sold for naught in respect of God, he receiueth no honour, but rather dishonour by their selling ouer vnto sinne: they are redeemed for naught in Christ, in respect of themselves, because they gaue nothing for their redemption: but yet in respect of Christ and his price, they were not redeemed for naught, but by the most precious blood of Christ, *Mart. Pererius* thinketh they are said to be redeemed for naught *comparatiuely*, because that momentarie pleasure for the which a sinner selleth himselfe, is nothing to the price and dignitie of his soule, *num. 72.* but rather selling is here taken for a plaine deliuering ouer, as is before shewed out of *Augustine*: Now two waies are the regenerate sold ouer to sinne, in respect of their originall corruption, and of their carnall infirmities which remaine still in their corrupt nature, to the which they are subiect still, *Parvus*: but the vnregenerate are said to be sold ouer, as Ahab was, because they giue themselves wholly ouer vnto sinne: *Beza* doth well expresse these two kinds of seruitude or selling ouer, by the like difference in humane seruitude: for some are slaues because they are borne of seruite and bond parents, others make themselves bond: like vnto the first are the regenerate, and the vnregenerate as the second.

Quest. 25. Of these words, v. 15. *I allow not what I doe, what I would, that doe I not.*

1. *Chrysostome* thinking that the Apostle speaketh this in the person of an vnregenerate man, referreth this word *ἄγνοω*, I know not, or vnderstand not, to the vnderstanding; not that a sinner knoweth not when he sinneth, *sed tenebrosa quadam vertigine obnoluit*, but I am ouertaken with a kind of dizines, that I know not how I was ouertaken: so also *Origen*, *non rem ipsam, sed causam rei dicitur ignorare*, he is said not to know not the thing, but the cause thereof, that is, how, and by what means he came to sinne: But it is euident by the words following, *what I would, &c.* that the Apostle speaketh of his will rather then vnderstanding.

2. *Pererius* likewise inclining to thinke, that this is spoken in the person of a carnall man, will haue this vnderstood, of a generall and vniuersall knowledge, will, and hatred; that men in generall knowe and will vertue, and hate vice, but not in particular: But the Apostle here speaketh of doing, and not doing, which must be referred to particular actions.

3. *Augustine*, verie well interpreteeth, *non agnosco*, I know not, that is, *non approbo, non consentio*, I approoue not, consent not: but yet he vnderstandeth the Apostle onely to speake of the first motions of concupiscence, which haue not the consent of the minde: *concupiscere nolo, & tamen concupisco, &c.* I would not couet, and yet I doe, but I consent not to concupiscence, &c. *lib. 1. cont. epistol. Pelag. 1. 10.* but this seemeth to be no fit exposition, *facio, i. concupisco*, I doe, that is, I conet, as the ordinarie glosse out of *Augustine*: and the Saints doe not onely *cupere, sed etiam facere*; desire, but doe sometimes things which ought not to be done; yet we must not thinke that the Apostle here speaketh of grosse sins such as the faithfull sometime may fall into, as was the adulterie of Dauid, for in such sinnes there is no resistance betweene the will, and the deede, but they which fall into them, are for the time giuen ouer.

4. *Methodius* agreeing with *Augustine*, that the Apostle speaketh of righteous men in his owne person, by this euill, which he would not, he vnderstandeth euill cogitations, *qua occurrunt bene operanti*, which came into the mind of him that is about a good worke, &c. This is true, but not all: for sometime a righteous man, may in passion break out into some action which

the will beeing reformed and regenerate by grace, may encline to that which is good.

2. Wherefore by the name of flesh, as *Calvin* well interpreteth, the Apostle comprehendeth *omnes natura dotes*, &c. all the gifts of nature, and whatsoever is in man, onely the sanctification of the spirit excepted; so that on the one side is signified *totus homo*, the whole man as he is vnregenerate; on the other, the whole man as he is regenerate, *Martyr*: as it may be thus shewed.

1. The Apostle writing to the Corinthians, which were beleeuers, distinguisheth between the naturall man, which perceiuech not the things, that are of God, and the spirituall man, 1. Cor. 2. 14. 15. and afterward he denieth that they were such spirituall men, but carnall, c. 3. 1. yet were they regenerate; there is then a regenerate man, somewhat that is carnall, and somewhat that is spirituall.

2. The seate of sinne is in the rationall part; but sinne is in the flesh, therefore euen in the reason there may be somewhat carnall; *Tolet* answereth that though sinne be in the reason, yet it hath the effect cheifely by the flesh. *Contr.* The will bringeth forth sinne, and that belongeth to the rationall part; the bodie doth but execute the edict of the reason and will: therefore the rationall part beeing the place and seate of sinne, is carnall: yea *Tolets* owne words may be vrged against himselfe; he confesseth, *peccatum adeo infirmam fecit rationalem partem*, that sinne hath made the rationall part so weake, as that it cannot of it selfe perfectly will that which is good, though the flesh should not contradict, &c. there is then somewhat carnall in the soule, because there is sinne.

3. The Philosophers, as *Aristotle*, lib. 1. *Ethicor.* c. 13. made two parts of the minde; *λογικην*, the reasonable, and *ελογον*, that which is void of reason, where the affections, and passions of the mind are: If the Apostle should make no other difference betweene the flesh and the spirit, his Apostolicall Theologie would afford no greater comfort, then prophane Philosophie.

Quest. 27. How the Apostle saith to will is present with me, &c. but I find no meanes to performe, &c. v. 18.

1. *Tolet*, agreeing with those, which vnderstand the Apostle here to speake of a man vnregenerate, and in his sinne, thinketh that a sinner euen without grace may will that which is good, *voluntate imperfecta*, with an imperfect will, *annos.* 20. But the Apostle affirmeth the contrarie, Philip. 12. 13. That it is God which worketh in vs both the will, and the deed: therefore a carnall man cannot haue any good will of himselfe.

2. *Pererius* expounding the Apostle to speake here in the person of a man regenerate, restraineth this wil of the Apostle to concupiscence: *to will is present*, that is, *non concupiscere*, not to couet that which is euill, but he could nor performe this, that is, to haue no concupiscence, though he did not consent vnto it: but this opinion is refused before, qu. 25. 3.

3. But euen they which are regenerate doe faile in the verie good works which they doe, not that their will is altogether ineffectuall: *sed efficaciam operis negat respondere voluntati*, he denieth that the efficacie of the worke doth answer to his will: *Calvin*: he willeth and desireth being moued of the spirit, but he cannot perfit the worke as he would: he findeth alwaies some imperfection in the worke: therefore the Apostle vseth the word *αλεγειναι*, to perfit or performe, *aliquo tenus progrediuntur sancti*, &c. the Saints doe make some proceeding, but they are farre off from perfection. *Obiect.* But God worketh in his, both the will, and the deed. *Ans.* God indeed worketh both, but not alwaies, nor alike; the Saints sometime will and performe good things, sometime they are willing, but want strength: But the Apostle speaketh not here as though alwaies his will came short, but that oftner then he would his will was crossed in good things: and therefore he vseth the word *dwell*; this grace and strength did not alwaies dwell and continue with him, *Pareus*.

4. But *Pererius* thus obiekteth: 1. If Saint Pauls will consented at any time to his concupiscence, how could he say, v. 17. *It is no more I that doe it, but sinne*? 2. How could he delight in his minde in the law of God, if there were sinne? 3. If S. Paul did those things, which he would not, then fornication, adulterie and such like.

Cont. 1. It was the part of the will vnregenerate, which consented not to the wil renewed, which Saint Paul calleth his will, and not the other, because he cheifely desired good things. 2. In the regenerate part he delighted in Gods law, though in his vnregenerate, sinne remaine. 3. S. Paul speaketh not of such grosse sinnes, but of the secret force of concupiscence, which often carrieth away euen the regenerate.

28. Quest. Of the meaning of these words, v. 21. *I finde a law, &c.*

1. Some doe vnderstand this law of the morall law given by Moses, some of the law of concupiscence, which afterward is called the law of the members: and of both sorts there are diuerse opinions.

Of the first there are two sorts, some doe interpret it, as though the Apostle should commend the law; some that he setteth forth the weaknes and want of strength, in the law.

Of the former sort, 1. *Origen* would haue the words transposed thus: *because when I would doe good, and euill is present, I finde a lawe, and I delight in the lawe, &c.* But this traiection of the words seemeth somewhat hard. 2. *Photius* in *Oecumenius*, doth transpose them thus, *I finde the lawe to bee good vnto mee willing to doe, &c.* so also *Augustine* lib. 2. cont. 2. epist. Pelag. c. 10. and *Anselmus* whom *Bellarmino* followeth, ioyne good with the lawe: but it may be gathered, v. 19. *I doe not the good thing I would*, that good must be ioyned with the word *doe*, not with the law. 3. *Chrysostome* thus interpreteth, *I finde the lawe, fauentem auxiliantem*, fauouring, and helping me: so also *Theophylact*, and *Lyrannus* saith, that the Apostle sheweth the consent betweene the written lawe, and the naturall lawe, which moueth him to doe that which is good: so also the Syrian interpreter, *I finde the lawe to consent to my minde*. 4. Some supply the word *good*, *I finde the lawe to be good*, *Haymo*, *Hugo*, *Gorran*, *Pareus*. 5. *Pareus* hath an other exposition, that the law is taken here for *studium legis*, the study of the law, and he thinketh the word *παράκειται*, is present, or at hand, may be supplied out of the latter part of the verse in this sense, *I finde the studie of the lawe to be present with me, when I would doe good*: But all these expositions tending to the commendation of the law, are remooued, because of the last words, *because euill is present with me*: for how can this be a reason, that the lawe helpeth or consenteth, or is good and profitable to him, beeing willing to doe good: to say with *Pareus*, that *οτι*, *because*, may be taken for *καρτερ*, *although*: or with *Faius*, for *ἀλλὰ*, *but*, or that is superfluously added, it seemeth not to be so fit.

Of the other sort, that hereby shewe the weakenes of the lawe, which serueth to discoouer sinne, 1. Some giue this sense, *inuenio legem, agnosco debilem*, *I finde the law, that is, to be but weake, it cannot help me or make me better*, but though *I would doe good, yet euill is present*: *Photius* in *Oecumen.* 2. Or *I finde by the lawe, that when I would doe good, euill is present*, *Vatab.* *Genevens.* *Caluin*: but here the preposition *per*, *by*, is inserted, which is not in the originall. 3. *Erasmus* to the same purpose, *I finde the lawe this to worke in me, that I vnderstand, when I would doe well, that euill is present, &c.* but here many words are added, not in the originall.

Of them that vnderstand the lawe of the members, 1. *Beza* thus interpreteth, *I find legem impositam*, this law to be imposed vpon me, by reason of the corruption of my nature: so also *Mart.* that when *I would doe good, euill is present*. 2. Some directly vnderstand, *legem carnis*, the law of the flesh, the concupiscence, which hindreth him beeing willing to doe good: so *Tolet*, *Osiand.* and these two last expositions are most agreeable to the text, because it is added as a reason, *because euill is present with me*: in which words he sheweth what law he meaneth, that which is opposite vnto him, which is further explained in the verses following.

Quest. 29. How the Apostle saith, v. 21. *Euill is present with me.*

1. *Ambrose* hath here a curious obseruation: euill is said to be present *adiacere*, to lye readie at hand, because it lurketh in the flesh, as at the doore, that when one is inclined and willing to doe good, sinne is at hand to hinder: And he giueth this reason, why sin hath the habitation in the flesh rather then in the soule, because the flesh onely is deriued *ex traduce*, by propagation, and not the soule: which if it were propagated as well as the flesh, sinne rather should haue the seate in the soule, because it sinneth rather then the flesh, which is but the organie or instrument of sinne: likewise expoundeth *Tolet*, *adiacet mihi*, it is naturally resistant in my flesh, as he said before, that *to will* is present with me, that is naturally in his minde, annot. 21.

2. But 1. *Ambrose* reason concludeth not: for though the flesh haue the beginning by propagation, and not the soule, and so the first pollution is by the flesh: yet sinne disperseth it selfe into the whole nature of man, both soule and bodie, as the Apostle sheweth, *Coloss.*

2. 18. that there is *νους σαρκis*, a minde of flesh, or fleshly minde. 2. Neither naturally is this minde

mind willing or apt vnto that which is good, for why then should the Apostle exhort to be renewed in the spirit of the minde, Ephes. 4. 23. the aptnesse and inclination of the minde vnto good, is by grace: the meaning then of this phrase is nothing else but to shew, the readines and strength of our naturall concupiscence, which lyeth in waite, and is at hand to hinder euery good worke, and to stirre vs vp vnto euill.

Quest. 30. Of these words, I delight in the law of God, &c. v. 22, 23. of the number of these lawes, and what they are.

1. Concerning the number: 1. Some referre these lawes vnto two; the law of God, and the law of the minde, they make one and the same, the law of the members, and the law of sinne, also they thinke to be one: *Pareus, Martyr, Tolet.* annot. 22. 2. *Photius in Oecumen.* maketh three lawes, he distinguisheth the law of God, and the law of the minde: the law of the members, and the law of sinne he confoundeth. 3. But *Hierom. epist. ad Hedib. qu 8.* and *Ambr. in Luc. 17.* doe recite foure lawes, as they are here named by the Apostle, the lawe of God, the law of the minde, the law of the members, and the law of sinne: so also *Caluin; Hyper.* and the Apostle indeed setteth downe so many.

2. The like difference is, what these lawes should bee. 1. *Oecumenius* thus describeth these lawes: two are without vs, the law of God, the knowledge whereof we haue by the preaching of the Gospel, and the law of the members, which commeth by the suggestion of Satan ministring euill cogitations; two of them are within vs, the law of the minde, that is the law of nature, which is imprinted in the minde; and the law of sinne, which is the euill custome of sinning. 2. *Pererius* will haue the law of God to be the written law, and the law of the minde the naturall law: the law of the members the naturall concupiscence, and inclination vnto the seuerall proper objects of the desire: the law of sinne, is *deordinatio eorumque virium*, the disordering of the naturall faculties, and abusing them vnto euill. But all these faile herein: 1. the law of the minde is not naturall, for naturally the mind is not apt vnto that which is good, without the worke of grace. 2. and the law of the members is internall and within vs. 3. neither is this the naturall facultie of desiring, which is not euill, but the disordered prauitie of nature. 3. *Pet. Martyr* as he maketh the law of God, and the law of the minde to be the same, yet in a diuers respect: for it is called the law of God, in respect of the author, and of the mind, in regard of the subiect: so in his iudgement the same is called the law of sinne; because concupiscence in it selfe is sinne, as the efficient, and the law of the members, because they are as the instruments. 4. But I rather consent vnto *M. Calvin*, who vnderstandeth the law of God, to be the morall law, the rule of equitie; and the law of the minde, to bee the obedience and conformitie, which the minde regenerate hath with the law of God: and by the law of the members, the concupiscence, which is in the members, consenting to the law of sinne. 5. And further the law of the members, and the law of sinne, are not seuered in subiect: they are both in the members: but thus they differ: Some thinke the law of the members to be the corruption, and prauitie of our nature, called before the bodie of sinne, c. 6. 6. and the law of sinne, the euill concupiscence springing from thence: so *Vatablus*, the law of the members, is *vis in carne*, the strength of the flesh resisting the law of the minde: and the law of sinne, is *affectus carnis*, the carnall affections: so *Haymo* interpreteth the law of the members, *onus & pondus mortalitatis*, the burthen of mortalitie; and the law of sinne, to be euill concupiscence, custome, and delight in sinne: so *Lyranus* vnderstandeth by the law of the members, *somittem peccati, vel inclinationem prauam*, the foode and matter of sinne, or the corrupt inclination; and the law of sinne, *consuetudinem prauam*, the euill custome of sinning. 6. But I rather with *Beza*, by the law of sinne, vnderstand the corruption of nature, by the law of the members, the euill concupiscence springing from thence: for otherwise the opposition betweene the law of God and the minde, on the one side, and the law of the members and of sinne on the other, will not be correspondent and answerable together: for the law of the members must be set against the law of the mind, and the law of sinne against the law of God: like as then the regenerate minde is conformable to the law of God: so the vregenerate members are captiued to the law of sinne in the members, which is the corruption of nature, euen originall sinne.

31. Quest. Why these are called lawes, and why they are said the one to be in the inner man, the other in the members.

1. For the first: 1. *Chrysostome* giueth this reason, it is called the law of sinne, propter

vehementem & exactam obedientiam, because of the exact and forced obedience which is giuen vnto it: for the lawes of tyrants, are so called *abusue*, though not properly, *Caluin: lex quia dominatur*, it is a law because it ruleth, *gloss.* 2. *Tyrannus*, a law is called *à ligando*, of binding, *ducit membra ligata ad mala*, it leadeth the members, and holdeth or tieth them to that which is euill: they can doe no other. 3. *Pererius*, *sicut lex dirigit*, &c. as the law directeth to that which is good, so the law of sinne to that which is euill. 4. *Legitime factum est*, it cometh iustly to passe, that *illi non seruiat suum inferius .i. caro*, that mans inferiour, that is, his flesh should not serue him, seeing he serued not his superiour, namely, God, *glosse ordinat.* *Anselmus*, so it is called a lawe, as in iustice imposed of God vpon man for his disobedience.

2. For the second, the one is called the law of the minde and inner man, the other the law of the members and outward man: 1. Not that the minde and reason onely wherein the naturall law is written, is the inner man, and the sensitiue part is the flesh, as *Tyrannus*, *Gorrbam*, with others, which opinion is confuted before, *quest. 26.* for euen the mind is corrupt and so carnall in the vnregenerate, as the Apostle speaketh of some which were *κατεφθάρκηναι τὸν νῦν*, corrupt in their minde, 2. *Timoth. 3. 8.* 2. But the regenerate part is called the inner man, and the vnregenerate both in soule and bodie the outward, 1. because *intus potissimum regnat*, it raigneth chiefly within, and is discerned chiefly and knowne in the minde, *Martyr.* 2. *quia in cordis conuersione*, &c. because it consisteth in the heart, *nec patet hominum oculis*, and is not open and apparent vnto the sight of men, *Paresis*: in which sense it is called the hid man of the heart, 1. *Pet. 3. 4.* 3. and because *non externa vel mundana querit*, it seeketh not things externall, belonging to the world, whereas *appetitus carnis vagi sunt*, & *extra hominem*, the fleshly appetite is wrandring, and as it were without a man, *Caluin:* and as *Caietane*, *carnalibus officijs immersa sunt*, the faculties of the outward man, are drenched as it were, and wholly spent in carnall offices. 4. and the regenerate part is called by the name of the inner man, and the minde, *per excellentiam*, because of the excellencie: for as the minde is more excellent then the bodie, so is the spirit, then the flesh, *Caluin.*

Quest. 32. Of the Apostles exclamation, O wretched man that I am!

1. The word, which the Apostle here vseth *ταλαίπωρος*, signifieth one, that is *perpetuis pugnis fatigatus*, wearied with continuall combates, *Beza:* like as a champion, which strining along time, is like at last to be overcome of his aduersaries vnlesse he be helped: the vulgar Latine readeth, *O unhappie man:* but that is not so fit. 2. Neither doth the Apostle thus cry out, either as a man in despaire, or doubting, by whom he should be deliuered, but he sheweth his great desire: *vox est anhelantis*, it is the voice of one breathing and painting, desiring to be deliuered from this seruitude: *Caluin.* 3. And by this exclamation, *certaminis gravitatem ostendit*, he sheweth the greatnesse of this combate, out of the which he was not able to wrestle by his owne strength: and if Paul were not able, who is? it is then a patheticall speech like vnto that, *Psal. 86. Who will giue me the wings, as it were of a dove? Faus.* 4. And in this crying out, the Apostle sheweth the state of all men in this life, into what miserie they are brought by their sinne: and likewise his desire, longing to be deliuered therefrom: *Paresis.*

Quest. 33 What the Apostle vnderstandeth by this bodie of death, from the which he desireth to be deliuered.

1. *Ambrose* by the bodie of death, vnderstandeth *vniversitatem vitiorum*, a generall collection of sinnes, which he called before, the bodie of sinne; but there was not in the Apostle such a gathering together and confluence of all sinne. 2. *Pererius* chargeth *Caluin* to agree with *Ambrose*, who vnderstandeth by the bodie of death, *massam vel congeriem peccati, ex qua homo conflatus*, the masse and heape of sinne, whereof man consisteth, and thereupon he cryeth out, *ô hominem impurum atq; impium*, O wicked and filthy man; that is not ashamed so to charge the Apostle, &c. Whereas *Caluin* onely saith, that there were in the Apostle, *reliquia peccati*, some reliques of sinne, of that masse of sinne and corruption, which is in man: *Caluin* then and *Melancthon* do thus vnderstand the Apostle, *naturam hanc carnalem immersam esse peccato*, that this carnall nature is wholly drowned and drenched in sinne; so also *Martyr*, *vitiatam & corruptam naturam intelligit*, he vnderstandeth our corrupt nature: but the Apostle speaketh of death here, not of sinne. 3. Neither is the body of death

death taken here properly for sinne, as *Faius* thinketh it was called before the bodie of sinne, c. 6. and it is considered, *tantum moles & onus incumbens*, as a masse or burthen lying vpon vs; so also *Roloch*: it is taken for sinne in this place, which is in the bodie, and in the whole man: likewise *Piscator*, *mortem intelligit peccatum inhabitans*, by death he vnderstandeth the sinne that dwelleth in vs: and so before them *Varabius*, *à concupiscentia*, &c. he wisheth to be deliuered from concupiscence, which did make him guiltie of eternall death: and before him *Photius in Oecumenius*, applyeth it to the corporall and sinnefull actions, which bring the death of the soule: But in their meaning the Apostle should say in effect, Who shall deliuer me from this sinnefull bodie? what could an vnregenerate man haue said more? 4. Neither yet doe I approoue of their opinion, which referre it onely to the mortalitie of the bodie, as *Theophylact*, *mortis subiecti*, subiect to death: *Lyranus*, *quia sancti resurgent*, &c. because the Saints shall rise in an immortall bodie: and *Pererius*, *à corpore mortis huius*, from the bodie of this death, that is subiect to mortalitie and corruption: for the Apostle hath respect thus crying out, vnto the conflict betweene the flesh and the spirit, from which he desireth to be deliuered. 5. *Cassianus* by the bodie of death, would haue vnderstood the terrene businesse and necessitie, *qua spirituales homines à cœlestium meditatione retrahit*, which draweth spirituall men from the meditation of heavenly things: but the Apostle spake before of the combate betweene the flesh and the spirit: and they are not all carnall, which are occupied in the necessarie affaires of this life. 6. *Tolet* ioyning the pronoun *this* vnto *death*, not vnto the bodie, reading thus *from the bodie of this death*, will haue reference to be made vnto the tyrannie of the law of concupiscence, whereof hee spake before: but the pronoun is better ioyned to *bodie*, as the Syrian interpreter, *Erasmus*, and *Beza*, well obserue: for of his flesh and members he spake before, but of death hee made no mention. This demonstratiue then, *this*, is better referred to *bodie*. 7. Wherefore the Apostle calling his present state out of which he desireth to be deliuered, *this bodie of death*, ioyneth both mortalitie and sinne together; hee meaneth his mortall bodie subiect to sinne, as *Hierome* expoundeth, *quod mortis & perturbationibus est expositum*, which is exposed to death and perturbations, *Apolog. aduers. Ruffin.* and so *Beza*, the Apostle by the bodie designeth, *carneam corporis molem*, the fleshie masse of the bodie, which is nothing else, but *massa mortis & peccati*, a lump of death and sinne: so *Origen*, it is called the bodie of death, *in quo habitat peccatum, quod est mortis causa*, wherein sinne dwelleth, which is the cause of death. 8. And this deliuerance which the Apostle longeth for, is not the spirituall deliuerance in this life from the captiuitie of sinne, as *Tolet*, but the finall deliuerance from the bondage of mortalitie and corruption which we looke for in the resurrection, as *Augustine* expoundeth, *lib. 1. contr. Epist. Pelag. c. 11.* and so the Apostles meaning is, *non finire hos conflictus*, &c. that these conflicts cannot bee ended, as long as wee carrie this mortall bodie about with vs, *Pareus*. And here we may consider a threefold state of mans body, the one in Paradise, *cum potuit non mori*, when it was in mans power, if he had not sinned, not to die at all: vnder the state and condition of sinne, where *non potest, non mori*, hee cannot but die, a necessitie of death is laid vpon all Adams posteritie: vnder the state of glorie, *non possumus mori*, wee cannot die: we shall be exempted from the condition of all mortalitie, *Pererius*.

Quest. 25. Why the Apostle giueth thanks to
God, v. 25.

1. There is some difference in the reading of these words: the Latine interpreter thus readeth, *the grace of God through Iesus Christ*, so also *Origen* before, who maketh it an answer to the former words of the Apostle, *who shall deliuer me?* likewise *Augustine* followeth this reading, *serm. 45. de tempor.* but all the Greeke copies haue *εὐχαριστῶ*, I giue thanks: and the Apostle did not aske the question before, *who should deliuer them*, but *suspirat potius*, hee sigheth, and sheweth his desire to be deliuered, *Beza*.

2. For the meaning of the words. 1. Some thinke that the Apostle giueth thanks for his redemption in Christ, *Martyr*. that he is deliuered *à roatū peccati*, from the guilt of sinne originall and actuall, *Roloch*: and that his sinnes are not imputed, *Oslander*; and before them *Oecumenius*, *quod me liberauit per mortem filij*, that he hath deliuered mee by the death of his Sonne: But this deliuerance the Apostle had already obtained: he speaketh in the future tense, *who shall deliuer me?* 2. *Theophylact* referreth it to the former benefit, *quod viriliter aduersatur peccato*, that he did manfully resist sinne, which strength hee had not either by the
lawe

law of nature, or by the law of Moses, but by grace in Christ. So also *Pareus* thinketh the Apostle doth giue thanks, that he doth not *succumbere in certamine, sed vincere*, giue over in this combate, but at length overcommeth: But the Apostle wisheth yet a further deliuerance, which as yet he had not, because he speaketh of the time yet to come, *who shall deliuer me?* and yet hee giueth thanks for it, as enjoying the same in hope. 3. *Tolet* and *Pererius* thinke that the Apostle giueth thanks, that he was deliuered from concupiscence, *quod non mentem trahit in consensum*, that it did not drawe his minde to consent: and so he was deliuered from it, as it was *malum culpa*, as there was sinne or fault in it, that is, to consent vnto it, but not as it was *malum poena*, a punishment, that is *concupiscere*, to couet or desire simply without assent: so also *Lyrannus*. But if the Apostle did not sometime through his infirmities giue consent vnto his concupiscence, how could he say it did lead him captiue vnto the lawe of sinne: and more it is prooued at large afterward, that the commandement, *thou shalt not lust*, whereof the Apostle confesseth himselfe a transgressor, v. 17, 18. doth not only restraine the first motions of concupiscence, which haue not the consent of the will, but the second also which haue, controu. 8. 4. *Vatablus* will haue this thanksgiuing to bee referred to the deliuerance, which the Apostle expected in the life to come. 5. But it is better to ioine them together, as *Augustine* doth, *serm. 45. de tempor.* the grace of God, *nunc perfecte innouat hominem, &c.* doth now perfectly renew a man by deliuering him from all his sinnes, *& ad corporis immortalitatem perducit*, and bringeth him also to the immortalitie of the body: *Lyrannus* likewise comprehendeth both these deliuerances, that both the regenerate are here deliuered from their sinnes, and in the next life shall be freed from all corruption, as the Apostle saith, *Philip. 3. 21. who shall change our vile bodie, that it may be fashioned like vnto his glorious bodie*: so *Chrysostome* saith, the Apostle giueth thanks, *quod non solum prioribus malis liberamur, sed eorum, quae futura sunt, capaces facti sumus*, that we are not only deliuered from the former euils, namely our sinnes, but are made capable of the good things to come: thus also *Pellican*, the Saints reioyce, *se primitijs spiritus donatos, &c.* that they are endued with the first fruits of the spirit, which giue them certaine hope of the inheritance to come: and *Beza*, the Apostle sheweth, that hee resteth in that hope, *quam habet in Christo fundatam*, which hee hath grounded on Christ.

35. Quest. Of these words, *I in my minde serue the Law of God, &c.*

1. By the mind, the Apostle vnderstandeth the inner man reformed by grace; by the flesh, the part vnregenerate: so that in this speech of the Apostle a double figure is to be admitted: first a *metonymie*, in that the subiect is taken for the adiunct, the minde, for the sanctitie and holines wrought in the minde by grace, as *Vatablus* well interpreteth, *secundum spiritum meum doctum à spiritu sancto*, in my spirit taught by the holy spirit: and the flesh for the carnall sensualitie, whereby it is lead: there is also a *Synecdoche*, the principall part beeing taken for the whole, the minde regenerate, for all the regenerate part both in the mind and body, because it chiefly sheweth it selfe there; and the flesh for that part which is vnregenerate in the whole man, both in the minde and bodie, because it is chiefly exercised and executed by the bodie: see before Quest. 26.

2. We are not to vnderstand here two distinct and seuerall parts, the one working without the other: as the Romanists, which will haue the inner man to be the minde, and the sensuall part the flesh: for in this sense neither doth the minde alwaies serue God, wherein there is ignorance, infidelitie, error; nor yet doth the sensuall part alwaies serue sinne: for many vertuous acts are exercised thereby. See this opinion before confuted, Quest. 21. But these two parts must be vnderstood as working together, the flesh hindereth the spirit, and blemisheth our best actions, *Faius*.

3. And whereas the Apostle saith, *that in my flesh I serue the law of sinne*: we must not imagine, that the Apostle was giuen ouer vnto grosse carnall works, as to commit murther, adulterie; but he sheweth the infirmities of his flesh, and specially he meaneth his natural concupiscence, and corruption of nature, in the which he gaue instance before: against the which *pugnabat, luctabatur*, he did strue, and fight, *Martyr*.

4. Neither yet must we thinke, that the Apostle, seruing the spirit one way, and the flesh another, was as a mutable or inconstant man, or indifferent: like as *Ephraim* is compared to a cake but turned and baked on the one side, *Hos. 7. 8.* or as they, which *Reuel. 3.* are said to be luke-warme, neither hote, nor cold: for these of a set purpose were such, and willingly did disse-

dissemble: but the Apostle setteth forth himselfe, as a man neither perfectly sound, nor yet sicke, but in a state betweene both: that although he laboured to attaine to perfection, yet he was hindred by the infirmity of his flesh, like as an Israelite dwelling among the Iebusites: *Fains.*

5. And whereas the Apostle said before, *v. 15. It is not I that doe it; but sinne that dwelleth in me:* and yet here he saith, *I my selfe, &c. in my selfe serue the law of sinne:* the Apostle is not contrary to himselfe: for he speaketh here of his person that doth both, there of the cause; *Tolet, annot. 25.* and so he sheweth, *secundum repugnantia principia, se repugnantia habere studia,* that according vnto the contrarie beginnings or causes, hee hath contrarie desires: *Parrens.*

36. Quest. Of that famous question, whether S. Paul doe speake in his owne person, or of an other here in this 7. chapter.

There are of this matter diuers opinions, which yet may be sorted into these three orders. 1. Some thinke that the Apostle speaketh in the person of a naturall man, not yet in the state of grace. 2. Some of a man regenerate, from *v. 14.* to the ende. 3. Some that the Apostle indifferently assumeth the person of all mankind, whether they be regenerate, or not. And in euery of these opinions there is great diuersitie.

1. They which are of the first opinion; 1. Some thinke, that the Apostle speaketh in the person of a naturall man, and sheweth what strength a mans free will hath by nature without grace: so *Iulianus the Pelagian*, with other of that sect, whose Epistles *Augustine* confuteth: so *Lyranus*, he speaketh in the person, *generis humani lapsi*, of humane kind after their fall. 2. Some will haue the person of a man described, *sub lege, & ante legem degentis*, not liuing onely before the law, but vnder it, hauing some knowledge of sinne: so *Chrysostome*, *Theophylact*, whom *Tolet* followeth, *annot. 4.* 3. Some thinke that the Apostle describeth a man not altogether vnder the law, nor yet wholly vnder grace; but of a man beginning to be conuerted: *quasi voluntate & proposito ad meliora conuersi*, as conuerted in minde and desire vnto better things, *Origen*: so also *Basil*, in *regul. breuior.* and *Haymo* saith, the Apostle speaketh *ex persona hominis pœnitentiam agentis*, in the person of a man penitent, &c.

2. They of the second sort doe thus differ. 1. *Augustine* confesseth that sometime he was of opinion, that the Apostle speaketh in the person of a carnal and vnregenerate man, but afterward he changed his minde, vpon better reasons, thinking the Apostle to speake of a spirituall man in the state of grace: *lib. 1. Retract. c. 23. lib. 5. contr. Iulian. c. 11.* but *Augustine* retaining this sense, thinketh that the Apostle, saying, *v. 15. I allow not that thing which I doe,* speaketh of the first motions onely of concupiscence, *quando illis non consentiatur*, when no consent is given vnto them: *lib. 3. contr. Iulian. c. 26.* which concupiscence the most perfect man in this life can not be void of: so also *Gregorie* vnderstandeth, *simplices motus carnis contra voluntatem*, the simple motions of the flesh against the will: and hereunto agreeth *Bellarmin.* *lib. 5. de amission. grat. c. 10. Rhemist* sect. 6. vpon this chapter. 2. *Cassianus* collat. 23. c. 15. vnderstandeth a man regenerate: but then by the inner man he would haue signified the contemplation of celestially things, by the flesh, *curam rerum temporalium*, the care of earthly things. 3. Some thinke that the Apostle so describeth a regenerate man, as yet that he may sometime become in a manner carnall: *We see in this example euen of Paul regenerate, etiam regeneratum nonnunquam mancipium fieri peccati*, that a regenerate man may sometime become the slaue of sinne, *Rollock.* 4. But the sounder opinion is, that the Apostle in his owne person speaketh of a regenerate man, euen when he is at the best, that he is troubled and exercised with sinfull motions, which the perfectest can not be ridde of till he be deliuered from his corruptible flesh: of this opinion was *Hilarie*, *Habemus nunc nobis admistam materiam, qua mortis legi & peccato obnoxia est, &c.* we haue now mixed within vs a certaine matter, which is subiect to the law of sinne and death, &c. and vntill our bodie be glorified, *non potest in nobis vera vita esse natura*, there cannot be in vs the nature and condition of true life, *Hilar. in Psal. 118.* Of the same opinion are all our soundest new writers, *Melancthon*, *Martyr*, *Calvin*, *Beza*, *Hyperius*, *Pareus*, *Fains*, with others.

3. Of the third sort, 1. Some are indifferent, whether we vnderstand the person of the regenerate, or vnregenerate, *gloss. ordinat.* and so *Gorrhan* sheweth how all this, which the Apostle hath from *v. 18.* to the end, may in one sense be vnderstood of the regenerate, in an other of the vnregenerate. 2. Some thinke that some things may be applyed vnto the regenerate, as *I am carnall sold vnder sinne:* but some things onely can be applyed to the regenerate,

rate, as these words, *I delight in the law of God, &c. Perer. disput. 21. num. 38.* and yet hee rather inclineth to thinke, that the Apostle taketh vpon him the person of a man regenerate: And *Origen* seemeth to haue been of this minde, that sometime the Apostle speaketh in his owne person, as *I thanke God through Iesus Christ*; and sometime in the person of a weak man, and young beginner, as in the rest. 3. Some take all this discourse of the Apostle, neither to touch the regenerate, or vnregenerate in the particular, but the nature of mankind in generall: as *Hierome* noteth, that the Apostle said not, *O wretched sinner*, but *O wretched man*, *ut totam complecteretur naturam omnium hominum, & non tantum peccatorum, &c.* that hee might comprehend the nature of all men, and not onely of sinners: *lib. 2. contr. Pelag.* so also *Erasmus*, *humani generis in se personam recipit, &c.* hee taketh vpon him the person of mankind, wherein is both the Gentile without the law, the carnall Iew vnder the law, and the spirituall man made free by grace: *annot. in hunc locum.*

Now of all these opinions, which are tenne in all, we embrace the fourth of the second sort: and this diuersitie of opinion may be reduced to this point, whether the Apostle speake in his owne person of a man regenerate, or in an assumed person of a man vnregenerate: the other particular differences, haue beene dispersedly touched before. Now then the arguments shall be produced with their answers, which are vrged on both sides: and first for the negative, that the Apostle giueth not instance here of a man regenerate, and spirituall, but carnall and vnregenerate.

Argum. 1. *Origen* vrgeth these reasons: first the righteous man is not said to be carnall, 2. Cor. 10. 3. *We doe not warre after the flesh*: But the Apostle here saith, vers. 14. *I am carnall.*

2. Of the righteous the Apostle saith, 1. Cor. 6. 20. *Ye are bought for a price*: but here the Apostle saith, v. 14. *I am sold vnder sinne.*

3. Of the righteous it is said, c. 8. 9. *the spirit of God dwelleth in you*: but here the Apostle confesseth, that no good thing dwelleth in him.

4. *Origen* also preffeth these words, v. 28. *In my flesh I serue the law of sinne*: if the Apostle should speake thus of himselfe, *desparationem mihi videtur incutere*, it were able to strike despaire vnto vs, that there is no man who doth not serue sinne in the flesh.

5. The regenerate, such as Paul was, doe not onely will that which is good, but performe it also: but this man cannot doe, that he would, of whome the Apostle speaketh, vers. 15. *Tolet.*

6. The righteous and iust man cannot be said to be captiued vnto sinne: as the Apostle saith of that man, whose person he beareth, v. 23. *Cassianus collat. 22. in fine.*

7. The Apostle speaking of himselfe, and of others which are regenerate, said before, v. 5. 6. *When we were in the flesh, &c. the motions of sinnes, &c. had force in our members, &c. but now we are deliuered from the law, &c.* But here the Apostle speaketh of a man, that is captiued vnto the motions of the flesh, so that the Apostle if he should speake here of a regenerate man, would contradict himselfe.

8. The scope of the Apostle is to shewe the invaliditie of the lawe, that it cannot take away sinne, but sinne rather is encreased thereby, by reason of the weaknes of mans nature: it is therefore more agreeable to the Apostles intent, to giue instance of a carnall man, in whom sinne yet raigneth, then of a regenerate man, that by grace is brought to yeeld obedience to the law, *Tolet c. 10. in tractat.*

9. *Hierome*, and before him *Origen* thus shew, that the Apostle here assumeth the person of an other: like as Daniel beeing a iust man, yet prayeth in the person of sinners, saying, c. 9. *We haue sinned, we haue done wickedly, Hierom. Epist. 151. ad Algasiam.*

The former Arguments answered.

1. The regenerate simply are not called carnall, but *secundum quid*, after a sort they are carnall in respect of the vnregenerate part: as the Apostle speaking to the Corinthians, that were beleeuers, and iustified, sanctified, 1. Cor. 6. 11. yet calleth them carnall, in regard of the sects and diuisions among them, 1. Cor. 3. 1. And one is said to bee carnall two wayes, either he which is altogether obedient to the flesh and fleshly lusts; or hee that doth not yeeld himselfe vnto them, but striueth against them, and yet against his will feelerh the violent motions thereof: so the Apostle confesseth, that *though he warre not after the flesh, yet hee walketh after the flesh*, 2. Cor. 10. 3.

2. The

2. The righteous is bought for a price, and redeemed from his sinnes, and yet in respect of his vnregenerate part, the corruption of nature and reliques of sinne remaining, he is said to be sold vnder sinne, not simply, as the vnregenerate is giuen ouer wholly, but in part only.

3. In the faithfull as they are regenerate, the spirit of God dwelleth, but in their vnregenerate part sinne inhabiteth: there is no inconuenience to grant, that two diuerse inhabitants may dwell in one and the same house, in two diuerse parts: for the Apostle speaking of the regenerate, saith, Galat. 5. 17. *The spirit lusteth against the flesh, and the flesh against the spirit, and these are contrarie one to the other:* they which feelee not this fight and combate are either Angelicall, as the Saints in heauen, or they haue not receiued the spirit at all, as they which are carnall.

4. There are two kinds of seruices to sinne, the one is a willing seruice, such as is in the vnregenerate, the other vnwilling, and in a manner forced, as in the regenerate.

5. The vnregenerate haue no will at all to doe good, for the wisdom of the flesh is not subject to the lawe of God, neither can be, Rom. 6. 7. the regenerate receiue grace to will, and sometime to performe, though not as they would: they are therefore regenerate though not perfectly, as none are in this life.

6. There are two kinds of captiuitie, the one, when one is wholly captiued vnder the bondage of his owne voluntarie sinne, the other is a forced captiuitie vnder the bondage of originall sinne; this is in the righteous, not the other.

7. The Apostle is not contrarie to himselfe: for it is one thing to obey the lusts of the flesh, as the vnregenerate and carnall; an other, to feelee the motions of the flesh, and to striue against them, as in the regenerate.

8. The Apostles intent and meaning is to shewe, that the law in it selfe is good and iust, and that it commeth by reason of mans owne infirmitie, that it is otherwise to him, and thereupon the Apostle to set forth the perfection of the lawe, giueth instance in the regenerate, that they are not able to keep the law, much lesse the vnregenerate: so that it is more agreeable to the scope and purpose of the Apostle, to speake of a man regenerate, then of one vnregenerate.

9. Euen Daniel, though he be called a man of desires, that is, beloued, and accepted of God, yet had his sinnes, which he confessed in his owne name, and person: as Dauid is said to be a man after Gods owne heart, yet he had his sinnes and imperfections.

Arguments for the affirmative part, that S. Paul speaketh in his owne person as of a man regenerate.

First these two points must be premised, that the Apostle speaketh of himselfe, not of another, still continuing his speech in the first person, *I am carnall, I will, I consent, I delight*, and so throughout, that it shall be a great forcing of the Apostles speech, to make him to speake of another and not of himselfe: secondly the Apostle from the 14. v. to the end, speaketh of his present state, (who was then regenerate) as may appeare, because while he was yet vnder the law, he speaketh as of the time past, v. 9. *I was alive*, and v. 10. *sinne seduced me:* but from the 14. v. he speaketh of the time present, *I am carnall*, and so throughout to the end of the chapter.

Argum. 1. Hence then is framed our first reason: the Apostle speaketh of himselfe, as he then was, because he speaketh in the present tence: but then he was a man regenerate; *Ergo.*

Theophylact answereth; the Apostle saith, *I serue*, v. 15. that is, *seruiebam*, I did serue. *Cont.* As the Apostle saith *I serue*, so he saith, *I delight in the law of God*, v. 22. and in this verse 25. *I thanke God, &c.* which immediately goe before the other, *I serue*: but those words must be vnderstood, as they are vttered, of the time present, therefore the other also.

Argum. 2. *Gregorie* vrgeth these words v. 18. *to will is present with me*; he that saith *he will*, *per infusionem gratia, que in se iam lateant semina ostendit*, doth shew what seede lyeth hid in him by the infusion of grace. *lib. 29. moral. c. 15.*

Ans. Euen the vnregenerate by nature doe will that is good: they may *imperfecte velle bonum sine gratia in peccato*, imperfectly will that is good without grace euen in the state of sin. *Tol. in tractat. c. 9.*

Contra. There is *bonum naturale, morale, spirituale*, that which is naturally good, morally good, spiritually good: the first one by nature may desire, as brute beasts doe the same, and therein they doe neither good, nor euill: the second also in some sort, as the heathen followed after morall vertues, but they did it not without sinne, because they had no

saith; but that which is spirituall good, the carnall haue no mind at all vnto: for it is God, which worketh both the will and the deed, Phil. 2. 13.

Argum. 3. *Augustine* presseth these words, v. 17. *It is not I that doe it, but sinne that dwelleth in mee*, this is not *vox peccatoris*, sed *iusti*, the voice of a sinner, but of a righteous man: *lib. 1. cont. 2. epist. Pelag. c. 10.*

Ans. A sinner may be said not to doe euill, not because he doth not consent vnto it, but because he is not onely mooued of himselfe, but drawne by his concupiscence: *Tolet. ibid.*

Contra. There is nothing in a man to giue consent vnto any action, but either his spirituall or carnall part: but in the vnregenerate there is nothing spirituall, but all is naturall; therefore whatsoeuer such an one doth he wholly consenteth; he himselfe is not one thing, and his sinne another to giue consent: but he is wholly mooued and lead of sinne.

Argum. 4. *Augustine* addeth further: the Apostle thus beginneth the 8. chapter: *there is no condemnation to them that are in Christ Iesus*, which words follow as inferred vpon the other: which sheweth that the Apostle spake before of those which were in Christ Iesus.

Ans. May rather those words following vpon the other, *who shall deliuer me, &c.* which the Apostle vttereth of a man not yet deliuered or freed from his sinne, and maketh answer, *the grace of God, &c.* shewe, that he spake before as of one not beeing in the state of grace: *Tolet. ibid.*

Contra. 1. It is the bondage of corruption, which the Apostle desireth to be deliuered from, as is shewed before, q. 33. neither doth the Apostle answer, *the grace of God, &c.* but *I giue thanks to God*, as likewise hath been declared qu. 34. before: but one not in the state of grace, cannot giue thanks vnto God: therefore the immediate connexion of these words, c. 8. sheweth that he spake before of those, which are in Christ.

Argum. 5. Further *Augustine* thus reasoneth: a carnall man cannot delight in the lawe of God, in the inner man, as Saint Paul doth: neither indeed is there any inner man, that is regenerate and renewed in those which are carnall: *Pareus.*

Ans. The vnregenerate may delight in the law, as Herod did: and it is nothing else, but *velle bonum*, to will that which is good: *Tolet. ibid.* and they haue also the inner man, which is the minde, as the outward man is the bodie.

Contra. 1. The carnall cannot delight in the law, but they hate it, as Psal. 50. 17. *thou hatest to be reformed, and hast cast my words behind thee*: Herod gaue eare to Iohn Baptist, not of loue, but for feare, for afterward he put him to death: Hypocrites and carnall men, may stand in some awe, and feare a while, but it is not of loue, nor in truth, or from the heart. 2. The inner part, is that with spirituall, and renewed: but in the wicked their verie minde is defiled, Tit. 1. 15. therefore in them there is no inner man: see before qu. 26.

Argum. 6. The Apostle desireth to be deliuered from his corruptible and sinnefull bodie, hoping then for perfect libertie: but in the resurrection the carnall shall haue no such libertie: they shall rise to greater miserie. *Augustine.*

Ans. The deliuerance there spoken of is by iustification from sinne, not in the resurrection. *Tolet. ibid.*

Contra. The Apostle evidently speaketh of beeing deliuered from *this bodie of death*, that is, his mortall bodie, which shall not be till the resurrection.

Argum. 7. The children of God, that are regenerate, doe only find in themselues the fight & combate betweene the spirit and the flesh, Gal. 5. 17. as the Apostle doth here, v. 22. *Pareus.*

Argum. 8. The vnregenerate doe not vse to giue thanks vnto God, but they sacrifice to their owne net, as the Prophet saith, Hab. 1. 16. they giue the praise to themselues: But S. Paul here giueth thanks: *Faint.*

Argum. 9. No man but by the spirit of God, can hate and disallow that which is committed against the law of God, as the Apostle doth here, v. 15. *Hyperius.*

Argum. 10. To what end should the Apostle thus at large shew the effects and end of the law for their cause, *qui prorsus sunt à Deo alieni*, which are altogether straungers from God, and care not for his law? *Faint:* by these and such like reasons it is concluded, that S. Paul speaketh in the person of a man regenerate.

Quest. 37. *Whether S. Paul was troubled with the tentations of the flesh, and with what.*

1. S. Paul was before his calling tempted and carried away with diuerse lusts, as he confesseth Tit. 3. 3. then giuing consēt vnto them, & following thē with delight: after his calling, he felt also the pricking and stirring of his flesh, but it had not dominio ouer him, as before:

as here the Apostle sheweth, how he did finde the law of his members rebelling against the law of his minde and spirit: and these temptations of the flesh the Lord suffered the Apostle to be troubled with, least he should be extolled by reason of his other excellent gifts, as he himselfe sheweth, 2. Cor. 7. 12. whereupon Gregory well saith, *custos virtutis infirmitas, sustollit spiritus, ne prostrnat epro*, the flesh draweth vs downe, that the spirit lift vs not vp, and the spirit doth reare vs vp, that the flesh should not altogether cast vs downe, lib. 19. Moral. c. 4.

2. But whereas the Apostle saith, *There was given unto me the pricke of the flesh, &c.* 2. Cor. 12. 7. 1. Neither thereby is signified the afflictions and greifes which the persecutors put his bodie vnto, as Chrysost. Theodoret. 2. Or the paine of the head, gloss. ordinar. or the cholike, as Lyrannus, or some other such bodily infirmitie, which would haue much hindred the Apostle in his ministrie. 3. Nor yet much lesse, was this pricke the lust of his flesh, as Hierome thinketh, *epist. 22.* and Haymo, so also Pererius *disput. 23.* for it is not like that Pauls bodie beeing tamed and kept vnder, with fastings, watchings, labour, had any such fleshly desire. 4. But hereby it is better to vnderstand, *omne tentationum genus, &c.* every kind of carnall temptation wherewith S. Paul was exercised, Calvin, Beza.

4. Places of Doctrine.

Doct. 1. *All things fall out to the wicked for their hurt.*

v. 8. Sinne tooke occasion by the commandement: Pet. Mart. hereupon well obserueth, that all things to the vnregenerate fall out vnto euill: for if the law doe giue aduantage to sin, which is holy, iust, and good of it selfe, how much are other things turned to their hurt, as all things to them that loue God fall out to their good, Rom. 8. 28.

Doct. 2. *Of the necessarie vse of the lawe.*

v. 8. *Without the lawe sinne is dead:* That is, it lyeth hid, and is vnkowne: hence both Pareus, and Piscator note, *concionem legis in Ecclesia necessariam*, that the preaching of the law is necessarie in the Church, that sinne may be knowne, and come to light: and thus the law by reuealing our sinne, is a schoolemaster to lead vs to Christ, Galat. 3. 19. to finde righteousness in him, which we haue not in our selues.

Doct. 3. *Of the effects of the lawe.*

v. 9. *When the commandement came, sinne reuiued:* There are 3. effects of the lawe here expressed by the Apostle: two it bringeth forth of it selfe; the manifestation of sinne, and thereupon the sentence of death: the third it worketh not of it selfe, but accidentally, namely the encrease of sinne, through the perversnes of mans nature, which striueth against that which is forbidden, Par.

Doct. 4. *Of a fivefold state of man.*

v. 23. *I see an other law in my members, &c.* 1. In Paradise man had naturall concupiscence, but without disorder or rebellion against the minde. 2. Before the law concupiscence rebelled against reason and without resistance. 3. Vnder the law men resisted concupiscence, but could not vanquish it. 4. Vnder grace they striue against it and preuaile. 5. In heauen there shall be no concupiscence at all, Perer. *disput. 17.*

Doct. 5. *How death is to be desired.*

v. 24. *Who shall deliuer me?* S. Paul desireth to be dissolued to make an ende of sinne: and thus death may be wished for, as the onely remedie of our miserie: the wicked doe oftentimes desire death, but it is rather *vita fastidio, quam impietatis tedio*, for that they are weary of their life, not of sinne, Calvin.

5. Places of controuersie.

Controv. 1. *Against Purgatorie.*

v. 1. *The Law hath dominion ouer a man as long as he liueth:* This sheweth the presumption of the Pope, who taketh vpon him to prescribe lawes and rules vnto those which are dead, and their soules as they imagine in purgatorie: for no law imposed vpon the liuing doth bind them when they are dead: and concerning the authoritie of man, it determineth in this life, Mat. 10. 28. *Feare not them which kill the bodie, and are not able to kill the soule:* the Pope then is no more able to free and absolue the soule after death, then he is to kil and condemne it.

Controv. 2. Of the lawfulness of
second marriage.

v. 2. If the man be dead, shee is deliuered from the law of the man: Hence the lawfulness of second marriage is prooued: for if the woman be free when the man is dead, and so likewise the man, then is it lawfull for them to marrie againe: for now they are, as though they neuer had been bound: *Hierome* then herein was deceived, who seemeth to speake hardly of second mariages, though in words he will not condemne them: for he saith, *That a woman marrying after the first marriage, doth not differ much from an harlot: lib. 1. contr. Iouinian.* and they which are twice married he compareth to the vncleane beasts in Noahs arke: But *Hierome* is to be pardoned this oversight, who too much extolling virginitie, which hee confesseth he had lost himselfe, *ad Eustoch.* was caried away in heate and passion so to write of second mariages.

2. The Romanists, though they dare not condemne second marriages simply, yet in that they denied such to be admitted to orders, as haue been twice married, they shew what base conceit they haue thereof: *Pererius* to helpe this matter, saith that S. Paul would, a Bishop to be the husband of one wife, not because he condemned second marriages, *sed quod id maxime ducebat dignitatem & sacramentum Episcopi, &c.* but because it best became the dignity and sacrament Episcopall, to be the husband of one wife, as Christ is the spouse of one Church, &c. *disput. 1. num. 2.*

Contra. 1. S. Paul meaneth such, as had but one wife at one time, not one after an other: for there were many in those daies, which were newly conuerted from Iudaisme, that had more then one wife at once, for among the Iewes it was tolerated: and euen by their owne decrees, he was counted infamous, *quia duas simul uxores habet*, which had two wiues at once: *decret. Gregor. lib. 1. tit. 21. c. 4.* not he which had two one after another: see further elsewhere, *Synops. Cent. 1. cap. 78.* 2. A dignity Episcopall we acknowledge, but no Sacrament: for Christ instituted onely two, baptisme and the Eucharist, which answer vnto the two principall Sacraments of the old Testament, Circumcision and the Paschall lambe. 3. If it be decent for a Bishop to be the husband of one wife, as Christ is of one Church: why will they not then allow them to haue any wife at all. 4. Christ indeede is the husband but of one Church at one time; yet the Church of the old Testament, and the Church of the new did one succcede an other: so then this resemblance may hold very well, if likewise a Bishop be the husband of one wife after an other.

Controv. 3. Whether the marriage bond be indissoluble before the
one partie be dead.

1. *Pererius* would prooue the negative, that marrying cannot be dissolved, *quoad vinculum*, in respect of the bond, if it be lawfully contracted, but only, *quoad torum*, in respect of their bedding, and conuersing together, no not for fornication: but after death, by this place of the Apostle, v. 3. *If while she liueth, she take an other man, she shall be called an adulteresse:* the Apostles words are generall, that till death part them, neither of them is free.

Contra. 1. The Apostle speaketh of marriage, as it was instituted of God, which by Gods ordinance was to continue as long as life lasteth; for God appointed in the beginning, that the man should cleaue vnto his wife: here then the Apostle had no cause to speake of the cases wherein diuorce is admitted, either ciuilly, as the law of Moses permitted the men to giue a bill of diuorce to the women: or by Christian libertie or immunitie, as in the cases of fornication, or desertion: for when there happeneth any other separation of marriage then by death, it falleth not out, *nisi per vitium*, but by the fault of the one, as *Chrysostome* here obserueth: for the Iewes were permitted to giue their wiues a bill of diuorce for the hardness of their heart, as our Saviour saith, *Matth. 19.* and either their wiues were in fault, for the which cause they dismissed them, or they were in fault, in seeking to be rid of their wiues: likewise in diuorce vpon fornication, the partie diuorced was in fault, but in the case of desertion, the partie forsaking was in fault: so none of these separations was without the fault of the partie: but the Apostle speaketh of the institution of marriage, according to Gods ordinance, as it is found and entire without any such impediment, or let coming betwene: in which sense it is not dissolved but by death.

2. *Erasmus* further answereth, that the Apostle onely taketh his similitude from marriage: and in a similitude, it is not necessarie, that euery thing should agree, neither is it to be pressed in euery point.

3. But that in two cases the marriage bond may be dissolved, beside death, by the fault of either partie delinquent, namely for fornication, and vpon wilfull desertion, it is euident: the first by the words of our Sauour, Matth. 19.9. *Whosoever shall put away his wife, vntles it be for whooredome, and marrie another, &c. committeth adulterie:* the other by that place of the Apostle, 1. Cor. 7.15. *if the vnbelleeuing depart, let him depart, a brother or sister is not in subiection in such things:* *Parcus, dub. 1.* See further else where, *Synops p. 685. 687.*

Controv. 4. *That the disparitie of profession is no cause of the dissolution of marriage.*

v. 4. *If the man be dead:* Gorrhan here putteth in a distinction of ciuill death, which is by profession, *ante carnalem copulam*, before carnall knowledge, or naturall, which is by death properly: for it is the common opinion of that side, that the man or woman hauing contracted matrimonie, may either of them forsake the other, before the consummation of marriage, to take vpon them the profession of single life. The Romanists also haue another opinion, that marriage contracted in the time of infidelity before baptisme, is dissolved, and made void, if either of the parties afterward be conuerted to the Christian faith. *Bellar. de matrimo. c. 12.*

But these two exceptions for the disparitie of religion, or profession, to dissolve matrimonie, are contrarie to the rule of our Sauour, Matth. 19.9. who alloweth no marriage to be dissolved, but for fornication: and Saint Paul directly prescribeth, that the woman should not forsake her vnbelleeuing husband, if he be content to dwell with her, 1. Cor. 7.13. See further hereof, *Synops. Centur. 3. er. 82. er. 95.*

Controv. 5. *Whether the bill of diuorce, permitted to the Iewes, did lawfully dissolve matrimonie vnder the law.*

This question ariseth by reason of the Apostles generall words here, that if the woman take another man, as long as the first liueth, she is called an adulterer: hence then this doubt is mooued, what was to be thought of the men, which dismissed their wiues vnder the law, and married others, and the woman likewise so dismissed married againe, whether it were adulterie in them.

1. Some are of opinion, that by the bill of diuorcement giuen, the verie bond of matrimonie was dissolved, and that then it was lawfull for either party to marry againe: as *Scotus, Durandus, Poludanus* in 4. *Sententiar. distinct. 33. Caietanus* in 24. *Deuter. Abulens. in c. 19. Matth. qu. 49.* and *Burgens.* against *Lyranus*, in 24. *Deuter.* But the words of our Sauour Christ make against them, who saith, that Moses permitted them so to doe for the hardnes of their heart, Matth. 19.8. it was therefore tolerated onely, and suffered because of their infirmity, it was not made lawfull: and our Sauour Christ addeth, *from the beginning it was not so:* this their instance then of distinguishing their wiues, was a departing from the first institution.

2. Wherefore their opinion is more sound, which thinke, that although because of the hardnes of their heart, to auoid a greater mischeefe, namely *uxoricidium*, the murthering of their wiues, they were permitted to send them away; yet the marriage was not in truth dissolved: they married againe, *sine poena legali*, without any legall punishment, but yet *non sine peccato*, not without sinne: Thus *Pererius*; shewing the same to be the opinion of *Thomas, Bonaventure, Lyranus*, with others, and before them *Augustine, lib. 19. cont. Faustum. c. 26.* and *Hierome* in c. 2. *Malach.* And further *Augustine* sheweth, that Moses intendment, in granting a dismissal of the wife vpon a bill of diuorcement, was to haue them reconciled: that whereas onely the Scribes were to write the bills of diuorcement of purpose, *hanc interposuit moram*, he put in this caution, to delay the matter, that while the man went vnto the Scribe, while his bill was in writing, his mind might be altered, especially by the perswasion of the Scribe, who in his discretion was not to write any such bill, if reconciliation might otherwise be had.

So then of this libertie of the Iewes, the like iudgement is to be giuen as of the polygamie or marriage of many wiues, that neither was void of infirmities, which God did beare with in those times: but neither was euer simply lawfull, the first institution beeing violated.

Controv. 5. *Against the workes of propitiation.*

v. 4. *That we should bring forth fruit vnto God, &c.* This place is well vrged by *Pet. Martyr* against the preparatory workes vnto iustification, which the Romanists affirme

may be done by men yet vnregenerate, and not yet called: Here the Apostle euidently sheweth, that they which bring forth fruit vnto God, must first be *an others*, that is, married vnto Christ: they cannot doe any thing that good is without him, as our Blessed Saviour himselfe saith, *Without me ye can doe nothing*, Ioh. 15. 5.

Controv. 6. *Against the heretikes which condemned the law.*

v. 5. *The motions of sinnes, which were by the lawe:* By these and such like places the *Marcionites, Valentians, Manichees*, tooke occasion to condemne the law as euill, because thereby sinne was encreased: But *Augustine* answereth, *de verbis Apostoli serm. 4.* that they doe *imponere Christianis non simplicibus, sed negligentibus, &c.* deceive Christians not so much simple, as negligent, for it is no hard matter saith he to refell their blasphemies by that which the Apostle writeth afterward in this chapter: for v. 12. he saith, *the law is holy, and the commandments iust and holy, iust and good:* and in that the motions of sinne are said to be by the lawe, *id ex eo fit, quia in carne sumus*, it commeth of this, because we are in the flesh, *Mart.* the law then tooke occasion by the weaknes of our flesh, and so the euill motions did rise vp in vs.

Controv. 7. *That we are freed by grace from the strict and rigorous obseruation of the lawe.*

Pererius disput. 6. misliketh these assertions of *M. Caluin*, and taketh vpon him to confute him: *diligenter meminerimus, &c.* let vs diligently remember that this is not a solution from that righteousness, which is taught in the law, *sed à rigida exactione, & ab ea qua inde sequitur, maledictione*, but from the strict and rigorous exacting of keeping the law, and the malediction and curse which followeth thereupon: And he heapeth vp diuers place of scripture to shew, that the obedience of the law is now exacted of vs, as *Rom. 2.* *Not the hearers of the law, but the doers shall be iustified.* *Rom. 3. 31.* *Doe we destroy the law by faith? God forbid, yea, we establish the law,* *Perer. disput. 6.*

Contra. 1. *Pererius* in confuting their opinion, that hold we are freed from the obedience of the law, fighteth with his owne shadow: and *Caluin*, whom he refelleth as he is by him alledged, saith in expresse words that we are not freed from the righteousness of the lawe to keep it: And therefore he setteth downe his opinion falsly: as though he or any other Protestant should affirme, *Christianos esse à legis obseruatione liberatos*, that Christians are freed from the obseruation of the law, as he putteth the case.

2. But their opinion, that Christians are bound to keep the law, and are enabled to keep it by grace, and in keeping thereof are iustified, is contrarie to the doctrine of the Apostle, that we are iustified by faith without the works of the law, *Rom. 3. 28.*

3. It is then a most true assertion, that we are freed from the righteous and strict obseruation of the law, which was required of the Iewes, to be iustified by the keeping of it, and from the curse which followeth vpon the not keeping of the law: for it is written, *Cursed is enerie one, that continueth not in all things which are written in the booke of the lawe:* from which curse Christ hath deliuered vs, beeing made a curse for vs, as the Apostle sheweth, *Galat. 3. 10. 13.* See further *Synops. Centur. 4. err. 60.*

Controv. 8. *That concupiscence though it haue no deliberate consent of the will, is sinne, and forbidden by the commandment.*

The contrary is mentioned by the Romanists, *motus concupiscentie ad res illicitas, &c.* the motions of the concupiscence to vnlawfull things, whereby man is stirred vp to desire any thing against the law of God, vnles the will and consent be thereunto, not to be sinne, *Pererius* disput. 8. with the rest of that ranke: their reasons are these.

1. *Argum.* That which is naturall in man, *non potest rationem habere mali*, cannot be counted euill: but concupiscence is naturall, and was in man before his fall: and if any man should be now created of God in pure naturalls without originall sinne, he should feele the motions of concupiscence, not to be obedient vnto reason, *Pererius: Stapleton* addeth *antidot. p. 360.* that the Scripture seemeth to command some concupiscence: as the Apostle saith, *he that desireth the office of a Bishop, he desireth a good worke*, 1. Tim. 3. 1.

Contra. 1. As concupiscence is a naturall facultie, it is neither sinne nor forbidden, if the concupiscence be of things lawfull, as of meate or drinke, and in due manner not to couet them much, and to a good ende, to couet them to the glorie of God, and our owne, and

our neighbours good : but the concupiscence as it is tainted and corrupted with originall sinne, is euill and forbidden by the commandement. 2. This concupiscence in the vnregenerate is continually euill, in the regenerate there may be a concupiscence of lawfull and indifferent things, as either of those things, which are proper and peculiar to a man, as the desire of a man to his wife, or of things which are common and appropriate to no man, as to desire an office: but yet euen the concupiscence in such things, though it be lawfull, yet it is not without some fault euen in the regenerate, by reason of the corruption of their nature; onely the concupiscence and desire of spirituall things, is simply lawfull, but such concupiscence is without the compasse of the commandement, *Thou shalt not covet.*

2. *Argum. Inuoluntaria non sunt peccata, &c.* that which is inuoluntarie is not sinne, but such motions of concupiscence, which haue not the consent of the will are inuoluntarie: *Perer. Stapleton, ibid.*

Contra. 1. The proposition is not generally true, for not the will of man, but the law of God is the rule of good and euill: and originall sinne in infants is not voluntarie, but it is propagated by a necessitie of nature corrupted by the fall of Adam: and the Apostle saith, *Gal. 5. 15. Ye cannot doe those things, which ye would.* 2. The sinnes, which at first are voluntarie, afterward become necessarie, as he that hath gotten an habit of intemperancie, can hardly refraine, though he would: so that it is true which *Aristotle* saith, *lib. 3. Ethicor. c. 5. nemo volens malum, nec inuitus felix*, no man is euill with his will, nor happy against his will. So that it sufficeth that sinne was once voluntarie, though it afterward became necessarie; as originall sinne with the motions of concupiscence, that doe proceed from it, though now it bee necessarie and cannot be auoided, yet in Adam it was voluntarie, by whose willing transgression, a necessitie of sinning is transmitted to his posteritie.

3. *Argum.* Whatsoeuer is truly and properly sinne is taken away in baptisme, both originall sinne, and the corrupt motions springing from thence: therefore such motions in the baptized are not sinne.

Contra. 1. As originall sinne is taken away in baptisme, so all other sinnes are: for baptisme serueth for the remission of all sinnes, *Act. 2. 38.* if then sinnes are wholly remooued in baptisme, it would follow, that they which are baptized haue no sinnes at all. 2. Wherefore in baptisme, *reatus tollitur*, the guilt of sinne is taken away, yet sinne it selfe remaineth: but it is not imputed: neither doth sinne remaine in the full strength, but the power thereof is subdued, and the kingdome of sinne in the regenerate vanquished, but yet there remaine some reliques of sinne still, as long as we are in this flesh: and this daily experience sheweth, how they which are regenerate are not altogether freed from the inhabitation, and indwelling of sinne, though it raigne not in them. 3. And whereas *Pererius* obiecteth *Augustine*, who confuting that slander of the Pelagians, who affirmed that the Catholiks should hold, *baptismus non auferre, sed radere peccata*, that baptisme doth not take away sinne, but as it were shauie it, because concupiscence remaineth, the roote of sinne; denieth that the Catholikes teach any such thing, but that baptisme doth indeed *auferre crimina*, take away sinnes: *lib. 1. 3. contr. 2. Epist. Pelag.* *Augustine* must be vnderstood to speake of the guilt of concupiscence, which is remooued in baptisme: as he saith, *lib. 6. c. 8. contr. Iulian. quamuis eius reatus, qui fuerat generatione contractus, sit regeneratione transactus*, though the guilt thereof, contracted in the generation, be transacted and done away in regeneration, yet it remaineth still, *in homine secum configente*, in man hauing a conflict with himselfe, &c.

4. *Argum.* The law commaundeth not things impossible, which cannot be auoided, but these first motions of concupiscence, no man can shunne or auoide: *Augustine* saith, *nec impossibile Deus hominis imperare potuit, quia iustus, &c.* neither could God commaund any impossible thing to man, because he is iust, *nec damnaturus est hominem pro eo, &c.* neither will he condemne a man for that, which he that is godly can not auoid: *serm. 61. de tempor. Perer. ibid.*

Contra. 1. The law simply is not impossible to man, considered as he was at the first created of God: in that it is now impossible, it is by reason of the weaknes and frailtie of mans flesh, *Rom. 8. 3.* which imbecility of nature came in, by mans voluntary transgression. 2. The Lawe though impossible to be kept by a naturall man, was giuen vnto other ends, then that he should, or could perfectly keep it, and in keeping thereof be iustified: but it was giuen as a schoolemaster to bring vs vnto Christ, *Gal. 2. 19.* that finding themselves weake, they might seeke to be cloathed with the righteousness of Christ. 3. *Augustine* speaketh

speaketh of a possibilitie by grace, not in nature; *Nemo quantum pessimus melius nouit, quam qui ipsum posse donauit*, no man can better tell, what we can doe, then he which gaue vs power, &c. which *Augustine* affirmeth, not as though any man had power by grace to keep all which is commanded, but onely to shewe against the *Manichees*, *hominem posse vitare peccata*, that a man by grace may decline (some) finnes, which they denied.

5. *Argum.* S. Iames saith, c. 1. 16. *When lust hath conceived it bringeth forth sinne, and when sinne is perfected, it bringeth forth death*: hence it followeth, that either concupiscence is not sinne, it onely bringeth forth sinne; or if it be, it is no mortall sinne: for sinne onely when it is perfected bringeth forth death.

Contra. 1. It followeth not concupiscence bringeth forth sinne, therefore it is no sinne: it followeth, that it is not that sinne, which it begetteth or bringeth forth, but yet one sinne may beget another: this is like, as if a man should thus reason: a man begetteth a man, therefore he is not a man: he is not indeed that man which he begetteth, yet a man therefore because he begetteth a man; and so one sinne may bring forth another. 2. Neither doth it follow, sinne which is perfected bringeth forth death: *Ergo*, sinne not perfected bringeth forth death: which is as if one should thus reason; the father begetteth a mortall man, therefore the grandfather doth not: sinne perfected is said to bring forth death as the neereſt cause; but yet sinne not perfected or produced, as the remote cause also bringeth forth death: for otherwise neither originall sinne, nor yet the second motions of concupiscence, which haue the consent of the will, should be worthy of death, before they doe breake forth into act. Now our contrarie arguments, that euen concupiscence it selfe without the consent of the will, either of things vnlawfull, or of things lawfull vnlawfully is sinne, are these, and such like as follow.

Argum. 1. *Whatsoeuer is forbidden by the law is sinne*: for sinne is defined to bee the transgression of the law, 1. Ioh. 3. 4. but the very first motions of concupiscence are forbidden by the lawe, and are a transgression thereof: *Ergo*. So *Augustine*, *multum boni facit, &c.* he performeth a great good, that doth as it is written, *Thou shalt not goe after thy desires*, Eccl. 18. *sed non perfectum bonum facit, &c.* but he doth not that which is perfectly good, who filleth not that which is written, *Thou shalt not lust, &c.* lib. de mixt. & concupiscenc. cap. 23. &c. 29.

Ans. *Pererius* answereth, 1. That the motions of concupiscence hauing not the consent of the will, are not forbidden by the commandement. 2. And S. *Augustine* meaneth not that the precept, *Thou shalt not lust*, cannot be fulfilled here, so farre as it bindeth a man, but as it excludeth concupiscence altogether: which cannot be till the next life, *disputat. 9. numer. 50.*

Contra. 1. The Apostle meaneth the verie lusts and vnlawfull desire of the heart, without consent of the will, as he saith, v. 15. *What I hate, that doe I*: his concupiscence tempted him euen against his will: and whereas he saith, he had not knowne lust without the law, he meaneth the very first motions: for the second motions, which haue the will concurring, as enuie, hatred, and such like, many of the heathen, which knew not the lawe condemned by the light of nature as euill. 2. It is true, that to be without concupiscence, is not incident to this life: yet it is a breach of the commandement: for the precept so farre bindeth, as it is commanded: if then we be commanded, not to couet at all, and yet we doe couet, wee are bound to keepe it, and in not keeping of it we sinne. 3. Further, if the last commandement as not of coueting a mans wife, restraine not the very first rising desires, it should not differ from the 7. precept, which restraineth the lusts of the heart, that haue the will consenting: *Matth. 5. 28.*

Argum. 2. That which hindereth vs from doing our dutie vnto God, in louing him with all our heart and strength, and in obeying of his will, is sinne: but this doth concupiscence: for it hindered the Apostle, v. 19. *I doe not that good thing which I would.*

Ans. *Pererius* answereth, that concupiscence doth not hinder vs from louing of God, and doing of his will, so far as we are bound in this life: for God may be loued with all the heart two waies: one is *modus perfectionis*, the way of perfection, which is when the heart actually loueth nothing but God, and thus God shall be loued onely in heauen: the other way is, so farre as it bindeth a man in this life, when the heart is habitually inclined vnto God, so that it admit nothing against it: as this kind of loue is not hindered, as hee saith by the first motions of concupiscence: to the same purpose he alleadgeth *Thomas*, that a precept is two wayes

wayes fulfilled: the one is perfectly, *quando peruenitur ad finem*, when wee attaine vnto the ende intended by him which giueth the precept: the other imperfectly, *cum non receditur ab ordine ad finem*, when we depart not from the way which leadeth to the ende: as when the captaine biddeth his souldiers fight to obtaine the victorie: he which fighteth and hath the victorie, perfectly fulfilleth his will, he also which fighteth and doth his best, doth his will also, though he get not the victorie: the first kind of fulfilling the precept shall be *in patria*, in our country, the other is *in via*, in the way.

Contra. 1. We grant, that there shall be a greater perfection of obedience in the next life, then can be attained vnto here, but euen that perfect obedience is propounded vnto vs here, and required of vs, *Matth. 5. 28. Teshall be perfect as your heavenly Father is perfect*: whereupon *Augustine, cur non praeceperetur in hac vita ista perfectio, &c.* why should not this perfection be commanded euen in this life, though no man can attaine vnto it here, *non enim recte curritur, &c.* for we cannot runne right, if it be vnkowne whether we should runne, &c. *1. de spirit. & liter. c. ultim.* And seeing Christs righteousnesse, and obedience of the lawe, was most perfect, and he came to performe that which was required of vs: it followeth, that God in the strict rule of his iustice required of vs perfect obedience, which not to performe, is sinne. 2. If God doe command the ende as our perfection, then he which commeth short, and faileth of the ende, fulfilleth not the commandement: as if the souldier bee commanded not to giue ouer, till he haue the victorie, breaketh his generalls charge, if he get not the superiority of the enemy. And he which misleth of the ende, must needs also *recedere ab ordine ad finem*, faile in the meanes to the ende: for otherwise, he might atcheiue the end. 3. And that concupiscence hindreth our obedience euen in this life, the Apostle sheweth, *v. 19. I doe not the good thing which I would.*

3. *Argum.* The Apostle directly calleth euen concupiscence, wherewith hee is vnwilling, sinne, *v. 20. If I doe that I would not, it is no more I that doe it, but the sinne that dwelleth in me: Ergo, it is sinne.*

Ans. *Pererius* answereth, that it is called sinne, either because it is *effectus peccati*, the effect of sinne, as the writing is called the hand, because it was written with the hand: or because it bringeth forth sinne, as *frigus*, cold, is called *pigrum*, slothfull, because it maketh one so.

Contra. 1. But that is properly and truly sinne, which causeth death, for death came in by sinne: as the Apostle saith of concupiscence, that it slew him, and was vnto him the cause of death, *v. 10, 11.* 2. *S. Augustine* also confesseth, that concupiscence is not onely *pœna peccati*, the punishment of sinne, and *causa peccati*, the cause of sinne, *sed ipsum peccatum*, but sinne it selfe.

Pererius answereth that *Augustine* vnderstandeth not *peccatum morale*, a morall sinne, but *vitium naturae corrupta*, a fault or vice of our corrupt nature, as the vices in the bodie, as blindness or deafenes, are called *peccata, seu errata naturae*, the faults or errors of nature, because they are against the integritie and perfection of the nature of the bodie: so the rebelling of the carnall concupiscence against the law of reason, is against the integritie and perfection of the soule, and so an error of nature.

Contra. 1. We grant, that there are naturall faults both in the soule, as forgetfulnes, ignorance, dulnesse of vnderstanding; in the bodie, weakenes, infirmitie, blindness, and such like, which are the fruits and effects of sinne, but not sinne themselues: but concupiscence is none of that kind: for all these infirmities are effects and passions: but the concupiscence rebelling against the minde, is actiue and working: and *Augustine* himselfe giueth a reason, why he calleth it sinne, *quia inest illi inobediencia contra dominatum mentis, because there is in it disobedience against the law of the minde*, governed by grace: so that it disobeyeth not onely the law of the minde, but resisteth the motions of the spirit; now all disobedience to the will of God is sinne. 2. And that it is not naturall, but a morall and spirituall sinne, appeareth by the effects, because it causeth the spirituall death of the soule.

Argum. 4. Vnlesse the precept, *Thou shalt not lust*, did prohibite the very first motions, that haue not the consent of the will, then should there bee no difference betwene this and the other precepts, which doe condemne also *ipsos prauos affectus*, the euill affections, as of wrath, enuie, in the sixth, of lust and carnall desire, to the which the will is inclined, in the seauenth: so then this commandement, *ipsos appetitus, quibus titillamur*, doth condemne the very appetite, which tickleth vs, though it haue not our consent: *Calvin. Pererius* answereth, that

that the other commandements onely prohibite, *ipsos externos actus*, the externall acts of stealing, committing adulterie, and such like: *numer. 58.*

Contr. 1. Our Blessed Sauour confuteth him, who *Matth. 5.* sheweth how in the former commandements the verie affections and purposes are restrained, as of anger in the sixth, *Thou shalt not kill*: of lusting after a woman in the heart, in the seauenth, *Thou shalt not commit adulterie.* 2. Yea *Pererius* confuteth himselfe, confessing afterward, *numer. 60. preceptis illis legalibus, non solum externa peccata, &c.* in those legall precepts, not the externall workes of sinne onely to be prohibited, but the very inward concupiscence: But we haue staied somewhat too long in this controuersie.

Controv. 9. That the commandement, Thou shalt not lust, is but one.

1. The Romane catechisme, which the Romanists generally follow, diuide the last commandement into two, the first forbidding the coueting of things of pleasure, as the neighbours wife; the other things of profit, as our neighbours house and goods: and they make the two first commandements, *Thou shalt haue no other Gods, &c.* and *Thou shalt make to thy selfe no grauen image, &c.* but one.

2. *Contra. 1.* The Apostle calleth it *ἐντολή*, a commandement, in the singular number, not commandements. 2. If they were two commandements, it should not be knowne, in what order they should be set, which before the other: for *Exod. 20.* it is first said, *Thou shalt not conet thy neighbours house*, but *Deuter. 5. 21. Thou shalt not conet thy neighbours wife*, is put in the first place. 3. Beside, if euery particular act of coueting should make a diuerse commandement, the number of them should be infinite: *Pareus.*

3. *Pet. Martyr* herein concurreth, that the precept, *Thou shalt not lust*, is but one, but he hath here a singular opinion by himselfe: that the two first commandements, *Thou shalt haue no other Gods, &c.* and, *Thou shalt not make to thy selfe, &c.* are but one: and the first commandement he would haue that to be, which is set as a preface before the rest, *I am the Lord thy God, which brought, &c.* for here it is enacted, that the Lord only is the true God; and in this first commandement, the Gospel is offered vnto vs: for in that mention is made of their deliuerance out of Egypt; there the promise concerning Christ is contained: But this is onely a priuate opinion, and a singular conceit of so learned a man, by himselfe: which may bee thus reasoned against; 1. All the commandements are propounded *imparatiue*, thou shalt not doe this, or thou shalt not doe that: but those words are vttered *enunatiue*, they are propounded onely, not spoken by way of commanding. 2. And if he will haue the temporall deliuerance out of Egypt, to containe a promise of Christ, it is so much the rather no part of the morall commandements: for the law and faith are opposite, one containeth not nor includeth an other: as the Apostle saith, *the law is not of faith, Gal. 3. 12.* no more is faith of the law.

Controv. 10. Against free will.

v. 19. The euill, that I would not, that doe I. The Rhemists note here, that this maketh nothing against free will, but plainly prooueth it, because to consent or not consent is alwaies free, though the operation may be hindered by some externall force.

Contra. 1. The will of the vnregenerate is free from coaction, and corruption, but not from a necessitie alwaies of willing that is euill. 2. And in the regenerate, of which state the Apostle speaketh in his owne person, the will is reformed by grace, to will that which is good: as our Sauour saith, *Ioh. 8. 33. If the Sonne make you free, then you are free indeede*: this place then evidently maketh against the naturall strength of free will vnto that which is good.

6. Morall obseruations.

1. *Observ. Every one must descend into himselfe.*

v. 7. I knew not sinne, but by the law: As Paul here giueth instance in himselfe, and examineth his sinnes by the law; so euery one is taught by his example to enter into himselfe, and call his life and acts to account: as David saith, *Psal. 32. 5. I acknowledged my sinne vnto thee, &c.*

2. *Observ. Against phanaticall spirits, that excuse sinne.*

v. 17. It is no more I, that doe it: men that are giuen ouer to all carnall lusts, must not thinke to excuse themselves thus, that it is sinne, that doth it, and not themselves: for they must

must also say with the Apostle, v. 16. *I doe that which I would not:* they cannot then apply this to themselves, *qui non pugnant*, which doe not fight or strue against sinne.

3. Observ. *Of delighting in the law of God.*

v. 22. *I delight, &c.* Hypocrites may seeme to conforme themselves often to the obedience of the lawe, as *Herod*, that a while heard Iohn gladly, but it is not in loue, or with delight, which is onely in them that are regenerate: as the Prophet David saith, That the lawe of God was sweeter vnto him, then the honie or honie combe, Psal. 119.

Observ. 4. *Of the fight and combat betweene the spirit and the flesh.*

v. 23. *I see an other lawe, &c.* Onely the righteous doe feele this strife in themselves, the spirit drawing them one way, and the flesh an other: as the Apostle here sheweth in himselfe, and so, as *Gregorie* saith, *sit certo moderamine, &c.* this is done in such moderation, that the Saints while they are in spirit carried one way, and hindered by the flesh, *nec desperationis lapsus, nec elationis incurrit*, they neither fall into despaire, nor yet are lifted vp in minde: the like combat betweene the spirit and flesh we may finde to haue been in David, Psal. 73. 2. 39. in Elias, 1. King. 19. 4. in Ieremie, c. 20. 7. the like temptations *Hierome* felt in himselfe, *Pallebant ora ieiunijs, & mens desiderijs ardebat in frigido corpore*, my face was pale with fasting, and yet my mind burned with desire euen in a chill bodie, *Epist. 22.* this is much to the comfort of Gods children, not to despaire when they are likewise tempted.

CHAP. VIII.

1. The text with the diuerse readings.

v. 1. Now then there is no condemnation to them which are in Christ Iesus, which walke (*walking, Gr.*) not after the flesh, but after the spirit: (*which walke not after the flesh, L. S. detr.*)

2 For the law of the spirit of life, which is in Christ Iesus, hath freed me (*thee, S.*) from the law of sinne, and of death.

3 For (that which was impossible to the law, in as much as it was weake because of the flesh) God sending his owne Sonne in the similitude of sinnefull flesh (*flesh of sinne, Gr. in a forme like vnto flesh subiect to sinne, Be. this is the sense, but not the meaning of the words*) and for sinne, (not, of sinne, *L. V. the word is πᾶσι, for*) condemned sinne in the flesh: (*in his flesh, S. ad.*)

4 That the righteousness (*the iustification, L.T.S. the right, Be. the word is δικαιοσύνη*) of the law might be fulfilled in vs, which walke not after the flesh, but after the spirit.

5 For they which are after the flesh, (*which are in the flesh, S. which are carnall, V. B.*) do sa- uour the things of the flesh, *Be. G. (doe thinke the things of the flesh, S. are carnally minded, B. ἐπορεύον, Gr.)* but they that are after the spirit, the things of the spirit.

6 For the wisdom of the flesh is death: but the wisdom of the Spirit, is life, and peace,

7 Because the wisdom of the flesh (*the affection of the flesh, V. the fleshly mind, B. the under- standing of the flesh, S.*) is enmitie against God: for it is not subiect to the law of God, nei- ther in deed can be.

8 So then, they that are in the flesh, cannot please God.

9 Now ye are not in the flesh, but in the Spirit, seeing the Spirit of God (*not, if so bee the spirit of God, L. S. B. the word εἰς, is taken for ἐν εἰς, for as much: as 2. Thess. 1. 6.*) dwelleth in you: but if any haue not Spirit of Christ, the same is not his.

10 And if Christ be in you, the bodie is dead, because of sinne: but the Spirit is life, be- cause of righteousness. (*for righteousness sake, B. G.*)

11 But if the Spirit of him that raised vp Iesus from the dead, dwell in you, he that raised Christ from the dead, shall also quicken your mortall bodies, by his Spirit (*because of his Spi- rit, V. L. S. B. but the preposition διὰ, put to a genetive case, rather signifieth, by*) that dwelleth in you.

12 Therefore brethren, we are debtors, not to the flesh, to liue after the flesh:

13 For if ye liue after the flesh, ye shall die: but if ye mortifie the deeds of the body (*flesh, L.*) by the Spirit, ye shall liue.

14 For as many as are lead (*driven, V. ἄγονται*), by the Spirit, they are the sonnes of God.

15 For ye haue not receiued the spirit of bondage againe vnto feare: but ye haue receiued the spirit of adoption (*of Sonnes, S. of the Sonnes of God, L. add.*) whereby (*wherein, L.*) we cry, Abba, Father.

16 The same spirit beareth witness with our spirit that we are the sonnes of God.

17 If we be sonnes (*children, G.*) we are also heires, euen the heires of God, and ioynt heires (*heires annexed, G. partakers of the inheritance of, S. coheires, Be. U.*) with Christ, if so be we suffer together, *with him*, that we may be also glorified together, *with him*.

18 For I count that the afflictions of this present time, are not answerable (*or meete, U. Be. S. worthie, L. B. G. but the word ἀξία, (worthy) beeing construed with the preposition πρὸς, is rather taken in the first sense,*) to the glorie which shall be reuealed vnto vs.

19 For the earnest expectation, *B.* (*feruent desire, G. expecting with lifting up the head, Be. or fastening of the eyes, S. as the word, ἀποκατάστασις, signifieth,*) of the creature (*the created world, Be.*) waiteth, when the sonnes of God should be reuealed.

20 Because the creature (*the created world, Be.*) is subiect to vanitie, not of it owne will, but by reason of him, which hath made it subiect (*subdued it under hope, G. B. but these words (under hope,) are better referred to the next vers. B. S.*)

21 Under hope that the creature also shall be deliuered, from the bondage of corruption into the glorious libertie of the sonnes of God.

22 For we know, that euery creature (*the world created, Be. all the creatures, S. πάντα κτί-εις.*) groaneth together (*or sigheth*) and trauelleth in paine, together with vs, vnto this present.

23 And not onely the creature, but we also, which haue the first fruits of the spirit, euen we doe sigh, (*groane, L. V. mourne, B.*) in our selues, waiting for the adoption, (*of the sonnes of God, L. ad*) euen the redemption of the bodie.

24 For we are saued by hope: but hope, that is seene, is not hope: for that which one seeth, why (*not how, G. B. τί ναι,*) should he hope for?

25 But if we hope for that we see not, we doe with patience abide it, (*expect it, Be.*)

26 Likewise the spirit also helpeth our infirmities: for this, what we should pray for, as we ought, we know not: but the spirit it selfe maketh intercession (*maketh request, L. G.*) with sighes, (*groanes, B. S. U.*) which cannot be expressed.

27 But he that searcheth the hearts, knoweth what is the meaning (*sense, Be. understanding, S. desire, L. affection, V. πρόνοια, sense, meaning.*) of the spirit, for he maketh intercession for the Saints, according to God, (*that is, according to his will, S. G. according to his pleasure, B.*)

28 Also we know that to those which loue God, all things worke together (*God helpeth them in euery thing, S. ad.*) for the best, (*vnto good, Gr.*) euen vnto them which are called of his purpose (*predestinate to be called, S. called to be (Saints, ad.) of his purpose, L.*)

29 For those whom he knew before, he also predestinate to be like fashioned (*or confor-mable*) to the image of his Sonne, that he might be the first borne among many brethren.

30 Moreouer whom he predestinate, them also he called, and whom he called, them also he iustified, and whom he iustified, them also he glorified.

31 What shall we say then to these things? if God be for vs (*on our side, B. G.*) who can be against vs?

32 Who spared not his owne Sonne, but gaue him vp for vs all; how shall hee not also with him giue vs all things?

33 Who shall lay any thing to the charge of Gods chosen? (*or put in any accusation against, Be. of Gods chosen,*) it is God that iustificieth.

34 Who is he that condemneth? (*who shall condemne, det. G.*) it is Christ, which is dead, or rather, which is risen againe, who is at the right hand of God, and maketh intercession, *B. Be. L. (maketh request, G.) for vs.*

35 Who shall separate vs from the loue of Christ? shall tribulation, or anguish, or persecution, or famine, or nakednes, or perill, or the sword?

36 As it is written, For thy sake are we killed all day long: we are counted as sheepe for the slaughter.

37 Neuerthelesse in all these things, we are more then conquerours, (*we doe overcome, L. S. U. B. but the compound word, ἐνεργούμενοι, signifieth more, then simply to overcome*) through him that loued vs.

38 For I am perswaded (*am certaine. U. B.*) that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, (*nor strength. ad. L.*)

39 Nor height, nor depth, nor any other creature shall be able to separate vs from the loue of God, which is in Christ Iesus our Lord.

2. The Argument, Methode, and Parts.

In this Chapter the Apostle concluding the doctrine of iustification, remooueth and taketh away the impediments: 1. The reliques and remainder of sinne in the sonnes of God, doe not hinder their iustification, to v. 17. 2. Neither are their afflictions an impediment, which he exhorteth them by diuerse reasons patiently to suffer, to v. 31. 3. Then he concludeth with the certaintie of saluation in the elect, v. 31. to the end.

1. The first impediment, that the reliques of sinne, which remaine in the seruants of Christ (whereof the Apostle gaue instance in himselfe in the former Chapter) doe not hinder their saluation, he taketh away, but with a double limitation, if they be in Christ, and doe not walke after the flesh: both which are propounded v. 1. and afterward amplified and handled more at large.

The first limitation he setteth forth, 1. By the fruits and effects of the spirit in the faithfull, in freeing them from sinne, and so from death and condemnation, whereof he giueth instance in himselfe, v. 2. from the end of Christs incarnation and death, which was to destroy sinne, and fulfill righteousness, which the law could not doe, v. 3.

The other condition and limitation, that they must not walke after the flesh, if they would haue Christ to profit them, 1. He prooueth by this argument, iustification and righteousness is not for them, that cannot please God, v. 8. the conclusion followeth, that righteousness and iustification is not appointed for such, v. 4. the assumption he prooueth by shewing the contrarie effects of the flesh and the spirit: as 1. they saour the things of the flesh, v. 5. the wisdom of the flesh bringeth forth death, v. 1. it is enmitie against God, v. 7. but the spirit worketh the contrarie to all these. 2. Then followeth an application of this generall doctrine to the comfort of the Romanes, that they are not in the flesh, 1. from the efficient, the spirit of God dwelleth in them, v. 9. 2. from the coniunction they haue with Christ: they are Christs, which he sheweth by their present mortification, v. 10. and the hope of the resurrection, v. 10. 3. Then he inferreth a vehement exhortation, that they should not walke after the flesh, v. 12. 1. from the effects, that would follow, *they should die*, set forth by the contrarie, v. 14. which he prooueth by two effects, the externall is their inuocation of God, v. 15. the internall, the testimonie of the spirit, v. 16.

2. In the second part he exhorteth vnto the patient bearing of affliction, by diuerse arguments, 1. From the end, the partaking of glorie after our sufferings, v. 17. 2. From the impuritie of our afflictions, and the reward, v. 18. 3. From the lesse to the greater: the creature groaneth and trauaileth, and waiteth for deliuerance, v. 19. 20. 21. 22. much more we, v. 23. 4. From the nature of hope, which is not of things which are seene, v. 24. 25. 5. From the effects wrought by the spirit by occasion of affliction, which is a praier with sighes, which are not in vaine, the Lord heareth them, v. 26. 27. 6. From other effects, in generall they worke for the best; v. 28. in particular, they make vs comfortable vnto Christ, v. 29. which he sheweth by the first cause, the purpose of God in the decree of predestination, which vocation, iustification, glorification follow, v. 30.

3. In the third part he sheweth the immutable state and condition of the elect: 1. From the power of God, v. 31. 2. From his beneficence, who together with Christ giueth all good things, v. 32. 3. From his mercie, iustifying vs in Christ from all our finnes, v. 33. 34. 4. From the effects of faith in Christ, which is victorie in all afflictions, v. 37. and therefore they cannot separate vs from Christ, v. 35. 5. From the immutable loue of God in Christ, which is so sure a bond, as nothing can breake it, as the Apostle sheweth by a particular induction. v. 38. 39.

3. The questions and doubts discussed.

Quest. 1. Who are said to be in Christ.

v. 1. There is no condemnation to those, &c. P. Martyr here well obserueth the wisdom of the Apostle: who before speaking of humane infirmities, and of the force of sinne, in our members, gaue instance in himselfe: that no man, though neuer so holy should be thought to be freed altogether from sinne in this life: but now comming to set forth the priuiledge of those which are in Christ, he makes it not his own particular case, but inferreth a generall conclusion, that there is no condemnation, not onely to him, but not to any, that are in Christ Iesus. And henc the argument well followeth from the particular to the generall: for like as that which is incident by nature to one man, is common to another: so the priuiledge of grace is common to all that are sanctified. 2. To be in Christ, Tolet interpreteth, to haue the grace of regeneration whereby we are deliuered from the seruitude of sinne; and so the Syrian interpreter, seemeth to thinke, who ioyneth the words thus together, *which walke not after the flesh in Christ*: but these are two diuers effects, to be graft into Christ, which is by faith, and not to walke after the flesh, which is the fruits of faith: *per fidem facti sumus unum in Christo*, we are by faith made one with Christ: Beza, *in fide per fidem*, graft in by faith. 3. Indeed vpon this coniunction with Christ followeth a materiall coniunction: that as we are made one flesh with him, so also one spirit: he is not onely partaker with vs of the same nature, but we doe receiue of his spirit: that like as the braunch doth receiue not onely substance from the vine, but sap and life: as in matrimonie, there is a coniunction not only of bodies, but euen of affections: so is it betweene Christ, and his members: but this is onely the materiall coniunction, as Pet. Martyr calleth it: the formall coniunction is by faith.

Quest. 2. What is meant by the law of the spirit of life.

1. The law of the spirit of life. 1. Chrysostome by the law of the spirit vnderstandeth the holy spirit, whereby we are sanctified: and this difference he maketh betweene the law of Moses, and this law, that is said to be spirituall, because it was given by the spirit: but this is said to be the law of the spirit, *quia spiritum suppeditat*, because it supplieth the spirit to those which receiue it: So also Bellarmine well vnderstandeth it of the spirit, which is shed into our hearts, enabling vs to keep the law: *lib. 4. de iustificat.* likewise Thomas, interpreteth it to be *spiritus inhabitans*, the spirit that dwelleth in vs, and sanctifieth vs; so also Tolet annot. 2. Pere. And these make this grace of the spirit infused, a cause of our spirituall deliuerance from sinne. 2. Calvin also vnderstandeth the grace of the spirit, which sanctifieth vs: but this is added, saith he, not as a cause, *sed modum tradi quo soluimur à reatu*, but the way is shewed, whereby we are freed from the guilt of sinne: so also Hyperius: Piscator vnderstandeth here the spirit of sanctification: But seeing our sanctification is imperfect, this were a weak ground for vs to stay vpon, to assure vs, that we are farre from condemnation. 3. Beza neither taketh this for the law of the spirit, nor for the law of faith, but he vnderstandeth *perfectam naturam nostram in Christo sanctificationem*, the perfect sanctification of our nature in Christ, whereby we are deliuered: But this righteousness of Christ, if it be not applied vnto vs by faith, how can it deliuer vs. 4. Some by the law of the spirit of life, doe interpret with Ambrose, *legem fidei*, the law of faith, and with Haymo, *gratiam sancti Euangelij*, the grace of the holy Gospel, which teacheth faith: Pareus, *Fains*, the doctrine of the Gospel is called the lawe of the spirit and life, because it is the ministrie of the spirit and life: the law was spirituall, in as much as it prescribed and commanded spirituall obedience: but was not the ministrie of the spirit and life, but rather of death: Pareus, so also Osiander: *doctrina euangelij fide apprehensa*, the doctrine of the Gospel apprehended by faith, doth deliuer me: likewise Rolloc: *liberatio hac non est regeneratio, sed peccatorum remissio*, this deliuerance is not regeneration, but remission of sinnes: and his reason is, because the Apostle speaketh of a full and absolute deliuerance from sinne and death, which is in remission of sinnes, not in regeneration, which is but in part. 5. But I rather ioyne both these together, regeneration, and remission of sinnes, from the which we are deliuered by the grace of Christ: as Augustine comprehendeth both; for sometime he expoundeth the Apostles words of the remission of sinnes, *lib. 1. de mixt. & concupis. c. 32.* how hath he deliuered vs? *nisi quia concupiscentia reatum peccatorum omnium facta remissione*, &c. but that the spi-

rit of life hath dissolued the guilt of concupiscence, remission of all sinnes beeing made: sometime he applieth them to this worke of regeneration: the law of the spirit of life hath deliuered thee from the law of sinne, and death: *ne scilicet concupiscentia, &c. te in peccatum & mortem pertrahat, &c.* least concupiscence challenging thy consent, should draw thee into sinne and death: *lib. 1. cont. 2. epist. Pelagian. c. 10.* And *Caluin* also though he cheifely insist vpon the second, as he is alleadged before, yet he omitteth not the first: by the spirit of life, vnderstanding the spirit of God, which hath besprinkled our soules with the blood of Christ: not onely to cleanse them, *à labe peccati, quoad reatum*, from the staine of sinne in respect of the guilt, *sed in veram puritatem sanctificat*, but to sanctifie vs with true puritie, &c. And the ioyning of these two together doth best fit the occasion of these words, and most agreeth vnto the words themselves: for the Apostle hauing before spoken both of our iustification in Christ, and our sanctification in not walking after the flesh, now bringeth in this as a reason of both: which is the spirit of life in Christ, applied vnto vs by faith: and concerning the words, the spirit of regeneration answereth to the law, that it is the force of sinne, and the life of grace to the law of death: from the first we are deliuered by the spirit of sanctification, from the other by the life of righteousnesse in our iustification.

6. But *Origens* exposition is farre wide, who by the spirit of life vnderstandeth the spirituall sense of the law: and so he will haue in the law both *literam occidentem, & spiritum viuificantem*, the killing letter, and the quickning spirit: for the Apostle here directly against the law opposeth the spirit of grace and life in Christ.

Quest. 3. What is understood by the lawe of sinne, and death.

1. Some by the law of sinne vnderstand the morali law, which was the ministrie of death, and by it came the knowledge of sinne: So *Ambrose*, who propoundeth this obiection, that seeing the Gospell, and law of faith is likewise vnto some the fauour of death vnto death, vnto some the fauour of life vnto life, as the Apostle saith, 2. Cor. 2. why faith if it worke the same thing, which the law doth, may not be said also to be *lex mortis*, the law of death; maketh this answer: *qui non obediunt fidei, non occiduntur à fide, sed à lege, &c.* they which obey not faith, are not killed by faith, but by the law, because they which came not vnto the faith, are condemned by the law, as guilty of sinne and death, &c. But this were to confound the law and faith, as though the law commanded and prescribed the Euan gelicall faith, for the law punisheth onely the breach and transgression thereof: but the law commandeth one thing, namely, *doe this, and thou shalt liue*: faith only in the Gospel requireth of vs to beleue, *Rom. 4. a. 9. Pet. Martyr* giueth this answer: that the Gospel, *quandiu foris sonat, &c.* so long as it onely soundeth outwardly, and the spirit worketh not within, doth differ nothing from the law: but when the spirit worketh inwardly together with the preaching of the Gospel, then it hath the effect to saluation: which the law cannot haue, because it requireth other things then the Gospel: the Gospel then is not the ministrie of death, as the law, not for that it doth not punish vnbeleeuers, as the law doth the disobedient, but in respect of the doctrine of saluation by faith, which men are capable of by grace, whereas the doctrine of workes by the law can bring no saluation vnto any, no not beeing in the state of grace. Together with *Ambrose, Vatablus, and Pareus*, by the law of death will haue the law of Moses to be vnderstood, *quia peccatum detegit & occidit*, because it discouereth sinne, and killeth it, iudging it worthie of death: so also *Bellarmino lib. 4. de iustificat. c. 13. ration. 5. and gloss. interl.* But if the law doe condemne sinne, and sentence it with death, it is not the law of sinne beeing against it: it is called the ministrie of condemnation, 2. Cor. 3. 9. but so it is *nostro vitio*, by our fault, not of it selfe: but that is said to be the law of a thing, which it properly prescribeth, and aymeth at.

2. *Origen* seemeth to vnderstand, the ceremoniall law, which was impossible to be obserued, as he giueth instance of the law of the Sabbath, and of sacrifices: as before by the spirit he interpreteth the spirituall sense of the law: But the Apostles intent is not here, to compare the literall and spirituall sense of the law together, but to shew what libertie we haue obtained by Christ, from sinne and condemnation.

3. Some by the lawe of sinne and death, vnderstand *carnis imperium*, the dominion or power of the flesh, or of sinne raiguing in the flesh, and the tyrannie of death which followeth, *Caluin*: the law of sinne, is the law of the members, which the Apostle spake of before: *Chrysostome, Pet. Martyr*: the accusing of sinne, and power

of death: *Osiander*: or *ab obligatione*, from the bond and obligation of sinne and death, *Lyranus*: *à inre peccati*, &c. from the right or power of sinne and death, as *Erasmus*: we are delivered both from the power and guilt of sinne, for Moses law the Apostle no where calleth the law of sinne: *Chrysostome*: So here there is mention made of three lawes: two good, the law of grace, which taketh away sinne, the law of Moses, which is mentioned in the next v. which sheweth sinne, but taketh it not away, and one euill law, namely of sinne, which maketh vs guiltie: *gloss. ordin.*

Quest. 4. Of the best reading of the 3. verse.

1. *Erasmus* and *Vatablus* doe supplie the word, *effecit*, or *præstitit*, did, or performed: in this sense, that which was impossible to the law, &c. God sending his Sonne, &c. did, &c. This reading also follow the Ecclesiasticall expositors, collected by *Marlorat*: but this supply is not necessarie, the sense is full and perfect without it, as afterward shall appeare.

2. Some doe transpose the words thus, *because the law was weake by reason of the flesh*: *Syrian interpreter*: but in the originall, the words *ἐν ᾧ*, wherein, doe follow after *vbius*, the law: it were an hard construction, to set the relatiue before the antecedent.

3. Neither need we with *Camerarius* to supply the preposition *quia*, for, or because: as thus to read, *because of that which was impossible to the law*, &c. which reading *Pareus* followeth, and *Beza* misliketh not.

4. Neither need we here to admit an *Hebraisme*, with *Tolet*, who will haue the participle, *sendens*, according to the phrase of the Hebrew, to be taken for *he sent*: because he would ioyne those words, *and for sinne*, vnto the last clause, which doe hang on the words going before.

5. Neither is it put in the nominatiue, *τὸ ἀδύνατον*, in this sense such was the weaknes of the law, as *Beza*: for here also diuerse words must be supplied.

6. But the best reading is, to put it in the accusatiue; the thing impossible to the law, in as much as it was weake, &c. and to referre it to the last clause, *condemned sinne in the flesh*, by way of opposition: in this sense, God sending his Sonne, &c. *condemned sinne in the flesh*, which was impossible to the law, as the Latine well obserueth: and so our English translations doe well expresse it thus: *for that which was impossible to the law*, &c.

Quest. 5. What is meant by the similitude of sinnefull flesh.

1. The *Manichees*, and *Marcionites* did wrest the Apostles words to signifie, that Christ had no true humane flesh, but a similitude and likenes onely: But *Basil. epistol. 65.* well answereth them, that this word *similitudo*, must not simply be referred to flesh, but to *sinnefull flesh*: for Christ was like vnto vs in all things, sinne onely excepted.

2. The Commentarie which goeth vnder *Hieromes* name, saith it is called the similitude of sinnefull flesh, *quia erat ad peccandum procliuor*, because it was prone vnto sinne: but yet he tooke it without sinne: for Christs flesh beeing conceived without sinne, had no pronnes, or aptnes at all vnto sinne: vlesse he meane humane flesh in generall, and not that particular flesh, which was assumed by Christ.

3. Some by the *similitudo* of sinnefull flesh, interpret *similem per passibilitatem & mortalitatem*, like in mortalitie and suffering, *gloss. inter. Lyranus*: so also *Melancthon*: *peccatrix in speciem visa est*, it seemed as sinnefull flesh, because he sustained the punishment due vnto our sinnes: likewise *Osiander*: because he bare our punishment, he was taken of some to be a great sinner: But this sense is too much restrained, and too particular.

4. Nor yet doth *Erasmus* well translate *ἐν ὁμοιωσει*, in specie, in the shewe of sinnefull flesh: for so the Angels and Christ himselve, before his incarnation appeared in humane shape.

5. But *Theopylact* well interpreteth, he had our flesh, *secundum substantiam*, sed peccati expertem, in substance, but void of sinne: so also *Basil*, with other Greeke expositors, *carne[m] nostram in naturalibus affectibus*, he tooke our flesh with the naturall affections: he tooke our verie flesh: as *Phil. 2. 7.* he was found in shape as a man: *Pareus*, *Beza*, with others.

Quest. 6. Of these words; and for sinne condemned sinne in the flesh.

1. *Origen* by sinne, vnderstandeth sacrifice for sinne: so many of our newe writers, *Melancthon*, *Bucer*, *Caluin*, *Osiander*, *Martyr*: so also *Pererius*, *Vatablus*, *disput. 4.* and so they interpret, *pro peccato*, i. *per peccatum*, by sinne, by sinne, that is, by his sacrifice for sinne,

sinne, he condemned sinne in the flesh: but though elsewhere, sinne is taken in that sense, for sacrifice for sinne, as 2. Cor. 5. 21. *he made him to be sinne for vs, which knew no sinne*: yet it is but an hard construction here: for the preposition *περί*, signifieth not *by* or *through*, but *pro, for*.

2. *Augustines* exposition is yet more hard, who by sinne vnderstandeth the flesh of Christ, which he tooke, *like vnto sinnefull flesh*, and therefore it is called sinne, *lib. 3. contra 2. epist. Pelag. c. 6.* but the Apostle saith after ward, he *condemned sinne in the flesh*, this should be superfluously put, if by sinne he had meant the flesh before.

3. *Hilarinus* in *Psal. 67.* by sinne which is condemned interpreteth the deuill, who was condemned and iudged in Christs death by that sinne, which he had committed by the Jewes in putting Christ to death: this seemeth hard also.

4. *Anselme* by death in the first place will haue death signified, which is the effect of sinne: and so Christ by his death condemned sinne: but the Greeke preposition will not beare this sense.

5. *Chrysostome* and *Theodoret*, whome *Tolet* followeth, deuise this sense, that Christ condemned sinne, *tanquam reum iniquitatis*, as guiltie of great sinne and iniquitie, because it rose vp against Christ beeing innocent, and caused him to die: so they doe giue vnto sinne a certaine person, which for the great offence which it had committed, was condemned.

6. But all these expositions faile herein, because they ioyne these words *and for sinne*, to the last clause, *condemned*, whereas they are a part of the former member, how God sent his Sonne in the similitude of sinnefull flesh, *and for sinne*, that is, *ut tolleret peccatum*, to take away sinne, so *Beza*, *Pareus*, *Rollock*: and this exposition *Oecumenius* also maketh mention of: so that this is the ende why God sent his Sonne, to take away sinne.

7. There is also an other exposition which the *ordin. gloss.* hath, and *Gorrhan*, *peccatum de peccato*, sinne of sinne, they interpret to be the corruption of our nature, springing from the sinne of Adam: But this sayleth with the rest in seuering the words from the former sentence.

Quest. 7. How Christ condemned sinne in the flesh.

1. *Tolet* vnderstandeth it of the dominion of sinne, which it had before in our members, but now in Christ sinne is deprived of his dominion.

2. *Beza* referreth it to the sanctification of our nature in Christ, which he tooke without sinne, and by flesh he vnderstandeth the humane nature sanctified in Christ.

3. *Chrysostome* ioyneeth these two together, that Christ both *non peccauit*, sinned not at all, and so sinne overcame not him, and in that he died, *vicit & condemnauit peccatum*, he overcame and condemned sinne: likewise *Haymo* saith, Christ two waies condemned sin, because he sinned in his flesh, & *mortificando in cruce*, and he condemned it by mortifying the same vpon the crosse.

4. *Erasmus* giueth this sense, *conuicit & conarguit peccatores*, he conuincd and reprooued sinners: that is, he shewed them to be hypocrites and deceiuers, which hitherto had deluded the world, with a false shew of iustice: and yet they put Christ to death as a transgressor of the law: but the Apostles intendment is to shew what Christ hath wrought for vs, not what he did against his aduersaries.

5. *Socinus* will haue the meaning to be no more but this, that Christ did not satisfie by his death for sinne, but *exauthorauit, aboleuit*, he did abolish sinne, and take away the power and authoritie thereof, for hee came to doe that which the law could not doe, which was not to punish and condemne sinne, for that the law could doe, but to deliuer vs from the seruitude of sinne, *Socinus part. 2. c. 23. p. 195.*

Contra. 1. True it is, that Christ by his death hath also abolished the kingdome of sinne, that it shall no longer raigne in his members: but first it was abolished by the sacrifice of Christs death, who bare the punishment of our sinne in himselfe: and this is the proper sense of the word, *to condemne*, that is, inflict the punishment of sinne: as in this chapter, v. 34. *who shall condemne vs?* so before c. 2. 1. c. 5. 16. 2. S. Paul doth not so much shew what Christ came to doe, namely that the law could not doe, but the reason, why he came to doe it, because the law could not, by the reason of the weaknes of our flesh. 3. The lawe indeed did condemne and punish sinne: but by the law euery one was to beare his owne sinne, the lawe could not appoint one to beare the punishment for all, as Christ did, whose sufferings are made ours by faith.

6. Some of our owne writers doe vnderstand this condemning of sinne, of the abolishing of the kingdome thereof, and of our sanctification and regeneration: *Bucer, Musculus*: these differ both from the Papists, whose opinion is set downe before, that is, who make regeneration a part of iustification; the other, a consequent onely and effect thereof: and the Papists differ from *Socius* opinion, who presupposeth no satisfaction at all to be made for our sinnes by the death of Christ: But yet these words can not properly be referred to the condemning of sinne in vs, by the worke of regeneration: for, this Christ did in his flesh, or by his flesh, not, *in carne, i. homine*, in the flesh, that is man, as *Lyranus*.

7. Wherefore the meaning indeede is, that Christ in his flesh, beeing made a sacrifice for vs vpon the crosse, did beare the punishment due vnto our sinne, and condemned sinne in the flesh of his Sonne, that is, *punas peccato debitas exegit*, he did exact the punishment due vnto our sinne: *Pareus*: and by condemning it in the death of his Sonne hath freed vs from condemnation. This to be the meaning, 1. The vse of the word, *to condemne*, sheweth touched before. 2. The scope of the Apostle, which is to shew, that there is no condemnation to those which are in Christ, because Christ hath himselfe freed them therefrom, by bearing the punishment of sinne. 3. The consent of other places of Scripture prooue the same, as *Gal. 3. 13. Christ hath redeemed vs from the curse of the law, beeing made a curse for vs*: and *1. Pet. 2. 24. Himselfe bare our sinnes in his bodie on the tree*. And thus diuers of the fathers expound this of Christs death: as *Chrysostome*, *eo quod mortuus est, peccatum vicit & condemnauit*, in that he died, he overcame and condemned death: and *Origen*, *per hostiam carnis, &c.* by the sacrifice of his flesh he condemned sinne in the flesh.

8. The other sence which the Greeke scholiast followeth, that sinne was condemned in Christs flesh, *quia illam peccato manem seruauit*, because he kept it free from sinne, and so *internecio peccati est punitio*, the killing of sinne is the punishment thereof: though it be also sound and very comfortable, yet it is not here so fit: because it is said, *that God sending his Sonne condemned sinne in the flesh*: so that it is better referred to the suffering of Christ, then to his actiue obedience.

Quest. 8. *Who are after the flesh, and sauour the things*

1. *Origens* sence is here reiected, who vnderstandeth the Iewes which carnally vnderstand the law, them he will to be after the spirit, which did follow the spirituall sence of the law: for in all this discourse *S. Paul* treateth specially of the morall lawe of Moses, as he gaue instance in the tenth precept, *thou shalt not lust*, *c. 7. 8.*

2. Not yet, as *Tolet* annot. 15. with other Romanists, must we vnderstand, *spiritum rationalem, seu mentem*, the reason or mind: for euen the mind in carnall men, is carnall: *qua carnea sunt mente volutant*, they doe in their minde thinke of carnall things: they haue *mentem carnalem*, a fleshly minde, *Theophyl.* and *Chrysostome*, that a carnall life, *totum bonum carnem fecit*, maketh the whole man flesh: and if we giue our minde to the spirit, *ipsam spiritualem efficiemus*, we shall also make it spirituall: to walke after the spirit is then to be guided by the grace of Gods spirit. *Theodor.*

3. Sometime, to be in the flesh, signifieth to remaine in the bodie: as, *2. Cor. 10. 3. though we walke in the flesh, we doe not warre after the flesh*: sometime, euen the regenerate are said to be carnall in respect of that part which is in them carnall, and vnregenerate: but here it is taken in an other sence, for them, which are altogether lead by their carnall affections: *affectus carnis malitiam dixit, affectus spiritus gratiam*, the affections of the flesh he calleth the malice thereof, the affections of the spirit, grace: *Chrysost.*

4. Now carnall things or the things of the flesh are of three sorts: Some are good, as the knowledge of arts: some indifferent, as riches, honour: some euill, as the workes of the flesh, adulterie, drunkenness: so that two wayes men here may erre, either in the matter: when they follow things in their nature euill, as the sinnefull workes of the flesh: or in the manner, when they follow things of this world in themselves indifferent, but with an euill minde; they doe not referre them to the glorie of God: But they preferre things temporall before eternall: like as *lingua febricitantis infecta cholera, &c.* the tongue of a sicke man infected with choler, taketh sweet things for bitter: *Lyran.* neither yet is it vnlawfull for them which are spiritual to be occupied in the things of this life: but they must referre all to Gods glorie, and preferre things spirituall before externall: like as *lingua bene disposita*, a tongue which is not distempered, doth iudge rightly of euery tast.

9. Quest.

Quest. 9. How the wisdom of the flesh, is enmitie against God.

1. *Pareus* well noteth, that the Apostle here vseth not the word *ἐχθρὸς*, which signifieth prudence it selfe, least he should seeme to haue condemned that naturall gift and faculty: but *ἐχθρὰ*, which noteth the act rather and execution of that facultie, and he addeth to it *σαρκὸς*, of the flesh, not condemning or reiecting all prudent actions, but such as proceede from the prauitie of the flesh.

2. And the Apostle saith, is *enmitie*, not an *emie*, as the Latine readeth, for then it should be *ἐχθρὸν*, in the neuter, not *ἐχθρὰ*, in the feminine; and here the word is *ἐχθρὰ*, with the accent in the first syllable, which signifieth *enmitie*, not *emie*, accented in the last syllable, which is the adiectiue in the feminine gender, *enemious*: and the Apostle speaketh in the abstract, not by the figure *Metalepsis*, taking it for the concrete, *enmitie* for *emie*, the substantiue for the adiectiue, as *Pareus*: nor yet doth he so speake, *ut vehementior sit oratio*, to make his speech more vehement and forcible, *Martyr*: but hereby is expressed the irreconciliable enmitie between the flesh and the spirit: for that which is an *emie* may bee reconciled, as *Esau* was to *Iacob*: but *enmitie* can neuer be reconciled, *Faim*.

3. Now the Apostle here giueth a reason of the former verse, why the wisdom of the flesh is death, because it is *enmitie* with God, from whome commeth life: but yet the wisdom of the spirit is not so the cause of life and peace with God, as the wisdom of the flesh is of death: for this is the meritorious cause of the one, so is not the wisdom of the spirit, that is, regeneration of the other: but it is as the meane and way, whereby we are assured of saluation, and to haue peace with God: but that which procureth and worketh it is faith in Christ, Rom. 5. 1. therefore here the Reader must take heed of a corrupt note of *Lyrannus*, that the confidence of the spirit, *meretur vitam gratia in presenti, &c.* doth merit the life of grace in this present, and the peace of glorie in the next.

4. And as the wisdom of the flesh is *enmitie* with God, so the wisdom of the spirit is *amitie* and friendship: which is defined to be a mutuall good wil which is declared by friendly parts and offices for vertues sake: thus then *Aristotles* rule is found to be false, *inter valde inaequales non dari amicitiam*, that there cannot be friendship betweene such as are much vnequall: for in the beginning there was friendship between the Creator and his creature: and this auncient amitie is renewed, and restored by Christ; who vouchsafeth to call his Apostles friends, Ioh. 15. 14.

5. But by flesh, 1. Neither with the Manichees must we vnderstand the substance of the flesh: for by flesh he meaneth the prauitie and corruption of the flesh. 2. Nor yet with *Chrysostome*, doe we interpret it to be *carnelem vitam*, onely a carnall life, which onely sheweth the corrupt actions: but it signifieth the prauitie of our nature. 3. Neither doe we with *Ambrase* onely referre it to the vnderstanding, *qua non potest capere diuina*, which is not capable of diuine things: for here the contumacie rather, and rebellion of the flesh is signified, then the impotencie and weakenes of it. 4. Nor yet by the flesh is vnderstood onely the sensuall part, and by the spirit, *rationabilitas mentis*, the reasonableness of the soule: but euen the mind also is carnall, as *Theophylact* calleth it, *carneam mentem*, a carnall mind: as v. 9. *If any haue not the spirit of Christ*: but their owne naturall spirit, they alwaies haue.

6. And whereas it is said, *It is not subiect to the law of God, neither can bee*: 1. Neither is it to be restrained to that particular law of the Gospel, of rendring good for euill, which carnall men transgresse, that render euill for euill, as *Haymo*. 2. Nor yet, because they thinke God can doe nothing beside that which is to be seene and found in nature, *gloss. ordinar.* for this is but one particular act of carnalitie. 3. Nor yet is it to be vnderstood with this limitation, *si in eo perseveret*, if a man continue in the flesh he cannot so long be subiect vnto the law of God: *Oecumen.* for the Apostle speaketh of the wisdom of the flesh it selfe, not of those that are in it: which can neuer be changed, to become subiect vnto God: but they which are in the flesh, may cease to be in the flesh, and so please God. 4. And this doth manifestly conuince the Pelagians of error, which hold that a naturall man might fulfill the law of God: and of the Popish Schoolmen, who affirmed, that a man without grace might keep the law, *quoad substantiam operis*, in respect of the substance of the worke, though not, *ad intentionem legis*, after the intention of the law.

Quest. 10. How they which are in the flesh cannot please God, v. 8.

1. Not they which follow the law, *secundum literam*, according to the letter, as *Origen*:

the Apostle speaketh generally of all, as well Iewes as others that are in the flesh.

2. Neither as the *Manichees*, by the flesh is vnderstood the bodie, for so none in this life should please God.

3. Nor yet as *Hierome*, in his passionate and too much loue of virginitie, and partiall and preiudicate opinion of marriage; that they which *inferuiunt officio coniugali*, serue the marriage duties, were in the flesh: and thus also Pope *Syricius* did descant vpon these words applying them against marriage: *Epist. ad Himmer. Tarracon.* but they are said to be in the flesh, *qui post concupiscentias eunt*, which follow the lust and concupiscence of the flesh.

4. But this must be vnderstood with a limitation, *quamdiu tales fuerint*, as long as they are such, as *Theophylact* with other Greek expositors: as *Augustine* doth set it forth by this example; as the same water may be both frozen with cold, and be made hote with the fire; so the same soule of man may be first subiect to the flesh, then to the spirit.

Quest. 11. Of the dwelling of the spirit of God in vs, v. 9.

Seeing the spirit of God dwelleth, &c. not if the spirit, as the vulgar Latine hath it, and so the Romanists read: and so *Lyrannus* expoundeth the former words, *ye are not in the flesh, i. esse non debetis*, yee ought not to be: for so *Chrysostome* and *Occumenius* well obserue, *non ita ponit, ut qui dubitet*, hee saith not thus as doubting, but certainly beleeuing, that they had the spirit.

2. And in that hee saith, *the spirit dwelleth*, 1. Hee sheweth that the spirit is otherwise in them, then in other things: for he is euery where, and in all things *immediate essentia*, in his infinite essence, but he is in the faithfull, *presentia & efficacia gratia*, by the presence, and efficacie of his grace. 2. In that the spirit is said to dwell, thereby is signified that he is not in vs, *tanquam hospes*, as a stranger, but *indigena perpetuus*, an indweller for euer: as *Ioh. 14. 16.* *He shall abide with you for euer, Pareus.* 3. And as a dweller in an house, doth not onely occupie it, but also, *in ea imperat*, doth command, and beare rule, and sway in it: so the spirit dwelleth in the faithfull, as the ruler and commander in the house: the spirit and the flesh may be in the same house together, if the flesh be as the seruant, and the spirit as the master; but if the flesh haue the masterie, the spirit departeth: like as where extreame cold hath taken possession, there can be no heate at all, but if the extremitie of cold be abated, then there may be place for heate: *Martyr.* 4. And here we must distinguish, as *Origen* well doth, between the extraordinarie gifts of the spirit, such as the Prophets, and Apostles had, when the spirit came vpon them in the likenes of fierie tongues, and the ordinarie gifts: for where the spirit is, those extraordinarie graces alwaies follow not; but those which the Lord seeth to be conuenient: for God giueth vnto euery one as he will, 2. Cor. 12. 11.

3. And whereas the Apostle saith, *He that hath not the spirit of Christ is not his*: *Origen* well thus expoundeth, *creatura eius est, sed non discipulus*, he is his creature still, as all other things are, but he is not his Disciple, nor a member of his mysticall bodie.

12. Quest. Of the meaning of these words, v. 10. The bodie is dead because of sinne, the spirit is life, &c.

1. *Origen* vnderstandeth the two parts of man, the bodie and the soule: and hee giueth this sense; the bodie is dead because of sinne: *mors imponitur, ne peccet*, death is imposed vpon the bodie, that it should not sinne, alwaies remembering the ende: and so the spirit *visit ad faciendam iustitiam*, liueth to worke righteousness: but the Apostle sheweth the cause of death in the one, namely sinne, and of life in the other, namely righteousness, rather then the ende of both.

2. *Ambrose* seemeth by the bodie to vnderstand the whole man, that is dead because of sinne, and by the spirit the holy Ghost, the author of life, because he is giuen to iustifie vs: so also *Chrysostome* will haue the holy Ghost to be vnderstood, which onely is not life in himselfe, but giueth life vnto others: so also *Martyr*: but the other opposite part of the body, sheweth that the spirit hath relation also vnto man.

3. Some vnderstand the first clause of mortification: as if the Apostle should say, the body is dead, *quantum attinet ad peccati operationem*, in respect of the operation of sinne: *Occumen. Piscat.* but in this sense, the same thing should be expressed in both clauses, the mortifying of sinne, and liuing vnto righteousness, which the opposition betweene the contrarie parts of the bodie, and spirit will not beare.

4. *Caluin*, and so *Osander*, will haue the bodie to signifie the vnregenerate part, the spirit, the spirituall and regenerate: but in this sense the Apostle vseth to oppose the flesh and the

the spirit, not the bodie and the spirit.

5. Wherefore by body we may better vnderstand, that mortall part of man which is subiect to death: and by the spirit the inward part of man, namely, his soule regenerate, which liueth by faith: *Beza* thinketh that the life of the soule is here vnderstood, when it is separate from the bodie: *Chrysostome* referreth it to the life of the resurrection: *Lyranus* to the life of grace now in present. But we may better comprehend both, that both now for the present, the spirit of man liueth by grace, as the iust is said to liue by faith, and that also is a pledge of life euerlasting afterward. And this sense is most agreeable to the scope of the Apostle: for hitherto he hath shewed how the spirit of Christ hath freed vs from the law of sin in the flesh: now he commeth to set forth the other part of our libertie, which is from death: and first presently in the spirit we liue by faith, and then afterward the bodie also shall liue in the resurrection by the spirit of Christ, which the Apostle sheweth in the next verse.

Quest. 13. *How the quickning of the dead is ascribed to the spirit of Christ, seeing all both good and bad shall rise.*

1. *M. Calvins* opinion is here refused, who thinketh that the Apostle doth not here speak of the last, and finall resurrection, *sed de continua spiritus operatione*, but of the continuall working of the spirit in vs in mortifying the reliques of sinne: so also *Piscator*, *vinificabit corpora vestra ad sanctificationem*, shall quicken your bodies vnto sanctification, &c. But in that sense our bodies are said to be *mortua*, dead, not *mortalia*, mortall: and the Apostle speaking of the time to come, pointeth at the resurrection, which shall be, not that which is present in rising vnto newnes of life.

2. There are three arguments of the resurrection here expressed by the Apostle, the first from the power of God: he that raised Christ from the dead, shall also raise vs vp: secondly, from the correspondencie of Christ with his members: as Christ was raised from the dead, so shall we that are his members: thirdly, from the office of the spirit, who shall raise vs vp that are his temples wherein he dwelleth, *Pareus*.

3. As God is said to haue raised Christ vp by his spirit, so Christ raised vp himselfe by his eternall spirit, *omnia quippe diuina pater per Filium in Spiritu Sancto operatur*, all diuine things the Father worketh by the Sonne in the holy Ghost, *Oecumen*.

4. Although our redemption purchased vnto vs by Christ, was sufficient once to haue redeemed both our soules and bodies, *tamen ordinate nobis datur*, it is giuen vnto vs in order, and by degrees: that as Christ had first a passible bodie before he had a glorious body, so our bodies must first be mortall, before they can haue immortalitie, *Lyran*.

5. Now although the members of Christ shall be raised vp by his spirit, yet the wicked also which haue not the spirit of Christ, shall also rise againe, but vnto iudgment: they shall be raised vp by the omnipotent power of God, but the righteous shall be raised by the spirit of Christ, and therefore it is not said he shall raise, but *vinificabit*, he shall quicken your mortall bodie, *quod ipsa resurrectione maius est*, &c. which is a greater worke then the resurrection, and onely graunted to the righteous: *Chrysostome*, whom *Martyr*, and *Pareus* follow.

Quest. 14. *What it is to bee lead by the spirit of God.*

1. There are two kind of actions of the spirit, generall, whereby all things moue, liue, and haue their being: and speciall, whereby the Lord worketh in the hearts of his children, such is the worke of sanctification, *Calv*.

2. And in that they are said to be lead, we must not thinke, that any are compelled by the spirit: but this signifieth *vehementem inclinationem, non coactionem*, a vehement inclination, not coaction, *Gorham*: God by his spirit *ex nolentibus volentes facit*, of vnwilling maketh vs willing: so he draweth vs *volentes*, willing, *consequenter*, not *antecedenter*, we are willing afterward, not before, *Pareus*.

3. And although men are so led by the spirit, as that they follow his direction willingly, yet they follow also necessarily: this leading and mouing of the spirit is effectuell, and cannot be resisted, *Melanct*. yet this taketh not away the libertie of the will in it selfe; like as a blind man followeth his leader willingly, though it be not free for him to goe which way he will: the will of man remaineth free in it selfe; as when one is set in two wayes, he may take which he will, yet by an accident, the will may notwithstanding it is free in it selfe, be deter-

determined and limited certainly to one thing: as a blind man by his leader is directed to take one certaine way; so the spirit of God directeth and guideth the will vnto that which is good, and the corruption of our nature to that which is euill.

4. *Chrysostome* here further noteth, that it is not said, they which liue by the spirit: and *Theophylact*, they which have receiued the spirit, but they which are lead by the spirit, to shewe that the spirit must be the guide and ruler of our life, *quemadmodum nauigij nauclerui*, as the Pilot is of the ship, and the rider of the horse: hereby then is expressed the continuall actiuitie, and operation of the spirit in vs.

5. And this similitude may be taken, either from those, which are guided and directed, as the blind man in the way: or from them, which wanting strength of their own, are borne and carried of others: and so we are both wayes lead by the spirit: for we can neither see the way vnto that which is good, vnles the spirit direct vs, neither haue we power and strength to follow it, vnlesse the spirit drawe vs.

Quest. 15. *What is vnderstood by the spirit of bondage.*

1. Not the euill spirit, namely Satan, by whom they are lead which walke after the flesh, as *Augustine* vpon this place: for the Apostle speaketh not of two diuerse spirits, but diuers effects of one and the same spirit, working feare and bondage by the law, and freedome by the Gospell.

2. Neither yet is this spirit the soule of man, which sometime is in the seruitude of sinne, sometime it enioyeth the libertie of the spirit: for v.16. the Apostle maketh a manifest difference between this spirit and our spirit.

3. Nor yet is this spirit the holy Ghost, but the law, so called because it was giuen by the spirit, as *Chrysostome*: for euen the fathers vnder the law had the spirit of God, as shall bee shewed in the next question.

4. But by the spirit the holy Ghost is signified: which by the law worketh feare, by the Gospell confidence and assurance.

Quest. 16. *Whether the Fathers vnder the law had onely the spirit of seruitude.*

1. *Chrysostome* hath here many strange assertions of the people of the Iewes that liued vnder the law: as 1. *Spiritus sanctum non acceperant*, &c. the people of the Iewes had not receiued the holy spirit: the law is called spirituall, so also the Manna which they did eate, and the rocke whereof they dranke, are called spirituall, *quia supra naturam perfecta erant*, they were perfect aboue nature. And to make this his assertion good, he saith, that they *opere tenui continebantur*, were restrained onely by the law from the outward act, we from the verie inward thoughts: they onely vsed corporall purgations, and had a promise onely of temporal blessings, as of a land that flowed with milke and honie.

Contra. 1. The Scripture evidently testifieth, that Moses and the rest of the Prophets were endued with the Spirit of God: and it is said of Saul, the spirit of God departed from him: then he had it before: and seeing they receiued Christ when they did eate Manna, and drinke of the rocke, they had also his spirit: for without Christs spirit, they could not spirituallly eate or drinke Christ. 2. And that the law of Moses restrained not the outward act onely, but the heart and affections, our Blessed Sauour sheweth, Matth. 5. where he deliuereth not a new exposition of the lawe, but he doth cleare it from the corrupt glosses of the Iewes. 3. And though they had many more carnall rites, then we haue, yet euen in those externall ceremonies spirituall graces were represented: as the Apostle saith, that circumcision was the seale of the righteousness of faith, Rom. 4. 11. 4. Yea, and vnder those temporal promises, they looked for celestially, as the Apostle sheweth that they sought an heauenly countrey, Heb. 11. 16.

2. Some thinke that here two diuerse states are not compared together of the Fathers that liued vnder the law, and of vs that are vnder the Gospell, but only two diuers degrees of our conuersion: as first by the law we are made to know our selues, and thereby terrified, and afterward we find Euangelicall comfort by faith in Christ, *Marr.* and so *Caluin* thinketh, that the things themselves, the ministerie and operation of the Law and of the Gospell, are here set one against another, rather then the persons.

3. But here is both an opposition of the persons and things together, as *Origen* doth illustrate this place by that, Galat. 4. where they which were vnder the lawe, are likened vnto children

children, which were vnder tutors and gouerneurs, and we in the Gospel are like the heire that is come to age, and hath no more need of tutors; but yet our state is set as opposite to theirs, as though they had onely the spirit of bondage, onely they differ in degrees: for they also had the spirit of Christ, but not in that euident and conspicuous manner, which wee haue, *Pareus*. And here we may diuide the Iewes into 3. sorts: some were altogether carnall, which had no knowledge of Christ, such onely had the spirit of bondage: some were perfect and spirituall, as Moles and the Prophets, who had the spirit of Christ, though for the time they serued vnder ceremonies: some were weake, yet hauing knowledge of the Messiah, they receiued also of his spirit; though not in the same degree with the other, *Martyr*.

Quest. 17. Of the diuerse kinds of feare.

v. 15. *Ye haue not receiued the spirit of bondage to feare.* 1. There are two kinds of feare, a seruile feare, when one is moued onely by the feare of punishment, and so kept in awe and obedience; and there is *filialis timor*, a filiall feare, such as in children: when one feareth to offend God, not so much because of punishment, as because hee findeth the Lord gracious and good vnto him: of this feare the Prophet speaketh, when he saith, *The feare of God endureth for euer*: of the other S. Iohn, *perfect loue excelleth feare*: *Augustine* thus resembleth these two kind of feares; the seruile feare is like as an adulterous woman is afraid of her husband, least he should come and finde her in her wickednes: the other feare is seene in a chaste wife, who feareth to offend her husband, least he should depart from her.

2. But the Master of sentences, maketh foure kinds of feare beside the naturall feare of death. 1. There is *mundanus timor*, a worldly feare, as when a man forsaketh Christ for feare he should loose his life or goods, this is a feare of men, and this is altogether *perniciosus*, pernicious and dangerous. 2. *Timor seruilis*, the seruile feare is when men doe well for feare of punishment; this feare is good and profitable, *sed non sufficiens*, but not sufficient. 3. There is a feare called *initialis*, a feare in the beginning, when one so feareth punishment, as yet he is moued with the loue of God and vertue; this feare is *bonus & sufficiens*, a good feare and sufficient. 4. Then is there *timor castus & filialis*, the chaste and filiall feare; which *bonus est & perficiens*, is good and perfect, and is nothing else but a reuerence of God ioyned with loue.

3. Feare is also taken two wayes, either in respect of the obiekt, for the commotion of the mind expecting some imminent or approaching danger; or it signifieth only a reuerence and obseruance, which is the effect of the other; and in this sense the spirit of feare is said to haue rested vpon Christ, *Isay* 41.2. in whom there was no feare of punishment, which is due vnto sinne, whereof Christ was free: there was in him onely a reuerence of God, obseruance, and obedience: the naturall feare of death also he had, but thereof we speake not here, and this kind of feare of God may be said also to be in the Angels, and in the elect that are in heauen.

4. But whereas the Apostle saith, *1. Ioh. 4. 18. There is no feare in loue*: 1. Neither doth the Apostle speake of humane feare, when one feareth to suffer persecution for Christ: but he that loueth God expelleth all such feare: he is readie to suffer any thing for Christ. 2. Nor yet doth hee referre vs onely to that perfect loue of God, which shall bee in the next world, when all feare shall be chased away. 3. But he meaneth a seruile and desperate feare, which is seuered from faith and hope, which driueth to despaire: such was the feare that Iudas had.

Quest. 18. Why the Apostle ioyneth together two words of the same sense, *Abba, Father*.

1. The first of these words is an Hebrew or Syriake word, and signifieth *Father*, and in three seuerall places in the Gospel, doe we find these two words repeated in this manner, *Mark. 14. 36. Gal. 4. 6.* and in this place: *Augustine*, if the place be not corrupted, saith, that *Abba*, is a Greeke word, and *pater*, a Latine, *Epist. 178.* but *Augustine* could not be ignorant, that S. Paul wror not in the Latine, and therefore that place in *Augustine* is most like to haue beene mistaken by the writers, and such as copied it out: *Thomas* saith better, that *Abba* is an Hebrew word, and *pater*, father, is both a Greeke and Latine word.

2. Now why these two words of the same signification should be ioyned together, there are diuers reasons giuen. 1. *Chrysostome* thinketh that the Apostle vseth the word *Abba*, because it is *puerorum legitimorum vocabulum*, that word which legitimate children doe vse,

use, they first of all learne to call *father*. 2. *Augustine* *serm.* 13. *de verbis Apostol.* whom *Anselme* followeth, thinketh that the Apostle useth these two words, one for the Iewes, the other for the Gentiles, to signifie the calling and adoption of them both to be one people: so also *Martyr*, and *M. Calvin*, who applyeth here the prophesie of *Isay*, cap. 19. 18. that all should speake the language of Canaan, *Non respicit lingua idioma, sed cordis harmonium*, hee respecteth not the proprietic of the tongue, but the harmonie and consent of the heart, in the worshipping of God: but *Beza* refuseth this as too curious. 3. Hee therefore thinketh that the latter word is added as an explication of the former, so also *Pareus*, and *Tolet annot.* 13. who giueth this as a reason, because Christ in his praier, *Mark.* 14. 36. useth this ingemination, *Abba, father*, and yet it is certaine he vsed onely the Hebrew word. But this here may be answered, not as the *ordinar. gloss.* that Christ vsed both an Hebrew and Greek word before his passion, because he suffered both for Iewes and Gentiles, for Christ spake in the Hebrew, not in the Greeke tongue: rather as the Syrian interpeter translateth, Christ did double the word *father, father, Abba, Abba*, which the Euangelist retaineth in the first place, because it was as familiarly knowne as the other. 4. *Lyrannus* thinketh that by the ingemination of the word, is expressed *duplex Dei paternitas*, a double kind of fatherhood in God, one by creation, common as well to the bad as good, and a speciall kinde of paternitie, by adoption and grace, peculiar to the righteous: But the Apostle here speaketh onely of the inuocation of the faithfull, how they crie *Abba, father*. 5. Wherefore I resolve here with *Erasmus*, that this is spoken κατ' ἀναδίπλωσιν, by way of conduplication: this repetition facit ad πᾶσι, is for more vehemencie: it is ἰμπερικώτερον, more forcible and effectually to double the word, *father, Faime: ista conduplicatio amplificationem continet*, this doubling of the word serueth for amplification, *Caluin*: as it is familiar and vsuall in Scripture, for the Saints in their prayers to shewe their vehement affection, to double the word, *Lord, Lord.*

3. *Caluin* here well obserueth, how the Apostle, hauing said before in the second person, *ye haue not receiued the spirit of bondage*, now changeth the person, *whereby we cry*, including himselfe, *ut sortem communem omnium sanctorum exprimeret*, to shew the common condition of all the Saints.

Quest. 19. Of the testimonie of the spirit,
what it is.

v. 16. *The spirit beareth witnesse.* 1. *Caietane* here well obserueth, that this testimonie of the spirit is internall, for it testifieth vnto our spirit and conscience, that we are the sonnes of God: and beside it is a testimonie, *de facto*, in fact, that we are indeede the sonnes of God, not *de possibili*, of a possibilitie onely, that we may be; thus farre *Caietan* well: but he further sheweth that this testimonie of the spirit ariseth partly of our loue toward God, partly of our continuall experience of Gods prouident care in preseruing of vs: but *Chrysostome* well saith, that this testimonie of the spirit is not onely, *vox praestiti charismatis*, sed & *praestantis illud paracleti*, the voice of the grace or gift which is conferred vpon vs, but of the comforting spirit, the comforter: the testimonie then of the spirit is vnderstood to be an other thing beside the testimonie of the graces and effects of the spirit in vs.

2. *Origen* interpreteth this testimonie, of the affection of the minde, when we are obedient vnto God not for feare, but of loue.

3. *Ambrose*, *Anselme*, referre it to the imitation of God and Christ, whereby the spirit maketh vs like vnto God.

4. *Haymo* thinketh this inward testimonie of the spirit riseth of our good workes; so also *Gorran*, *cum spiritus noster per spiritum sanctum bona agit*, when our spirit by the spirit of God doth the things which are good, it beareth witnesse that we are the sonnes of God.

5. Most vnderstand this testimonie of the crie in our hearts, when wee call God our Father, which the Apostle spake of before, *Tolet annot.* 14. *Martyr*, *Osiander: clamor iste testimonium est*, this crying in our hearts is the testimonie, *Faime*. But *Chrysostomes* reason before alleadged reiecteth all these: there is difference betweene the testimonie of the spirit it selfe, and the effects and operations thereof: and first the spirit inwardly perswadeth vs, that wee are the sonnes of God, and then it maketh vs also in our hearts to crie *Abba, father*.

6. *Theodore* vnderstandeth this testimonie of the spirit, to be *sacram doctrinam*, the sacred truth and doctrine, which confirmeth vs to be the sonnes of God; and so *Lyrannus* interpret-

terpreteth it, *de veritate catholica fidei*, of the veritie of the catholike faith, confirmed by the spirit by signes and miracles, whereby we are adopted: but the Apostle speaketh of an internall testimonie, not of externall doctrine: though by the preaching of the truth the testimonie of the spirit is wrought in vs. 7. *Lyranus* beside hath an other interpretation, of the speciall reuelations, which S. Paul and some other had: But the Apostle speaketh of that generall testimonie of the spirit of God, which is wrought in the hearts of all the faithfull.

8. Therefore this testimonie of the spirit, is that inward assurance of the spirit of God in our hearts, whereby we are assured, that we are the sonnes of God: as *Sedulius* vnderstandeth here the spirit it selfe, which is giuen as an earnest pennie in our hearts, 1. Cor. 2. 22. *perhibet testimonium in corde per occultam inspirationem*, it giueth testimonie in our heart by secret inspiration, *Haymo*: and as *Oecumenius*, *non solius charismatis vox est sed donantis spiritus*, it is not onely the testimonie or voice of the graces of the spirit, but of the spirit the giuer: for first our spirit is assured by our faith, loue, godly life, prayer, inuocation, which are the fruits of the spirit, then the spirit it selfe, concurring with this testimonie of our heart, sealeth it vp, and maketh it sure: those two testimonies must not be seuered; for he that relieth vpon the immediate testimonie, and reuelation of the spirit, without this other testimonie, deceiueth himselfe, *Pellican*.

Quest. 20. Whether the testimonie of the spirit, and of our spirit be one and the same.

1. Some reading thus, the spirit beareth witnes to our spirit, are of opinion that this testimonie is but one, the spirit of God testifieth, and the spirit of man is testified vnto: so *Ambrose* expoundeth, that this testimonie of the spirit, is *redditum spiritui nostro*, giuen vnto our spirit; but the Greeke word is *συμμαρτυρεῖ*, beareth witnes together, with our spirit, rather, then to our spirit, as doe reade, *L.G.B.V.* for in this latter sense, the word needed not to be compounded with the prepositum *σὺν*, together, or with.

2. Some will haue the spirit of God, and our spirit here both to giue testimonie, but in one and the same thing: as this clamor, crie, which the Apostle spake before of, whereby we call *Abba*, father, is the testimonie of the spirit and of our heart together, *Tolet*, *Faius*: so also *Chrysostome*, *ipse nos charismate suo nos loqui docuit*, he taught vs to speake by his gift in vs: so they will haue the meaning to be this, that this calling *Abba*, father, is both the testimonie of our heart, and of the spirit whence it proceedeth: but the crying *Abba*, father, is the effect of the testimonie of the spirit, it is not the testimonie it selfe, for first the spirit, *obsignat*, &c. sealeth in our hearts, that we are the sonnes of God, then *aperit os*, it openeth our mouth, *Beza*.

3. *Pererius* reporteth the opinion of some, which make the testimonie of the spirit to be the generall promise sealed in the Scriptures, that God loueth those which belecue in him: and the testimonie of our spirit to be that particular apprehension, which euerie one hath, as that he loueth God and beleueeth in him: and so the testimonie of the spirit should frame the proposition in generall, and the testimonie of our spirit should inferre the assumption: but this testimonie of the spirit whereof the Apostle speaketh, is not the externall and generall promise, but the particular euidence, which euerie one hath in himselfe, that he is the Sonne of God.

4. So then here are two testimonies, the one is of our spirit, which by the peace of conscience, faith, and other graces of the spirit in vs, doth assure vs that we are the sonnes of God, *Mart.* and of this testimonie the Apostle speaketh, 1. Ioh. 3. 21. that if our owne heart condemne vs not, we haue boldnes with God, but this must be the spirit of a man regenerate, not the naturall soule of man: as *Origen* here well obserueth a difference betweene the soule and the spirit, as the Apostle doth distinguish them, 1. Cor. 2. 11. 2. Thess. 23. *Pareus*: the other testimonie is of the spirit of God, that confirmeth this testimonie of our heart, which of it selfe is but weake, if it were not supported by the spirit: then seeing the testimonie of our owne spirit is weake, it pleaseth God for our further confirmation to ioine thereunto the testimonie of his spirit, *Mart.* like as in battell they are called *symmachi*, striuers together, which doe one help the other: so the spirit of God and our owne spirit regenerate by grace doe witnesse and testifie together, that we are the sonnes of God, *Erasmus*, *Beza*, *Caiet.* *Mart.* *Pareus*, *Faius*, all these make here two testimonies, of the spirit of God, and our owne spirit.

Quest. 21. How we are said to be heires, and what our inheritance is.

v. 7. If we be children, then also heires: 1. *Chrysostome* here well obserueth the Apostles wisdom,

dome, who while he spake of heauie things, as what they should suffer, if they liued after the flesh, v. 13. passed it ouer quickly, but now treating of the priuiledges of the faithfull, and of the good things, which are giuen vnto them, he amplifieth his speech: that they are Sonnes, and not onely so, but heires, and heires of great things: euen of God, and ioynt heires with Christ.

2. *Origen* also here noteth, that the Apostle still *ex consequentibus syllogismum nectit*, doth frame a syllogisme by the consequents: as ye haue receiued the spirit of adoption, therefore ye are sonnes: if sonnes, ye are heires: for the seruant expecteth a reward, the sonne looketh for the inheritance: and if heires then the heires of God, and heires of glorie.

3. But there is great difference betweene this inheritance, and the inheritances of men, 1. *Origen* noteth, that with men all sonnes are not inheritors, as Abraham gaue gifts vnto his other sonnes, but left the inheritance to Izaak: but here all the sonnes of God are heires.

2. *Haymo* obserueth, that here an inheritance is confirmed in the death of the father, but God dieth not: though now he seeme to be absent from vs, and afterward when we are admitted to our inheritance, we shall see him as he is: *gloss. ordinarij*. and yet Christ dying, left vs as an inheritance his peace: but this is most strange that here the heire must first die and be mortified, before he can come to the inheritance, whereas in the world, he dieth that leaueth the inheritance. 3. And among men the inheritance must be deuided into parts, if all the sonnes be heires: but here *tota habetur à quolibet bono*, the whole inheritance is enioyed of euery one admitted thereunto, though not alike, but in degrees, *Lycan*.

4. And this our inheritance is not limited: as the Apostle saith, *all things are yours*, 1. Cor. 3. 21. whether things present, or to come: for the present, Christ hath left vs his peace: *my peace I giue vnto you*: and he hath left vs his Testament, as his will, that we should beleue it: *Haymo* who further sheweth, how we shall be heires with Christ, both of his glorie, for when he appeareth we shall belike him, 1. Ioh. 3. 3. and of his dominion and power: as he promisseth his Apostles, that they shall sit vpon twelue seates, and iudge the twelue tribes of Israel, Matth. 19. And this prerogative shall not be giuen onely to the Apostles, but euen the Saints shall iudge the world, as the Apostle sheweth, 1. Cor. 6. 3. *Par*. This twofold inheritance of Christs glorie, and dominion is well touched by *Origen*, *Christus non solum in partem hereditatis, sed etiam in consortium potentie adducit*, Christ doth bring vs not only into a part of his inheritance, but into the fellowship of his power: But whereas Christ onely is named to be heire, *I will giue the nations for thine inheritance*, Psal. 2. we must vnderstand, that he onely is the naturall heire, beeing the onely begotten sonne of God, but we are heires by adoption and grace, and so are to be admitted heires with Christ.

5. But here *Chrysostome* hath an harsh note, that the Iewes vnder the law were not heires, as our Sauour saith, Matth. 8. that the children of the kingdome shall be cast out, whereas our Sauour there speaketh of the hypocrites, and false worshippers among the Iewes, not generally of all: as there are also among Christians many hypocrites, and false children, that shall neuer be heires: And the Apostle in saying Galat. 4. 1. *The heire as long as he is a child differeth nothing from a seruant, &c.* evidently sheweth, that euen the faithfull vnder the lawe were heires, though kept vnder the ceremonies and rudiments of the law for a time, as children that shall be heires, vnder tutors and gouernours.

Quest. 22. How these words are to be vnderstood, if so be
ye suffer with him.

1. They which follow the Latine translation here, *sit amens, &c.* yet if, or if notwithstanding we suffer with him, doe thinke that our sufferings are the cause of our glorie afterward: so *Stapleton* and the *Rhemists* inferre, that as Christs passions were a cause of his glory, so is it in his members: but the Apostle remooueth this conceit, inferring in the next verse, *That the afflictions of this life are not worthie of the glorie, &c.* but betweene the cause and the effect there is a worthinesse, and a due proportion. See further hereof among the controuersies following.

2. *Ambrose*, whom *Caluin* and *Beza* followe, thinke this is required as a condition, that they which looke to be glorified, must first be partakers of Christs sufferings: and so our sufferings are necessarie as a condition, and the way wherein we should walke, and as a fruit of our obedience, not as a cause: this sense may safely be admitted. And here a difference is to be made between the legall conditions, and Euangelicall: for there 1. the condition required was exactly to be performed, and a perfect obedience was required to satisfie the lawe: but

in the Gospel our willingnesse and godly endeavour is accepted in Christ, though we come short of the precept. 2. There the reward could not be had without the condition performed: here (though if time and place serue, we must shewe our obedience) yet in some cases the promise is had without the condition, as the theefe vpon the crosse was saued without any such condition of obedience. 3. The obedience of the law was exacted, as a cause of the reward propounded: but in the Gospell it is necessarie onely as a fruit of our obedience: the cause is the mercie of God, and his gracious promises in Christ.

3. *Chrysostome* will haue the Apostle to reason here from the greater to the lesse, that if God did so much for vs, when we had done nothing at all, much more will he reward vs, if we suffer for him.

4. But here I subscribe rather to *Pet. Martyr*, who thinketh that the Apostle maketh mention here of the sufferings of the Saints, because they are *argumenta & indicia*, arguments and tokens, that they are the heires of God: for in their constant sufferings they haue experience of the power and goodnesse of God, whereby they are kept and preserued vnto saluation: *Pareus* indifferently followeth this, and the second interpretation.

Quest. 23. *How we are said to suffer together with Christ.*

1. Not in compassion onely toward the sufferings of Christ, but by imitation, in beeing partakers of the like afflictions, must we suffer with him, *Erasmus*.

2. Neither doe the Saints by the merit of their sufferings attaine vnto the kingdome of heauen, as Christ did by his, as the *Rhemists* here note: but we must suffer with Christ only to shewe our obedience and conformitie to our head.

3. Nor yet is it enough to suffer, for many are punished for their euill doing, and there are that will endure much in the world vpon vaine-glorie: but our sufferings must bee for righteousness sake, as Christs were.

4. And herein must our sufferings be like vnto Christs: that as he yeelded himselfe to the death of the crosse, 1. Both to shew his obedience vnto the will of God, 2. And to take away our sinnes: so we likewise in our afflictions should shew our obedience, because so is the will of God, and that we thereby should seeke to mortifie sinne in vs, *Mart*.

5. Now the passions of the Saints are of two sorts: they are either internall, in mortifying the lusts of the flesh, or externall in suffering persecution and trouble for Christs sake.

6. And as we suffer with Christ, when we beare the like rebukes for the truth as he did, so also Christ suffereth in vs and together with vs: the afflictions of his members he taketh to be his owne: as he said to Saul, *why persecutest thou me?*

Quest. 24. *Of the meaning of the 18. verse, I count that the afflictions, &c.*

1. *I count*, not *I thinke* as the vulgar Latine, the word is λογίζουαι, which signifieth not an opinion, which is vncertaine, but a due value and estimation of the thing, as *Erasmus* well obserueth here: *quasi subducit rationem*, he doth as it were cast vp his account that the afflictions of this life, are nothing answerable to the glorie to come: so also *Beza*, by the like vse of this word else where, as c. 3. 28. c. 6. 11. will haue it here to signifie *perpendere*, to weigh, consider, &c.

2. The afflictions or passions: the Apostle giueth instance rather of the afflictions of the Saints, then of their vertuous workes and actions, because they are more painfull, *Perer*. and the Apostle applyeth this comfort in regard of those times, when there were great persecutions for the name of Christ.

3. *Of this present time*: if not the afflictions of those times, when the greatest persecutions were for Christ, were worthie, &c. much more of any other time, *Gorrhan*: and he meaneth all the afflictions of this life present, not onely which the Martyrs suffered, but if it were possible for any to beare all Iobs afflictions, and whatfoeuer torments, *si his possunt esse grauiora*, if there could be any greater, they should not be worthie of that glorie, *Origen*, *Haymo*: and hereby is also signified, *finiri cum vita*, that these afflictions are ended with the life, *Perer*.

4. *Are not worthie*: the word is ἀξία. 1. *Beza* here refuseth the common interpretation, *condigna*, condigne or worthie, and readeth, *non sunt paria*, are not equal: because the word signifieth the equalitie and like weight of such things, as are weighed in a ballance

together: so also *Fains*: likewise *Caluin* thinketh that the Apostle here speaketh not *de dignitate*, of the dignitie, or worthines, or price of our sufferings, but onely of their condition and qualitie, that they are nothing beeing compared to eternall life: But I rather with *D. Fulke* and *Pareus* thinke, that this is a pregnant prooffe against the Popish opinion of merits: *tollit omne meritum condigni*, it taketh away all merit of condignities: for if the sufferings of the Saints, neither for qualitie nor quantitie, are proportionable to the glorie of the life to come, it followeth necessarily, that they are not worthie: And the Romanists also contēd that the Apostle here treateth not *de merito operum*, of the merit of our workes: *Tolet annot.* 17. but onely sheweth that in respect of the lightnesse and shortnesse of our sufferings, there is no comparison betweene them, and the glorie to be revealed: in this point therefore, it is better to dissent from them. 2. Likewise here we must take heede of a corrupt glosse of *Caietans*, who thus noteth, that the Apostle saith not, *they are worthie*, *ad pœnas temporales pro peccatis remissis luendas*, in respect of the temporall punishment due vnto our sinnes that are remitted: for that is not true: Iob saith the contrarie, that *his calamitie was greater then his sinnes*, Iob. 6. 1. but he saith onely they were not worthie of the glorie: For 1. the Latine text, which *Caietan* followeth, readeth thus corruptly, *I would my sinnes whereby I haue deserved wrath, and my calamitie which I suffer, were waighed in a ballance, this, as the sand of the sea would appeare heauier*: whereas the true reading is this, *I would my greife (or indignation, that is, perplexitie of minde arising of his troubles) were well waighed, and my miseries were laid together, it would now be heauier then the sand of the sea*: here is no mention made at all of sinne. 2. In this reading there should be little lesse then blasphemie vttered against the iustice of God, that Iobs afflictions exceeded his sinnes. 3. Neither is there any punishment remaining for sinne once remitted.

5. *Of the glorie.* 1. *Chrysostome* here noteth, that the Apostle describeth the ioyes of heauen, by that thing which is most desired here, namely, glorie: he saith, not of the rest to come, for there may be rest where there is no glorie: but where glorie is, there is rest: *Origen* also here obserueth, that in this present life consolation is ministred to the Saints, *secundum mensuram passionum*, according to the measure of their sufferings: to which purpose he alleadgeth that place, 2. Cor. 1. 5. *As the sufferings of Christ abound in vs, so our consolation aboundeth thorough Christ*, but the glorie to come is not giuen *secundum mensuram*, &c. according to the measure of our sufferings, but farre beyond: thus *Origen* here.

6. *Which shall be reuealed*: *Origen* here obserueth well, that there is *gloria reuelata*, glorie already reuealed, & reuelanda, and to be reuealed: so *Chrysost.* although this glorie be also at this present, *iam tamen abscondita*, yet it is now as hid: as the Apostle saith, *our life is hid with Christ in God: but when Christ which is our life shall appeare, then shall we appeare with him in glorie.*

7. *In vs* or toward vs: 1. They which reade *in vs*, some referre it to the glorie of the bodie, the iust then shall shine as the Sunne, *Haymo*: some to the knowledge of the mind, *Origen*: some to the cleare vision which we shall haue of God, *Perer.* and he saith *in vs*, that is, the righteous: to the wicked this g'orie shall not be reuealed, *gloss. interlin.* and hereby he maketh a difference betweene man and other creatures: for man shall first be glorified, and then other creatures, whereof he speaketh immediately after. 2. But the words are in the original (*eis hũas*), which signifie, *erga nos*, toward vs: *Chrysostome*, *Mart. Vatab. Gen. B.L.*

Quest. 25. *Wherein the sufferings of this life are not proportionable, and so not worthie of the glorie to come.*

1. *Passiones sunt parua*, our sufferings here are but little, 2. Pet. 5. 10. *After that ye haue suffered a little*: but the glorie of the next life shall be exceeding great, as 2. Cor. 4. 17. it is called a most excellent, &c. weight of glorie.

2. *Pauca sunt*, they are but few, in respect of the varietie and multitude of ioyes in the kingdome of God, Psal. 16. 11. *In thy presence is the fulnes of ioy, and at thy right hand there are pleasures.*

3. *Breues*, they are but short: as the Apostle saith, *Affliction is for a moment, but the glorie shall be eternall*, 2. Cor. 4. 17.

4. They are *mixta gaudio*, mingled here and allayed with comfort: as 2. Cor. 1. 5. *As our sufferings abound, so our consolation aboundeth*, &c. but there shall be glorie without any mixture of greife, Reuel. 21. 4. *God shall wipe all teares from their eyes.*

5. Our

5. Our sufferings are *obligata & debita*, are a due debt in respect of our finnes, there is not any crosse but it is iustly laid vpon vs for sinne, Psal. 32. 5. *thou forgavest the punishment of my sinne*, but everlasting glorie is the free gift of God: it is not otherwise due but by the grace and mercie of God; it is the gift of God, Rom. 6. 23.

6. Passions here are *communes*, common to good and bad: therefore S. Peter would not haue any suffer as an euill doer, 1. Pet. 4. 15. But the glorie to come is onely promised to the righteous it is called the libertie of the sonnes of God, v. 21.

7. And to conclude, to put all these together, the afflictions of this life are nothing comparable to the glorie of the next, neither in qualitie or quantitie: for the qualitie, the sorowes of this world, cannot be so great as the ioyes of the next; and for the quantitie, they are but short and light.

Quest. 26. *How the Creatures are said to waite, and to be subiect to vanitie, and to be deliuered, &c. and to glorie. v. 19. v. 23.*

1. *Chrysostome* well obserueth, that here the Apostle throughout faineth a certaine person of the creatures, giuing vnto them affections, as will, desire, hope, sorrow, greewing: as the Prophets doe sometime bring in *viniam lamentantem*, the vineyard wayling, the mountaines howling and lamenting: and here the Apostle by this patheticall and emphaticall description of the generall desire and hope of the creatures to be deliuered from the bondage of corruption, encourageth and heartneth the Saints with patience to endure affliction, ypon hope of their deliuerance.

2. First, he saith *ἀποκατάστασις*, the earnest desire of the creature, *expecteth*, which word *Theophylact* interpreteth *anxiam expectationem*, the carefull expectation: so *Caluin*, *Martyr*: *Ambrose*, *frequentem*, the continuall expectation: *Hilarie*, *longinquam*, a desire a farre off: the word properly signifieth *erecto capite expectare*, to expect with putting forth of the head: the word is compounded of *καρά*, an head: *Βεζα*: and so the *Syrian* interpreter, *oculos intendit*, the creature expecteth, and setteth the eyes, as earnestly looking and beholding: and whereas he saith, the expectation of the creature *expecteth*, that is an *Hebrew pleonasm*, to expresse the continuall desire and expectation of the creature. Now there is a twofold expectation, or desire of the creature: one naturall, as for the earth and trees to bring forth fruit; and this propension and inclination they haue by nature: there is another supernaturall desire, as when any thing tendeth to an end aboue the naturall constitution: as the corruptible bodie, to the state of incorruption in the resurrection: and so the creatures are said to expect when the sonnes of God shall be reuealed: not that they haue any sense or knowledge who are the sonnes of God, but then they expect their owne libertie from the bondage of corruption, when the glorie of the sonnes of God shall be made manifest.

3. The creature is said to be subiect to vanitie. 1. Which is not simply to be vnderstood of corruption, as *Chrysostome* expoundeth: for neither are the heauens of a corruptible nature, as other things, nor yet should the elements haue beene incorruptible though man had not sinned, seeing they were to serue for the generation and procreation of things, which cannot be done without corruption: *Tolet annot.* 15. 2. And *Origens* speculation is vaine, who vnderstandeth this vanitie to be the bodies, into the which the soules, which were before, were detrued, *iib. 1. perearch. c. 7.* And *Erasmus* conceit is somewhat too curious, that interpreteth *μωλιβδία*, vanitie, *frustrationem*, the deceiuing or disappointing of the creature, which faileth of that end, at the which it aymeth, namely immortalitie, in multiplying one *individuum*, particular, by another: but it misseeth of that end. 4. Wherefore by vanitie is vnderstood the fraile condition of things, which is much degenerated since the creation, both in the heauens, and the earth, and in the elements: and they doe looke to be restored againe to their perfite estate: *Βεζα.*

4. *Not of it owne will.* 1. Not signifying thereby, as *Theophylact*, that all things were made by the prouidence of God, not *virtute sua*, by their owne power or vertue. 2. Neither is it spoken comparatiuely, because they looke for a better estate, and so are said not to will that which is worse; *Perer.* 3. But this their vanitie is *contranaturalem propensionem*, against their naturall inclination: for euery thing by nature would decline and shunne the corruption thereof: God made all things perfite in the beginning, but by mans finnes, euen according to the ordinance of God, all things were subdued to vanitie; *Pa-*

5. *Under hope*: not that there is any hope in the creature: but the Apostle ascribeth vnto them figuratiuely humane affections: and here hope is taken for the thing hoped for: as where it is said in the Psalmes, the Lord is my hope: *Tolet annot.* 10. hereby onely is expressed the excellencie of that state to the which the creatures shall be restored.

6. *Into the glorious libertie, &c.* 1. *Theodoret* referreth it to the time, when the sonnes of God shall be glorified: and so *Ambrose* readeth in *libertate*, in the libertie of the sonnes of God: that when the sonnes of God, shall enioy their libertie, then the other creatures shall be freed from their corruptible estate. 2. *Chrysostome* interpreteth *propter libertatem*, they shall be deliuered from the bondage of corruption, because of the libertie of Gods children; as for mans cause they were enthralled, so for mans cause they shall bee enlarged. 3. But here more is signified, that the creatures also, though they shall not be partakers of the glorie, yet they shall haue a more perfect estate, *Caluin*.

7. *Every creature groaneth, &c.* which neither with *Origen* can bee vnderstood of the Angels, for they are not subiect to greefe or groning: 2. Neither is it to be referred to men, as *Augustine*, whose opinion shall be examined in the next question. 3. But here the Apostle continueth the former figure called (*prosepopeia*) ascribing vnto the vnreasonable and senselesse creatures, a kind of sense and feeling of their miserie, and longing desire to be eased from it, as a woman that trauaileth: *Par.*

Quest. 27. What creatures the Apostle here speaketh of.

1. *Origen* in one exposition, by the creature vnderstandeth the soule of man, which is subdued to vanitie, by reason that it is enclosed in the bodie, and is constrained to serue vnto the necessities thereof: and else where he hath yet a more straunge conceit, which is mentioned before, qu. 27. 3. that the soules hauing an exsistence before the bodies, are subdued to vanitie beeing ioyned to the bodies: But the Apostle by the creature vnderstandeth a distinct thing from a man, and therefore not the soule: as he inferreth v. 25. not only the creature, but we also, &c.

2. *Origen* hath an other application, by the creature vnderstanding the Angels and Archangels which are set ouer nations, and are presidents of battels and other affaires: and so are subiect to vanitie, in respect of the temporall affaires of this life, wherein they are employed: and *P. Mar.* sheweth how in a tolerable sense, the angels may be said to be subiect to vanity, in respect of their employments about things of the world: *Theodoret* and *Ambrose*, doe vnderstand part to be spoken of the sensible and visible creatures vnto the 22. v. where because the Apostle addeth a tearme of vniuersalitie, *every creature groaneth*, here they also include the Angels, who as they are said to reioyce ouer them that repent, so they are grieved at the vngodly: But *Augustine* reiecteth this interpretation, vpon this reason, because the Apostle saith that the creature is subiect to vanitie, and shall be deliuered from the bondage of corruption, and groneth: which things, *de excellentibus illis virtutibus credere nefas est*, to beleue of those excellent vertues and powers were a wicked thing: yet *Augustine* endeth with a *quare*, whether these things may in any good sense be vnderstood of the Angels, as they doe help our infirmitie, and so may be said to be like affected with vs: *Augustine in hanc epistol. numer. 50.* But *Thomas* absolutely refuseth this interpretation vpon this reason, because in the next world the Saints shall be like the Angels: and therefore the Angels cannot in any sense be said to be subiect to vanity, or to grone: seeing we, when we shall be like the Angels, shall be exempted and free from all such things.

3. A third exposition there is: by the creature to vnderstand man, and either the righteous and iust man onely, or man in generall both righteous and vnrighteous: the first sense followeth *Gregorie*, *volens seruis mutabilitati corruptionis*, he against his will is subiect to this mutable, and corruptible estate, waiting with patience vntill the time come, when he shall be deliuered from the bondage of corruption: *Greg. lib. 4. moral.* whome *Caietanus* and *Cartharinus* follow: So also *Hugo Card. Gorrhan*: But the Apostle saying afterward, and not onely the creature, but we also, which haue the first fruits of the spirit, doe sigh in our selues: so that the Apostle distinguisheth the creature wherof he speaketh from the sonnes of God, which haue the first fruits of the spirit: neither will it satisfie, to say, that the Apostle maketh two degrees of righteous and iust men, one that hath attained a more excellent degree, which haue receiued the first fruits of the spirit, and are called the sonnes of God: such as the Apostles were: the other, which are not so perfect, yet they also shall be deliuered from

the bondage of corruption, as well as the other, *Haymo*: for the Apostle by the Sonnes of God generally vnderstandeth all the faithfull, so many as shall be heires of saluation, as hee inferreth, v. 17. *If children, then also heires.*

4. *Augustine* vnderstandeth by euery creature man in generall, that partaketh with the nature of euery creature, he hath vnderstanding with the Angels, sense with bruit beasts, and hath a vegetatiue life with plants: and man as he is taken naturally, shall be deliuered from the bondage of corruption, that is, such as doe not yet beleue, shall be called to the faith, and they shall also be the sonnes of God: to this purpose *Augustine lib. 83. quest. c. 67.* But it cannot be said of a naturall man, not yet called by grace, that he waiteth for the reuealing of the sonnes of God, as the Apostle saith here of the creature, v. 19.

5. The most generall and receiued interpretation is, by the creature to vnderstand *corpalia & irrationalia*, things corporall and vnreasonable, comprehending the heauens and stars with the earth, together with liuing creatures of all sorts, trees, and plants: Thus *Ambrose* vpon this place, & *Epist. ad Horontion.* to whom consent *M. Caluin*, interpreting this place *de pecudibus & plantis*, of beasts and plants with other creatures, so also *Pet. Martyr*, *Fains*, *Pererius*. But this exception may be taken against this sense: because the bruit creatures which now onely serue for our necessasie vse, shall not be partakers of the glorie of the Sonnes of God; there shall then be no vse of them, *probabile est abolendas esse*, it is probable, that they shall be abolished.

6. Therefore it remaineth that we vnderstand here by the creature, onely *inanimata insensata*, the things without life and sense, as the heauens and elements, and the earth with the things therein: *Chrysostome*, so *Oecumenius* also vnderstandeth, *sensu carentem creaturam*, the creature that wanteth sense: so *Beza* saith, that by the creature is signified *mundi machina coelesti & elementari regione constans*, the frame of the world consisting of the celestiall and elementarie region: so also *Rollock*, *Bucanus loc. 37. quest. 8.* *Pareus* seemeth also to include the bruit beasts, yet he thinketh they shall be abolished. *Tolet* also vnderstandeth *sensibiles vniuersi partes*, the sensible parts of the whole world, the heauens, the starres, the elements, and earth: of the same opinion with *Chrysostome*, are *Irenaus*, *lib. 5. c. 36.* and *Hilarius*, *lib. 12. de Trinitat.* And in this sense all things will agree: that these creatures are subiect to vanity, and doe as it were groane vnder the bondage of corruption, and shal be restored to the glorious libertie of the sonnes of God: the onely doubt is, because after ward, v. 22. the Apostle addeth a particle of vniuersalitie, *euery creature*, and so it should seeme, that the Apostle excludeth no creatures at all. But why the Apostle, there saith, *euery creature*, shall be shewed, qu. 33. following.

Quest. 28. *Of the seruitude of corruption, whereunto the creature is subiect, and wherefore.*

1. Their obseruation is somewhat curious: that take this to be the vanity and mutability to the which the heauens are subiect: because where is in the beginning the Sunne was to keep his course in the equinoctiall onely, (for then there should haue been a continuall spring, and indifferent temper without either parching heate or pinching cold) now the Sunne hath changed his course, and runneth in the oblique circle of the Zodiake, &c. But this is not so, for seeing the Sunne and the Moone were appointed in the creation, to distinguish the seasons and times of the yeare, this could not be, if the Sunne in following the declining circle of the Zodiake by approaching and remoouing, did not make some inequality of daies and difference of seasons, *Fains*.

2. *Chrysostome* sheweth, how the earth is now cursed to bring forth thistles, and the heauens also shall waxe old, as doth a garment, *Psal. 102.* and shall bee changed into a better mould: whereunto further may be added, that the Sunne and Moone haue their eclipses, the skie is cast ouer with clouds: the starres with euill influences doe infect the ayre: the aire is oftentimes vnholosome and pestiferous: the earth is stricken with barrennes and becommeth vnfruitfull, *Pareus*. Adde hereunto that demonstration of the Preacher, *Eccles. 1.* how hee giueth instance of the vanity of all things in the Sunne: that riseth and setteth, and runneth about where he beganne, the winds goe in a circuit from the South to the North, and thither againe, so the riuers run into the Sea, and out of the sea to their springs and fountaines againe. And thus the creatures are in continuall labour, as *Elibu* saith to *Iob*, c. 37. 11. *Hee maketh the clouds to labour, or he wearie the clouds to water the earth.*

3. *Pet. Martyr* yet more distinctly sheweth the vanity of the creatures, whereunto they

are made subiect for our cause, in these fowre things. 1. They are in continuall labour to serue mans necessitie. 2. They are often punished together with man, as is euident in the destruction of the old world, and in the destruction of Sodome. 3. They haue a certaine sympathie and fellow-feeling of mans miserie. 4. And most of all they are constrained to minister their seruice to the wicked desires of the vngodly, as the Sunne to giue his light, and the earth her fruit: as the Lord saith, *Hoshea* 2. 8. 9. because they bestowed their wine and corne vpon Baal, that he will take away the corne, and the wine, which he lent them.

4. *Chrysostome* here answeareth an obiection, whether any iniurie be offered to the creature, for beeing thus subdued to vanity: *nequaquam, quia propter me facta est*, no, because it was made for me, and therefore suffereth with me, and with me together shall bee restored.

Quest. 29. Whether the heauens and earth are corruptible, and shall perish in the ende of the world.

1. We doe first detest the opinion of the heathen Philosophers, which held that the heauens were of an incorruptible nature: such were they whom *Peter* noteth, that objected thus: *Where is the promise of his comming, for since the Fathers died, all things continue alike from the creation*, 2. *Pet.* 3. 4. this opinion is contrarie to the Scripture, which euidently testifieth that the heauens shall perish, *Psal.* 102. and shall bee consumed with fire, 2. *Pet.* 3. 7. for there is no visible thing created, which had a beginning, but also shall haue an ende.

2. But yet we refuse their opinion likewise, that held the heauens to be so corruptible, as that they shall vtterly be abolished: which seemeth to be the sentence of *Chrysostome*: for he saith that the inhabitants of the earth, *non eandem cum cælo & terra patientur interitionem*, shall not haue the same ende and destruction which the heauens and earth shall haue, which he interpreteth *omnimodam perditionem*, a thorough and absolute perdition and destruction, &c. of the same opinion seeme to be most of the Greeke fathers, *Theodoret*, *Theophylact*, *Oecumenius* vpon this place: likewise *Basil hom.* 1. 1. in *Hexemer.* *Gregor. Nyssen. lib. de creation. homin. c.* 4. And whereas some Scriptures are alleadged, which seeme to fauour this opinion, as *Psal.* 102. 27. *They shall perish, but thou shalt endure*, and *Luk.* 21. *Heaven and earth shall passe.* 2. *Pet.* 3. 10. *The heauens shall passe away with a noyse, and the elements shall melt with heat*: to these places it may be answered, that the heauens shall not vtterly perish, but shall be changed, as it followeth, *Psal.* 102. 27. *As a vesture shalt thou change them*: and they shall passe away, as *Gregorie* saith, *per eam quam nunc habent imaginem*, by that image of corruption which now they haue: and to the same purpose he citeth the Apostle, *figura (χῆμα,) huius mundi*, &c. the figure or fashion of this world passeth, 1. *Cor.* 7. 37. And the fire shall serue onely to purge the elements and earth, not vtterly consume them to nothing.

3. Wherefore the sounder opinion is, as *Gregorie* saith, the heauens both shall passe away, and yet shall remaine: *ab ea, quam nunc habet specie per ignem tergetur*, it shall bee stripped by fire of that fashion, which now it hath, *ea tamen in sua natura seruetur*, it shall be preserved in it owne nature: the substance shall not be abolished: and this hee prooueth by that text, *The earth remaineth for euer*: not as some reade, *The earth remaineth not for euer*, *Ecclesi.* 1. 3. *Gregor. lib. 17. moral. c.* 5. *Hierome* prooueth as much by that place, *Isay* 30. *The Moon shall shine as the Sunne*, &c. *non interitum significat pristinum, sed commutationem in melius*, it signifieth not the destruction of the old, but a change for the better: *Hierome* vpon the 65. chapter of *Isay*: *Pereus* prooueth the same out of *Peter*, who compareth the destruction of the world by water and by fire together, 2. *Pet.* 3. 7. as then the world was not destroyed vtterly by water, but changed, so it shall be by fire also: *Pererius numer.* 74. doth collect as much by *S. Pauls* words here, *That they shall bee deliuered from the seruitude of corruption, into the libertie*, &c. but if the heauens and earth that shall be deliuered be not the same, but new heauens, then not the same but other heauens shall be restored vnto that glorious libertie.

Quest. 30. How the creature shall be deliuered, &c. into the glorious libertie.

1. *Theodoret* referreth it to the time when the glorious libertie of the Sonnes of God shall be manifested: and so *Ambrose* readeth in *libertate*, they shall be deliuered into the libertie: that is, when the Sonnes of God shall receiue their libertie: but the Greeke text will

will not beare this sense: the word is not *in*, but *into*.

2. *Chrysostome* interpreteth, *propter libertatem*, they shall be deliuered because of the libertie of the sonnes of God, as though it shewed the cause of this deliuerance.

3. But more is exprest, that they shall be deliuered *into*, &c. they shall not only be freed and exempted from their corruptible state, but they also shall put on an incorruptible state, and in their kind be partakers of the glorie of the sonnes of God: as *Chrysostome* also saith, *propter te male habet corruptibilis facta, rursus propter te incorruptibilis erit*, because of thee it became corruptible, and for thy sake againe it shall be incorruptible.

4. Some thinke, that they shall onely be deliuered in beeing exempted from corruption by the viter abolishing of them; when the creature ceaseth to be any more, it shall be deliuered from corruption, *ex Pareo*: but not to be at all, is worse, then to have a beeing though in some miserie, therefore this were no deliuerance, but a more corruptible estate, still to remaine corrupted, and abolished for euer: and the Apostle saith not onely that they shall be deliuered from, &c. but *into the libertie*: as they shall put off the one, so they shall put on the other.

5. They which here comprehend also the bruit beasts, and other creatures hauing sense and life, doe thus qualifie these words, *non consortes futuros*, &c. that the creatures shall not be partakers of the glorie of the sonnes of God, *sed suo modo*, &c. but in their kind, they shall be fellowes with them in that glorious state, *Caluin*. But it is not probable that such kind of creatures beeing now appointed onely for the necessities of this life, for the foode, cloathing, and other seruices of man, which then shall be at ende, shall then bee restored to any such glorie. Wherefore we insist vpon the 3. interpretation, that these creatures which the Apostle speaketh of, shall also be glorified with the Saints: there shall be new heauens, and a new earth, *Apoc. 21.1.* and the heauens shall be decked and adorned with starres: the Moone shall shine as the Sunne, and the light of the Sunne shall bee seuenfold, *Isay. 30. 26.* and the earth with trees and plants, *Apoc. 22.3.* but to what end and vse the heauens and earth shall then serue, it is not reuealed vnto vs in Scripture, and it were curiositie for vs to determine: yet it shall not be amisse to adde somewhat of this mysterie.

Quest. 31. To what end the new heauens and earth shall serue in the next world.

1. The Sunne and Moone shall not then serue either to giue light vnto the world, there shall then be no darknes: and the glorie of God, and the Lambe shall be the light of the heauenly Ierusalem, *Reuel. 22.23.* neither shall they serue for times and seasons, years, moneths, and dayes, as now: for then there shall be no Summer or Winter, nor any darknesse: the Sunne shall not then goe forth as a gyant to runne his course, as now: *Psal. 19.6.* but then all the creatures shall rest, and their ministerie and seruice, such as is now, shall cease: nor yet shall the earth then yeeld fruite for the vse of men, as now: it shall be a time of rest, and the great yeare of Iubile to all creatures: they shall all be freed, and deliuered from seruitude, as the Apostle saith here, *v. 21.* the word is *δουλεία*, seruice or seruitude.

2. Neither yet shall the new earth be without inhabitants, which is *Bellarmines* opinion, because it shall remaine *operta aquis*, couered with water, and so be vnfit for habitation, *Bel. l.6. de amiss. grat. c.3. resp. ad obiect.7.* for 1. the state of all things shall then be most perfect, not confused and mingled together, as in the beginning the earth was couered with water, before God made a distinction, and separation: 2. and then there shall be no Sea, *Reuel. 22.1.* as now: much lesse shall all the earth be a continuall sea: 3. and the Scripture speaketh evidently, that the meeke shall inherite the earth, *Matth. 5.5.* which promise beeing not performed in this world, shall be fulfilled then.

Neither yet shall the Saints inhabite the earth, to liue in terrene pleasures in eating and drinking, and sporting themselues with terrene delights, as *Cerinthus* the heretike held, and as the Turkes are made to beleue, by their false prophet *Mahomet*, and the carnall Iewes also doe dreame of such a terrestrial Paradise: the Turkish histories doe to this purpose make mention of one *Alahodinas* the founder of the *Assassines*, who vsed this deuise to get many followers: he prouided a place most pleasantly situated, abounding with all earthly delicacies and pleasures, whether he would cause some to be conueyed, being cast into a sound sleepe, and after they had solaced themselues there a while, by the like intoxicate drinke hee would returne them to their former place: who when they were awaked would report, that they had been in Paradise: But the now heauens and earth, shall not abound with carnall

and

and corruptible pleasures; there shall dwell righteousness, 2. Pet. 3. 13. that is, spirituall delight.

4. And the opinion of *Catharinus* a Popish writer, that infants dying in their originall sinne, shall be the inhabitants of the earth, is but a meere fanisie: he thinketh that they shall not goe to heauen, as beeing impure, neither will he thrust them downe to hell, because they committed no actuall sinne. *Bellarmino* confuteth this phantasticall opinion, by this reason, because then there shall be but two places, heauen and hell: a place of ioy, or torment, *Bellarmino lib. 6. de amiss. grat. c. 3.*

5. Wherefore it is most probable that the heauen and earth shall both be the seate of the blessed; that there shall be an intercourse betweene heauen and earth: As the Angels sometime came from heauen and appeared in humane bodies, and Moses and Elias talked with Christ in the mount: and our Sauour himselfe after he was risen againe was 40. dayes conuersant with his Apostles in the earth: all which are good probabilities, that the Saints shall passe to and fro, from heauen to earth: and shall follow the Lambe, whether soeuer hee goeth, as it is, *Reu. 14. 4.* But of this great myserie and secret, nothing can certainly bee affirmed: it is enough for vs to belecue, that there shall be new heauens, and a new earth prepared for the righteous: and that God shall haue a glorious Church, new Ierusalem, both in heauen and vpon earth; for in them both the new heauens and earth, shall righteousness dwell, as S. Peter saith before alleadged. See more qu. 35. 2. following.

Quest. 32. *Why the Apostle saith, every creature, v. 22. bawling hitherto named the creature without any other addition.*

Here are diuerse opinions: some doe thinke that more is contained here, vnder the name (creature) then before: some that as much was said before by the Apostle, and that the same thing is set downe here, but yet more expressely. And in each of these opinions there are some differences.

1. Of the first sort. 1. *Ambrose* thinketh, that where the Apostle said before, *the creature is subiect to vanitie*, Angels they are excluded: but here in that he saith, *every creature* groaneth, he vnderstandeth the Angels, who though they are not subiect to vanitie, yet they do grone as it were and grieue for vs, as they doe also reioyce for vs; *Ambrose* to this purpose, *Epist. 22.* But the same creature groneth, which hopeth to be deliuered from the bondage of corruption; for otherwise this could not be a reason of the former verse, if the Apostle spake not of the same kind of creatures: if angels then are not the creatures, which shall bee deliuered, neither are they the creatures which grone with vs.

Of the second sort: 1. *Origen* in both places vnderstandeth Angels, but he maketh the difference to be in the word *αὐσυχάζει*, *groaneth together*, every creature groaneth together in compassion both Angels, and others: but every creature doth not simply grone, as beeing subiect to miserie, namely the Angels: and therefore here the Apostle saith, *every creature*. But if the Angels be not subiect at all to groning, as indeed these blessed spirits are not, then neither can they be said to grone together.

2. *Augustine* vnderstandeth by the creature man, saith he, is called every creature, because he communicateth with the nature of every creature; both of the intelligent spirits, sensitive creatures, and vegetatiue plantes: so *gloss. interline. quia habet communionem cum omni creatura*, because he hath communion with every creature: but see this refused before, qu. 28. 4.

3. Our new writers, as *Pet. Martyr*, *Caluin*, with others; both here and before vnderstand generally all creatures in the world, which doe labour with vs vnder the burthen of corruption; but all creatures in generall shall not be partakers of the glorious libertie of the sonnes of God, as hath beene also shewed before qu. 28. 5.

4. The ordinarie *gloss.* thus obserueth; the Apostle saith, *every creature*, noting not *singula generum*, sed *genera singulorum*, not the particular of every kind, but the kinds of the particulars: But if the Apostle meane every particular creature before, and here the kind, then *every creature* should not be as much, as the creature which was spoken of before.

5. Wherefore with *Chrysostome* and *Theophylact*, I thinke the Apostle speaketh here of creatures without life, as before; but he saith *all*, that is, *structura mundi*, the frame of the world; which *Beza* interpreteth, *totum mundum conditum*, the whole created world, to shewe the consent of them together; and he saith (*all*,) *ad maiorem expressionem sententiae*,
more

more expressly signifying his meaning: and because the principall parts of the world, *perpetua sunt*, are continued and ioyned together, *Tolet*: yet vnder the continent, may be insinuated the things contained: and so all creatures in the continent of the world doe communicate with vs in this groaning.

Quest. 33. Whom the Apostle vnderstandeth, v. 23. *We which haue the first fruits of the spirit.*

1. We neither vnderstand with *Origen*; *primitias spiritus*, the first fruites of the spirit, to be the spirit it selfe, which is called the *first fruites*, that is, the cheife and more excellent spirit about all other: for the spirit is one thing, and the fruits, that is, the gifts of the spirit another.

2. Nor yet with *Augustine*, by the creature is vnderstood the soule, and the bodie, wherein man communicateth with other creatures, and by the spirit, the spirituall part of man, which is offered as the first fruits vnto God; *Augustine lib. 83. quest. c. 67.* for the Apostle speaketh here of man sanctified by the spirit, diuerse from the creatures before mentioned.

3. Nor yet are the Apostles here vnderstood onely, which had receiued the excellent and miraculous gifts of the spirit: as *Origen* also hath this other exposition, which *Ambrose* followeth, *epistol. 22. Anselme, Lyranus, Thomas gloss. interlin. Gorrhan, Perer. disput. 15. Haymo, Gualter.*

4. But the common exposition is to be preferred, which *Chrysostome* and *Theodoret* follow; that the faithfull are here insinuated which haue receiued the grace of iustification: so also *Caluin, Martyr, Beza, Pareus, Osiander*: for though the Apostles had more excellent gifts then others, yet here they are not compared with other faithfull, but the other faithfull are compared with the creatures before spoken of: that if they sigh and grone, then we much more, that haue receiued the first fruits of the spirit: which doe shew that as wee haue but the beginning now, so we shall haue the perfection and accomplishment afterward in the kingdome of God, *Grynem*: as the first fruits in the law, *spem faciebant futura messis*, did giue certaine hope of the haruest to come, *Pareus*.

5. And whereas the Apostle addeth, wayting for the adoption, even the redemption of our bodies, he must be vnderstood to speake of the perfection of our adoption, and redemption, now begunne in our soules, and bodies in part, but then perfected, when our bodies shall be freed from corruption. And *Origen* giueth a good satisfaction here, because the Apostle saith, *we are saued by hope*: we are now then adopted, redeemed, in hope: but when these things shall be perfected and finished, we shall haue *rem*, not *spem*, the thing, not the hope. And another doubt also may be answered, that although saluation, and sighing cannot stand together: for a man cannot sigh for that he hath, yet because he saith we are *saued in hope*, we may sigh for the accomplishment of that, which we hope for: *Grynem*: so then the Apostle speaketh of our adoption and redemption, as it shall be perfected and consummate in the next life, not as it is inchoate and begunne here in this: for we are now redeemed, and now are we the sonnes of God by adoption, as the Apostle said before, v. 15. But yet we haue not full possession of our inheritance, as Saint Iohn saith, 1. epist. 3. 2. *We are now the sonnes of God, yet it appeareth not what we shall be*: our adoption is taken three waies in Scripture, 1. One is of our election, as the Apostle saith, *Ephes. 2. 3. We are predestinate to bee adopted in Christ.* 2. The second is of our vocation, whereof the Apostle spake before, v. 16. 3. And there is an adoption in our glorification, when we shall haue a full and perfect fruition of eternall glorie, which the Apostle meaneth in this place: *Pareus*.

6. *Origen*, by the bodie here vnderstandeth the Church: but the Apostle, the redemption of our bodies: now the Church is not our bodie, but Christs: The Apostle meaneth then, that when our mortall bodie shall be deliuered from corruption, then shall our adoption be perfected, which now the Saints doe sigh and long for.

Quest. 34. *That no lining creatures shall be restored in the next world but onely man.*

v. 23. Because the Apostle saith of the faithfull, *waiting for the adoption, the redemption of the bodie*: here it may be referred, because other creatures are not partakers of adoption therefore neither of the redemption of their bodies to immortalitie: for the more explication hereof, three things shall be breiefely touched, 1. What creatures shall remaine after the resurrection, 2. To what vse, 3. What creatures shall not be restored.

1. Concerning the first, it hath been shewed before, qu. 28. 6. that the creatures which shall be restored into the glorious libertie of the Sonnes of God, shall be the heauens and earth, and the elements between them: for so the Lord promiseth by Isaiah, 65. 17. Saint Peter beleueeth the same according to Gods promise, 2. Ep. 3. 13. S. Iohn in vision seeth the same accomplished, Reuel. 21. 1. What shall be the forme and fashion of the newe heauens and earth is not expressed in Scripture, and it were curiositie for vs to enquire: but new heauens and earth we are certaine by the Scriptures that there shall be: which *Chrysostome* well expresseth by this similitude, *quemadmodum nutrix regium puerum educans, &c.* like as a nurse, that bringeth vp a Kings sonne, when he commeth to his kingdome, she also is made partaker of his preferment: so the creatures, as the heauens and earth, which are now our preseruers and nourishers, after that man is brought to his glorie, shall be glorified also with him.

2. Concerning the vse: first for the heauens. 1. They shall not then serue for mans necessitie, as now; for he shall not need the Sunne to giue light, nor the clouds to raine. 2. Neither to informe and instruct man touching his creature, for we shall then knowe, as we are knowne. 3. Nor yet shall the Sunne then runne his course as now: for there shal be no time, Reu. 10. 6. which is measured by the course of the Sunne: neither any more generation of things which is now procured by the heat and motion of the Sunne. 4. Yet though it bee probable, that the Sun shall haue neither heat, nor motion, the light thereof shall be increased seuen-fold, Isa. 30. 28. for many things are in this life lightsome, but giue no heat: as the glistering and shining precious starres. 5. And the heauens shall serue then to be an habitation and seate of the blessed: as the Apostle saith, *They shall be caught vp in the clouds, and meete the Lord in the aire*, 1. Thes. 4. 17. and the Saints by the continuall sight of great glorie of the heauens, shall be stirred vp to praise and magnifie their glorious Creator.

Concerning the earth it shall serue also to be the seate and habitation of the blessed: for although now the heauens onely are the seate of the blessed soules, where *Christ setteth at the right hand of the throne of maiestie*, Heb. 8. 1. yet both the new heauens and new earth shall bee then the habitation of the righteous: as S. Peter euidently speaketh, 2. Epist. 10. 13. *We looke for new heauens and a new earth, wherein dwelleth righteousness*, that is the righteous, as *Bucanus* well interpreteth, *Bucan. loc. 39. qu. 17.* And *Origen* collecteth as much out of our Saviours words, Matth. 5. *That the meeke shall inherite the earth: sed & terra speranda est, non hac, quae arida dicitur, sed illa erit mansuetorum terra, &c.* but an earth is to be hoped for, not this, which is called the dry land, and is seene of the eye, but the earth of the meeke, which the eie hath not seene, &c. And this seemeth to be the meaning of Christ, because hee there speaketh of blessednes, which is not to be found in this earth. *Augustine* also seemeth to be of the same opinion, *lib. 20. de ciuitat. Dei. c. 16.* where he affirmeth, that then the elements as they had here corruptible qualities meet for our corruptible bodies; so they shall put on incorruptible qualities agreeable to our incorruptible bodies. But this argument needed not, if the bodies of the Saints should not conuerse where the new earth and new elements are. Reason also giueth as much; that the Saints should there triumph, and praise God, where before they were persecuted and afflicted, and God was dishonoured. But *Pet. Martyr* objecteth that place, 1. Thes. 4. 17. that the bodies of the Saints shall be caught vp in the clouds, and therefore he thinketh they shall not liue in the earth: to this we answer that not the earth onely, but the heauens and earth shall be the place and seate of the blessed: that the Saints following the Lambe, whether soeuer he goeth, Reuel. 14. 4. shall visit the earth also, and shall goe and come as it pleaseth God, as before hath been touched, qu. 32. 5. But herein we must not be too bold to wade without ground: how the Saints shall bee disposed of, whether some to heauen, some to the earth, whether the same shall be sometime in heauen, sometime in earth, or how else as it pleaseth God, we leaue these as great mysteries not reuealed: but that the Saints shall then be vpon the earth, we are certaine out of Scripture, as hath been shewed.

3. Now it remaineth to be shewed, what creatures are not like to be restored in the next world: and here we affirme this as most probable, though thereof there be no certainty, that the vnreasonable creatures, as foules, beasts, fishes, shall then cease, and be no more: of which assertion these are the reasons.

1. *Non sunt ad immortalitatem condita*, these creatures were not created for immortalitie: as the rest, which shall then remaine, the heauens, the earth, Sunne and Moone: not that they

they were *ad immortalitatem facta*, made by their constitution apt vnto immortalitie, as schoolemen giue instance of the heauens, which are a simple bodie without qualities one repugnant to another: for as *Pet. Martyr* well obserueth, immortalitie is the franke gift of God, and it dependeth not *à vi natura*, from the force of nature: for naturally the heauens and earth, as they had a beginning, so they must haue an end: But in this purpose of God, these creatures, which shall remaine, were created of God to immortalitie, so were not the vnreasonable creatures: *Bucan. loc. 37. qu. 8.*

2. Those creatures beside onely man shall be glorified, which shall immediately passe from their corruptible state into the glorious libertie of the sonnes of God, *v. 21.* and therefore the creature is likened to a woman trauailing with child, till she be deliuered, *v. 22.* but the vnreasonable creatures, after they are dissolued, do not enter to glorie, they fall vnto corruption, and their life and spirit is extinguished with them: but the heauens and earth which continue the same, shal in the same instant, when they are deliuered from corruption, receiue a glorious libertie: wherein appeareth the equitie also of God, that those creatures which from the beginning of the world vnto the ende thereof, were subdued vnto vanitie for mans cause, as the heauens and earth, shall be restored to libertie with man, rather then those creatures which are but a while vnder the seruitude of corruption, because their time in the world is but short they beeing renewed and multiplied by continuall generation.

3. If the vnreasonable creatures, should be restored, then either the same that were before, as the same bodie of man, shall rise againe, or some other of the same kind newly created; but not of the first, for the parts of those creatures die with them, and therefore their bodies shall not be restored to life: *Bucan. loc. 37. qu. 8.* nor the second; there shall then be no new creation, for it is called the day *ἀποκατάστασις*, of the restitution and restoring of all things (not of creation,) *Act. 3. 21.* So *Pet. Martyr* defineth, *solos homines excitandos à mortuis*, that men onely shall be raised from the dead: though he will not determine of the other: whether any of those kinds of creatures shall still continue.

4. *Pet. Martyr* hath this saying, that no kind of creatures shall remaine, *nisi opus aliquod habuere sunt*, vnlesse they shall haue some seruice or worke: for it is against nature to constitute any thing, *quod omnino sit otiosum*, which should be altogether idle, &c. then seeing there shall be no vse of these creatures, which now serue for the vse of man, as for his profite in feeding, clothing, carrying, labouring, or for his pleasure, it followeth, that they shall not be at all.

5. And further, *nulla promissio facta est*, &c. no promise in the Scriptures is made concerning those creatures, as there is of the heauens and earth: therefore it is probable, that they shall not then remaine, *Gualter.* But because the Scripture is silent herein, certainly as a point of faith it cannot be determined: and we may here safely professe with the master of sentences, *se nec scire, quod in scripturis sacris se non meminerit legisse*, that he is ignorant of that which he remembreth not to haue read in the sacred Scripture, &c. yet in this question, what is most probable, and commeth nearest to the truth, the former reasons may demonstrate to any of vnderstanding.

Quest. 35. How we are said to be saved by hope, *v. 24.*

1. For the coherence of these words, *1. Chrysostome* thinketh the Apostle maketh mention of hope, because he had spoken before of the excellent graces of the spirit, which he called the first fruits, *ne omnia in hoc tempore quæreremus*, lest we should make account of all things as present. 2. Some make this as a reason of the sighing and longing of the faithfull, because they haue onely yet things in hope: *Tolet.* 3. *Martyr* thinketh the Apostle answereth an objection, how it may stand with the condition of children to sigh and grone, because yet they haue their saluation but in hope. 4. Some make the objection this: how can it be said that we waite for our adoption, seeing we are already the adopted sonnes of God in Christ: and so the answer shall be, that we haue these things onely in hope; *Rollock. Piscator.* 5. But it is rather an other argument of consolation, to mooue the faithfull patiently to beare their tribulations from the nature of hope: *Pareus, Gryneus.*

2. Hope is taken three waies in Scripture. 1. It signifieth generally the doctrine of faith, as *1. Pet. 1. 15.* bee readie to giue an answer to euerie man, that asketh a reason of that hope, which is in him. 2. Hope is taken for the object of hope, the thing hoped for, as *Gal. 5. 5.* we wait for the hope of righteousness through faith: and afterward in this place, hope that is seene, (that

(that is, the thing hoped for) is no hope. 3. It betokeneth that godly affection of the mind, in hoping for that which is promised and beleueed, *Gryneus*.

3. *Saluation* is taken sometime for iustification in this life: *Tit. 3. 5. Not by the workes of righteousnes, &c. but according to his mercie he saved vs*: But here it signifieth the perfection and happie estate both of soule and bodie in the kingdome of heauen, *Pere. disp. 16*.

4. But these words of the Apostle must not be so taken, as though we had onely things in hope, and nothing in possession: for we are now iustified by faith, and sanctified by the spirit: but the perfection and accomplishment of these things we haue onely in hope: *Martyr*.

5. And two conditions are considered in the things hoped for, that it is both difficult, for if it were easie and in our owne power, wee would not hope for it: and beside, though it be hard, and difficult, yet is it not impossible: for then wee should despair altogether, and neuer hope for it: *Martyr*: and hereunto adde a third qualitie required in hope it selfe, that it is not wauering and doubtfull, for that is contrarie to the nature of hope, but it is certaine and firme, and therefore it is called the ankor of the soule, *Heb. 6. 19*.

6. We are said to be saved by hope, not *efficienter*, not as though it were the cause of saluation, but *consequenter*, in respect of the sequelle and consequent: that after we haue patiently waited and expected by hope, that the thing hoped for will certainly follow.

Quest. 36. *Of the difference betweene faith and hope.*

They differ three waies, 1. *Ordine*, in order and prioritie. 2. *Operatione*, in the worke and operation: and *obieto*, in the obiect.

1. Faith goeth before hope, and begetteth hope: as the Apostle defineth hope, *Heb. 11*. 1. it is the ground, *hypothesis*, or foundation of things hoped for: for first we beleue the things promised, then we hope for them, and in the third place followeth our loue and delight in them: yet faith is not the efficient cause of hope: the spirit of God is the author, efficient, and working cause of all these graces: but the way and manner of working them is according to this order: that first we haue faith, then by faith the spirit bringeth vs to hope.

2. The operation of them is diuerse: for it is the proper effect of faith to iustifie vs, and assureth vs of remission of sinnes in Christ: but hope doth not iustifie vs: it doth by patience uphold and support the soule in the expectation of the finishing of that, which is begunne in vs by faith.

3. The obiect of them both doth differ 3. waies, *modo, gradu, tempore*, in the manner, the measure or degree, and the time: 1. In the manner, for faith relyeth vpon the promise it selfe, hope resteth in the thing promised. 2. In the measure, *initium salutis fide habetur, complementum spe*, the beginning of saluation is had and obtained by faith, the complement and perfection thereof by hope. 3. In the time, for faith apprehendeth the promise of remission of sinnes and iustification as present, hope is exercised in the expectation of eternall life to come.

Quest. 37. *Whether things hoped for cannot be seene.*

It will be here thus objected, 1. We looke for heauens and earth in the next world, but they are seene: *Origen* answereth, that they are not these heauens and earth which are now visible, which we looke for; but other heauens and earth: as Saint Peter saith, we looke for new heauens and new earth, *2. Pet. 3. 13*. for as touching these visible heauens and earth, they shall passe away, *Matth. 5. 18*.

2. *Obiect*. *Stephen* saw the heauens open, and *Iesus* sitting at the right hand of God, *Act. 7*. he saw that which he hoped for: *Gorran* answereth, he saw indeed *gloriam Christi non suam*, the glorie of Christ, but not his owne glory: hope is of those things which belong vnto a man himselfe: he saw the glorie of Christ, which shall be communicated to his members: but his participation of that glory he saw not, but hoped for it.

3. *Obiect*. Saint Paul was taken vp into the third heauen, and heard things not possible to be vttered, and beeing there he likewise saw the glorie of Christ. *Ans.* This was not any corporall sight, but a spirituall vision and sight: for Saint Paul determineth not whether his spirit were then in the bodie, or out of the bodie, when he was so taken vp.

4. *Obiect*. A man running in a race, may set his eie vpon the prize which he runneth for, & hopeth to obtaine: *Caietan* answereth: that there are two things considered in that which is hoped

hoped for: *materiale*, the materiall part, the thing it selfe, and *formale* the formall part, which is the possession and obtaining of it: the first may be seene, the second is not seene, but only hoped for.

Quest. 37. *What spirit is said to helpe our infirmities,*
v. 26.

1. *Chrysostome* by the spirit vnderstandeth the spirituall gift of prayer, that when as the Church was in heauines, and much perplexed, then he which had the gift of praier did rise vp, and by framing of a praier shewed the people how, and what they should pray for: But thus it may be excepted against this sense. 1. The spirit is not thus taken throughout this Chapter: and diuersely in the same place to vnderstand the same word is not so fit. 2. This spirituall gift of prayer, which *Chrysostome* vrgeth, was not generall, but giuen vnto few; but here the Apostle speaketh of the generall supplie and helping of the infirmities of Gods children. 3. And this is a perpetuall consolation of Christs Church, to haue their infirmities supported in their praier: whereas that gift was miraculous, and was to continue but for a time.

2. *Lyranus* exposition is more vnfit, who vnderstandeth the spirit to be the Angell, which is giuen vnto euery one for his keeper, which directeth him in his praier; but Angells are not the searchers of the hearts, as this spirit is.

3. Neither doe we with *Ambrose* take the spirit here *pro gratia spirituali*, for the spirituall grace: *lib. de spirit. sancti, c. 12.* the spirit here mentioned is the author and efficient cause of our comfort and help: the spirituall grace is onely an effect of the spirit.

4. Wherefore by the spirit here is better vnderstood, the holy Ghost himselfe, as *Origen* interpreteth, and *Ambrose* in an other place, *epistol. ad Horontion.* so also *Martyr, Beza, Pareus, Tolet, Pererius.* And though the spirit be said afterward to make request for vs, that must not be so taken, as though the spirit were our mediatur vnto God; but he is said to make request, because he stirreth vs vp to make request, as the spirit is said to crie *Abba, father, Gal. 5.6.* that is, the spirit maketh vs to crie *Abba, father*, as the Apostle said before, *v. 15. whereby we crie abba, father.*

Quest. 38. *What infirmities the spirit helpeth*
in vs.

1. The spirit helpeth our infirmities of our vnderstanding: for of our selues we know not, what is good for vs, what otherwise: what to be followed, what to be auoided. 2. The infirmite of our will is helped, which is not of it selfe so settled on the desire of heavenly things, as it ought to be. 3. The infirmite of our memorie is succoured, to remember Gods benefits receiued, iudgements inflicted, precepts enioyned, and our sinnes remitted. 4. There is an infirmite in our concupiscence in rebelling against the spirit. 5. An infirmite of impatience in murmuring against God, when affliction is sent. 6. There is a spirituall slouthfulnesse, in beeing vnwilling to take in hand any difficult or laborious worke of vertue. 7. And inconstancie beside in beeing wearie of well doing, and in not continuing and perseuering to the end. 8. A speciall infirmite in our prayer, is to pray either *ante tempus*, for things before the time, or to aske *contraria*, things contrarie to the will of God, or *modo indebito*, in asking them in vndue manner: all these infirmities, and specially the last are helped by the spirit.

Quest. 40. *How we are said, not to know how to pray, as we ought.*
v. 28.

Augustine *epist. 121. ad Probans.* moueth this question, how the Saints are said to be ignorant: how to pray, seeing they cannot be ignorant of the Lords prayer, which containeth a perfite rule of all things meete to be praied for.

1. *Augustine* answereth to this effect, that the Lords prayer indeed prescribeth in generall what good things are to be desired, and what euill things to be declined: but the Apostle here is to be vnderstood to speake of temporall things, as the desire of prosperitie, and the turning aside of aduersitie, which are in themselues indifferent: and herein one may erre in his desire, as he giueth instance in Saint Paul, who desired the pricke of his flesh, where-with he was buffeted to be taken from him, which was not graunted, as not beeing meete for him: and some haue their desire in temporall things to their hurt, as the Israelites, when they longed for flesh: to this purpose also *Pet. Martyr* and *Pererius*, that the Lords prayer is a rule in generall, but yet in *specialibus erramus*, we may faile and erre in the

particular: and the Lords praier is of things simply good to be praied for, or simply euill to be praied against; but the Apostle speaketh here of things indifferent, as of temporall blessings or temporall afflictions.

2. But more particularly, herein appeareth our ignorance in our praier, 1. When we craue any temporal blessing, which may be to our hurt, as Sathan had his desire in afflicting of Iob, but it was of his further confusion. 2. When we pray against any affliction, which is for the triall of our faith, and so our spirituall good: as Paul would haue been deliuered from that strife and combate, which he had with his flesh, 2. Cor. 12. 3. When a good thing is asked, but of an ambitious mind, as the sonnes of Zebede ambitiously desired of Christ the cheifest places in heauen. 4. So some thing may be craued of a preposterous zeale, as Iames and Iohn would haue had fire come downe from heauen vpon the Samaritans, Luk. 9. 15. 5. Some thing may be asked vnseasonably and out of time, as Marie spake to Christ to supply the defect of wine, before his houre was come, Ioh. 2. 6. Yea we may faile in the desire of life eternall, in respect of the manner, though not for the thing; because we know not whether it be better for vs through prosperitie, or aduersitie to enter into Gods kingdome.

Quest. 41. *How the spirit is said to make request with sighes that cannot be expressed.*

1. The spirit is said to make request for vs, but in an other sense then Christ is said to make request for vs, v. 34. for Christ maketh intercession, *vigore meriti*, by the vigor and vertue of his merite; but the spirit is said to make request, *interpellare faciendo*, by causing vs, and stirring vs vp to make request: *Parens: unctione docet*, the spirit by the anointing teacheth vs how to frame and direct our praiers; *Gryneus*.

2. *With sighes.* 1. *Augustine epistol. 121. c. 23.* expoundeth it causally, because the spirit maketh vs to sigh: and he giueth instance of that place, Deu. 13. *the Lord tempteth you*, that he may know whether ye loue him, that is, *ut scire vos faciat*, to make you to know: so also *Gregorie lib. 2. moral. c. 22.* 2. *Ambrose epist. 23.* doth not expound it causally but figuratiuely, as God is said in Scripture to be greued, to be angrie, and such like things are ascribed vnto God, which agree not to the diuine nature. 3. Some adde further that the spirit is said to sigh, not onely causally because he maketh vs sigh, but instrumentally, because the spirit is said to doe that, which he worketh by his instrument, *annot. 26.* but the first sense is most apt, because to sigh and grone, can no wise agree vnto the spirit in his person, but in respect of the worke, which is by the spirit effected in vs.

3. They are called *gemitus inexplicabiles*, sighes which cannot be expressed. 1. *Origen* referreth it to the spirit it selfe: *quomodo enarrari potest, &c.* how can that be vttered, which the spirit speaketh vnto God: so also *Ambros. epist. 23.* saith they cannot be vttered, *quia sunt gemitus spiritus sancti*, because they are the sighes of the spirit. 2. *August. epist. 121. c. 15.* saith they cannot be expressed, because we desire that we know not, so also *Anselme*, and the ordinarie gloss, that cannot be expressed, which we know not. 3. *Lyrannus* referreth it to the vnspokeable desire of the Angels concerning mans saluation. 4. Some giue this sense, they are vnspokeable, in respect of the obiect, because they are *de re inenarrabili*, of a thing not to be vttered, that is eternall life, *Gorrhan*. 5. *Pererius* vnderstandeth it of the vnspokeable worke of the spirit in the heart of man, which is such, as cannot be vttered. 6. *Toletus, annot. 27.* because the spirit after an vnspokeable manner praiech for vs with sighes, when we seeme to aske the contrarie: as when Ieremie and Iob complained and were impatient in their praiers, and in their heate and passion seemed to aske one thing, yet the inward intention, meaning, sighing, and groning of the heart obtained an other. 7. But wee neede not goe farre for the meaning of these words: they haue relation to the greatnes of the troubles and afflictions of the Saints, which are such, as cannot be vttered and expressed by words, but onely by inward sighes and grones, *facit gemere plus, quam dici possit, &c.* the spirit causeth to sigh and grone more then can bee expressed: gloss. ordinarie: when as the tongue *verbum proferre nequit*, cannot bring forth a word, but the heart sigheth within. *Parren*.

Quest. 42. *Of these words, v. 27. He that searcheth the hearts, knoweth what is the meaning of the spirit, &c.*

1. *Chrysostome* vnderstandeth it as before *de corde spirituali*, of the spirituall heart endued with the gift of praier, not of the holy Ghost; for then the Apostle would haue said, he that knoweth the spirit, not he which searcheth the heart: But if the Apostle should speak here of spiritu-

all man that hauing the gift of prayer, prayeth for the congregation, his sighs are not such, as cannot be expressed, for he vttereth them by prayer. 2. The Apostle maketh mention of the heart, because the spirit immediatly maketh not request, but by the moouing; and stirring of the heart.

2. *Origens* exposition also is somewhat strange, who interpreteth these words, *he maketh request according to God*, of the diuine nature: that the spirit maketh request, not according to the flesh, but according to God: whereas Christ died, not according to God; that is, as hee was God, but according to the flesh, and he maketh an other difference betweene the interpellation of the spirit, and our redemption by Christ: for Christ died for the vngodly, as S. Paul saith, but the spirit maketh request onely for the Saints: These are dangerous and violent expositions: according to God, here signifieth nothing else, but according to the will of God, as *Haymo* saith, *ea facit nos postulare, qua Deo placent*, the spirit maketh vs to aske those things which are pleasing vnto God.

3. Here then are three reasons couched together to assure vs of the efficacie and fruit of our prayers: 1. From the nature and propertie of God, who although the inward sighes of the heart, cannot be expressed by vs, nor made knowne vnto man, yet God knoweth the meaning of the spirit which mooueth vs to sigh and make inward requests; from the manner and matter of our praier, that according to the will of God, as the spirit teacheth and directeth vs: 3. From the object of our prayers, which are made for the Saints, for such as are sanctified by the spirit of God, and so acceptable vnto him in Christ.

Quest. 43. Of the nature, condition, and propertie of a true and lively prayer, out of v. 27.

In this one verse are expessed, 1. The efficient cause of prayer, which is the spirit of God, which is said to make request, that is, to stirre vs vp vnto prayer. 2. The object of our praier, to whom they must be directed, onely to God the searcher of the heart.

3. The forme of our prayer, which must be made according to the will of God.

4. The instrument and organe of the spirit, is the inward meaning, sighing, and sobbing of the heart and inward man, although there be no vow at all expressed.

5. The helping and vnderworking causes, are the Saints: so then impious and prophane persons cannot truly pray: for they are not guided by the spirit of grace, who is the author of praier in vs, and the moouer of vs to euerie good worke: *Gryneus*.

Quest. 44. How all things make together for the best to those that loue God.

1. *Caietanus*, because the Greeke word συνεργει, *worketh together*, is in the singular number, he referreth it vnto God, and putteth *πᾶσι*, all, in the accusative, not in the nominative case: that it is God, which worketh all things for the best vnto his seruants: But the vsuall reading is better, *that all things worke together, &c.* for God is not so fitly said to worke together with his creatures.

2. And they are said to worke together, 1. Either among themselues, as *Origen* saith, *collaborant*, they labour together. 2. Or in respect of the Saints themselues, which aske these things of God, they worke together with them, *Haymo*. 3. Or rather they doe concurre or worke together, *cum causa piorum salutem operante*, with the cause, which worketh their saluation, namely God; *Pareus*, and before him *Haymo*: *cooperatur Deus*, God worketh together in fulfilling all things belonging to their saluation. 4. But *Peterius* sense we refuse; they are said to worke together, *quia concurrere debet bonus usus liberi arbitrij*, because the good vse of our freewill must concurre, &c. for what is mans freewill without the spirit of grace, it is able to doe no good thing of it selfe, as the Apostle said before, v. 26. *that the spirit helpeth our infirmities, for we know not what to pray as we ought.*

3. *All things*. 1. Which is neither to be taken so generally, as *Origen* comprehendeth: euen the spirit also that helpeth our infirmities: for the Apostle would not so shuffle together the Creator and the creature. 2. Neither yet is *Augustines* exposition so fit, that extendeth it vnto the sins of the Saints, which also profit vnto their saluation, *quia inde humiliores rediunt & doctiores*, because after their repentance and rising againe they returne more humble, and better instructed: *lib. de corr. & grat. c. 9.* so also *Lyrans*, who addeth further, that the remembrance of their former sins maketh for their glory, as the scarre of the soldiers wound setteth forth his valour: But this is not agreeable to the Apostles mind, who speaketh not here of the sinnes, but of the sufferings of the Saints. 3. As these make the Apostles words too general, so

Haymo doth too much reſtraine them to the prayers of the Saints, that if they chaunce to aſke vnaduifedly, yet God turneth it to their good, either in not granting that they aſke, or in chaunging it for ſome better thing. 4. Wherefore the Apoſtle ſpecially meaneth, that all things, that is, all afflictions and tribulations ſhall be turned to the good of the Saints: as *Chryſoſtome* interpreteth, *omnia, etiam triſtia includit*, in ſaying all, he includeth alſo, heauie things, &c. ſo *Caluin*, *Martyr*, *Pareus*, with others: though it be verie true, that not only afflictions, but all things whatſoeuer ſhall fall out for the beſt: And here *Bernard*, well obſerueth, that all things ſo worke together, *ut inter hac omnia, etiam que nihil ſunt, numerentur*, &c. that among all theſe things, euen thoſe are numbred, which are indeed nothing, as ſickneſſes, death and ſuch like, which haue no nature of their owne, but are *natura corruptiones*, corruptions of nature.

Bernard
ſermon de fal-
lac, pref. vita

4. To thoſe which loue God: 1. the Apoſtle rather ſaith, *which loue God*, then which beleeue in God, for theſe cauſes. 1. For that the loue of God doth moſt ſhew it ſelfe in affliction, when a faithfull man is willing to endure all things for the exceeding loue of God. 2. And hereby Saint Paul doth diſtinguiſh a true faith working by loue, from a fained faith which hath no ſuch loue, *Mar.* 3. And leaſt any ſhould thinke, that by the merite of their loue toward God, this benefit is obtained, for all things to worke for the beſt, the Apoſtle addeth, *which are called*, to ſhew, that God firſt loueth them in calling of them, before they could loue God, *Caluin*: and ſo the *ordinarie głoſſ.* well noteth, becauſe the Apoſtle addeth, *which are called, non alicunde eſt, quàm à prædeſtinatione*, &c. it is not from any other cauſe, that all things worke together to their good, then of predeſtination, it is not of their merit. 2. *Origen*, whereas all things are ſaid to worke together, &c. to them that loue God, inferreth, that to them, which are not yet ſo perſit to loue God, but reſeigne ſtill the ſpirit of feare, ſome things may fall out for the beſt, but not all: But though there may be diuerſe degrees in the loue of God, and ſo ſome more or leſſe are made partakers of this benefit, yet not only ſome things but all to ſuch, as loue God, ſhall fall out for the beſt, ſo long, as they remaine in the loue of God: But if they haue not the loue of God at all, then nothing ſhall be for the beſt, but euen the good things ſhall fall out vnto their hurt: as *Chryſoſtome* well colleſteth, that as to thoſe which loue God, *etiam qua nocitura videntur*, euen thoſe things, which ſeemed hurtfull, are for their profit; ſo to them which loue not God, *qua profutura videntur*, *damna ſunt*, things which ſeemed to profit, are hurtfull.

5. Called of this purpoſe: 1. *Chryſoſtome*, *Origen*, *Theodoret*, *Oecumenius* doe vnderſtand this not of the purpoſe of God, but of man, that God called thoſe whome he foreſaw to haue a purpoſe to conſent vnto their calling: But this is a very erroneous interpretation: God in Scripture is ſaid to call men not according to the purpoſe of men, but according to his owne purpoſe, as *c. 9. 11.* that the purpoſe of God might remaine according to election. 1. *Tim.* 1. 9. *Who hath ſaued vs according to his owne purpoſe and grace.* *Ephes.* 1. 5. *Who hath prædeſtinate vs according to the good pleaſure of his will*: in theſe and ſuch other places, this purpoſe is interpreted to bee the purpoſe of God, not of men: and herein *Tolet annot.* 31. and *Peterius numer.* 107. doe well concurre together in giuing teſtimonie to the truth, in reieſting the erroneous interpretation of the Greeke expoſitors. 2. So then here the Apoſtle inſinuateth a diſtinction of callings: ſome are onely externall, and not effectuell, ſome are internall by the efficacie of grace according to the purpoſe of God: ſo our Saviour in the Goſpell, *many are called, but few choſen*: he ſpeaketh of the externall calling onely, but the Apoſtle here mentioneth the other effectuell calling, which alwaies and onely followeth election.

Queſt. 45. Of the meaning of theſe words, *v. 29. Thoſe whom he knew before he, alſo prædeſtinate*, &c.

1. They are deceiued, which here doe vnderſtand this foreknowledge of God, of the foreſight of their faith, which ſhould beleeue: as *Haymo*, *ques præſciuit credituros*, &c. whom he foreſaw ſhould beleeue, them he prædeſtinate: ſo alſo *Oſander*, with other Lutherans, who doe hold election to depend *ex prouiſa fide*, of the foreſight of faith: whereas faith is the fruit and effect of predeſtination, not the cauſe thereof: whereof more followeth to be handled among the controuerſies.

2. And as we make not Gods preſcience here the cauſe of predeſtination, ſo neither with *Caietane* doe we make predeſtination the cauſe of Gods preſcience: *ratio quod ſciat illa fore, eſt quod volendo decreuit illa fore*, the cauſe that God knoweth things to come, is be-
cause

cause he willed and decreed them to be: and Origen before had the like conceit; *in eo, quod futurum sit id, quod nondum est, in hoc voluntas magis est, quam præscentia conditoris*, in this, that what yet is not, shall be, therein the will rather of the Creator, then his prescience is seene, &c. for in the order of nature, first the knowledge of a thing, which is in the vnderstanding, goeth before the determination and decree which is in the will.

3. Neither here doe we admit their distinction, who would haue the foreknowledge of God onely to concerne the reprobate, and predestination the elect: and so they set *præscitos*, they which are foreseene or forknowne against the predestinate: for the Apostle here saith, that God predestinate whome hee knewe before, then are not the wicked onely said to be foreseene of God, but the elect also, Beza: nay, Origen well obserueth that in the Scripture, the wicked are not said to be foreseene of God at all, not that any thing can escape Gods knowledge, *sed quia omne quod malum est, scientia eius & præscientia habetur indignum*, but because whatsoeuer is euill is counted vnworthy of the knowledge or foreknowledge of God.

4. Some doe take this foreknowledge of God, *pro verbo elegendi*, for the word of electing, as 1. Pet. 1. 2. *Electi according to the foreknowledge of God*, Calvin: but here election and foreknowledge are distinguished: foreknowledge goeth before election.

5. Wherefore by prescience here, we vnderstand not simply the foreknowledge of God, but his foreacknowledging, which is a knowledg with approbation: the word is not *πρόσθε*, he knew before, but *πρόγνω*, *præcognovit*, he acknowledged before: in this sense it is said, *The Lord knoweth who are his*, 2. Tim. 2. 19. and Rom. 11. 2. *Has God cast away his people, whom he knew before*, that is, loued, approoued, for they had no good workes which the Lord did foresee: thus Martyr, Bulling, Pareus, with others: and Pererius, *significat scientiam approbationis*, it signifieth the knowledge of approbation, *disput. 2. 1. numer. 100.* wherein he crossieth the iudgement of his fellow Iesuite Tolet, who denieth, that this word doth belong at all vnto approbation and dilection, which are the acts of the will, but onely vnto the knowledge in the vnderstanding.

6. So then here the Apostle setteth forth these three mysticall acts of the Blessed Trinitie before the world was created: the purpose of God, which is generall to saue some, and condemne others: then the foreknowledge and approbation of God, in electing of some, and refusing of others: thirdly, predestination, in appointing vnto the elect, both the ende of eternall life, to the which he decreed to bring them, and in ordaining the way and means through faith in Christ to archiue that ende, Gryneus.

Quest. 46. *Wherein our conformitie to the image of Christ consisteth.*

1. 29. *To be made like to the image of his Sonne.* 1. Caietans obseruation is somewhat curious, that in the originall, the word image is put in the genetiue, *εικὸν*, of the image, not to the image, to shew that this our conformitie is not mediately referred to Christ, immediately to his image, but that we must directly imitate Christ, in bearing his similitude and image: for the Greeke construction of the word signifying similitude, requireth a genetiue case: and it is all one in effect, to say, *conformes imaginis*, as the Latine interpreter readeth, or *conformes imagini*, as Beza, *likenes of the image, or to the image.*

2. Athanasius epist. ad Serapion: Basil. lib. 5. contr. Eunom. doe take the spirit of God, to be the image of the Sonne: to the which image we are made conformable in holines and purity.

3. Origen referreth it to the soule of Christ, which was endued with all graces of the spirit, wherein consisteth our conformitie: to imitate those vertues and spiritual graces which were in Christ.

4. Theodoret placeth this conformitie in beeing made like vnto the glorious bodie of Christ.

5. Chrysostome, Theophylact, herein will haue this conformitie to consist, because that as he is the Sonne of God, so we are by grace the adopted sonnes of God: so also Lyrannus, *filiiatio adoptiua est quadam similitudo filiationis naturalis*, the adoptiue sonneship, is a similitude of the naturall sonneship of Christ.

6. But to speake more distinctly: this conformitie to the image of Christ, is not in the essence of the diuine nature, but in diuine qualities and graces, in which sense S. Peter saith, *We are partakers of the diuine nature, in fleeing the corruption which is in the world*, 1. Pet. 1. 4. that

is, in holines and puritie we must be like vnto God. This conformitie is either inchoate and begunne in this life, or perfect in the next: in this life, it is either a principall conformity vnto Christ in holines and righteousnesse, as Ephes. 4. 23. *We must put on the newe man, which after God is created in righteousnesse:* or it is accidentall in beeing made partakers of Christs sufferings, 1. Pet. 4. 13. our perfect conformitie in the next life, is to be made like vnto Christ in glorie, 1. Ioh. 3. 3. *When he shall appeare, we shall be like him, Grynneis.*

Quest. 47. How Christ is said to be *πρωτότοκος*, the first borne among many brethren.

1. This is added by the Apostle, as a limitation of our conformitie vnto Christ: though there be a likenes in vs and a similitude vnto Christ, yet not an equalitie, hee still retaineth the dignitie of the first borne: so this conformitie vnto Christ is not an arithmetically proportion, in making vs equall, but in a geometrical, reseruing the preheminance vnto Christ the naturall Sonne of God.

2. Christ is called the first borne two wayes, first, *equinoce*, improperly, as he is the Son of God by nature, but we are onely sonnes by grace, and so we are sonnes as he is, not in the same kind: then *uniuoc*, more properly he is called the first borne as he is man, who hath receiued in his humane nature the plenitude and fulnes of grace, and communicated it vnto the faithfull, whom he vouchsafeth to call his brethren, *Dominic. Sotus in hanc epist.*

3. *Haymo* sheweth how Christ may be said to be *unigenitus*, and *primogenitus*, the onely begotten, and first begotten Sonne of God, both in his diuine and humane nature; in the diuine hee is the onely begotten, because he is onely the Sonne of God by nature, and so hath no brethren: he is also the first begotten, because he was *ante omnem creaturam non factus sed natus*, he was before euery creature not made, but borne; and so S. Paul calleth him the first borne of euery creature, Coloss. 1. 15. As he is man, he was the onely begotten Sonne of Marie, and the first begotten, because he first arose from the dead, first ascended into heauen: and so he is called the first borne of the dead, Coloss. 1. 18.

4. Yet to speake more properly and distinctly, he is said to be the onely begotten Sonne as he is God, and the first begotten as he is man, *Chrysost. Theophyl.*

5. Now herein consisteth the prerogative of the first borne. 1. In the preheminance of birth, they were the first. 2. In their office and authoritie, they were the rulers of the house after the Father, and the Priests of the family before the Leuiticall orders were established. 3. In their inheritance, they had a double part to the rest of their brethren, and they did keepe and nourish the family, as Ioseph did who had Rubens birthright: So Christ is more excellent then his brethren: 1. in his nature, both diuine, wherein none of his brethren can partake with him; and humane, which he onely tooke without sinne. 2. In his offices he exceedeth, beeing anointed both to be our Prophet, to reueale vnto vs his Fathers will; and our Priest, in offering vp himselfe in sacrifice for vs, and now in being the Mediator of our prayers; and our King in governing vs by his holy spirit, and by the scepter of his word. 3. He also hath the preheminance in his glorious inheritance, hee is glorified about all creatures, and is of all, euen of the Angels adored; which glorie he imparteth vnto his faithfull members in measure.

Quest. 48. Of certaine doubts out of the 30. verse, *Whom he predestinate, them also he called.*

Origen here noteth certaine doubts. 1. *Obiect.* Whereas it is said, *Whom he knewe before he predestinate:* hence it will followe, that God did not foresee or foreknow those whom he did not predestinate. *Answ.* *Origen* here giueth good satisfaction, shewing that according to the phrase and vse of Scripture, God is said to know or foreknow some, that is, *in affectum recipere, & sibi sociare*, to affect them, and associate them to himselfe: as in this sense Adam is said to haue knowne his wife, that is, ioyned her in societie vnto him. And thus only they are foreseene and foreknowne of God, that is, beloued, approoued, whom he predestinate vnto life.

2. *Obiect.* The Apostle saith, *whom he calleth he iustificieth*, and yet there are many called which are not iustified, nor ordained vnto saluation.

Answ. *Origen* here propoundeth a good answer, *Videtur mihi vocationis quedam differentia, &c.* there seemeth vnto me to be a certaine difference of callings, &c. but *Origen* proceedeth not well in the explication of this distinction: some (saith he) are called, *secundum propositum boni*, according to their good purpose, but some are called, that haue no such good

good purpose at all: whereas the difference of callings is not in the purpose of the heart, but in the grace of God, which maketh vnto some their calling effectuell, which some wanting that grace doe resist and disobey: so *Haymo* interpreteth well, *quos vocauit per gratiam*, whom he called by grace. There is then an externall calling onely, without the inward worke of grace, and with this, election is not alway ioyned, there is beside an inward effectuell calling by grace, concurring with the outward, and this necessarily followeth predestination, and this the Apostle speaketh of here.

3. *Obiect.* Whom he calleth he iustificeth, &c. Hence it will followe, *nihil culpa habere*, &c. that there is no fault in them which are not iustified, because they are not called. *Ans.* *Origen* answereth, that iustification, *non ex sola uocatione pendet*, doth not depend onely of vocation: but from the desire which men haue vnto their saluation, whereby their vocation is made effectuell: but this is dangerous to make the efficacie of ones calling to depend vpon his owne will and desire: and it is contrarie to the Apostle, *It is not in him that willeth, nor in him that runneth, but in God that sheweth mercie*, Rom. 9. 16. The better answer is: 1. That no man that is called outwardly by the preaching of the word, and yet thereby is not conuerted vnto God, can excuse himselfe, seeing he resisteth the grace of God offered. 2. In that God giueth more grace vnto some, then to others, whereby their calling is effectuell, no other reason can be giuen thereof then the good pleasure of God, and we must not diue too deepe into Gods secrets, to know a reason of his doings.

4. *Obiect.* But why doth the Apostle omit *sanctification*, ioyning vnto iustification, glorification: the answer is, that sanctification must be vnderstood, and it is here by a *synecdoche* included in iustification, as the more principall: yet otherwhere the Apostle expresseth them both, as 1. Cor. 6. 11. *But ye are sanctified, but ye are iustified*, *Pareus*.

5. *Obiect.* But why doth the Apostle speake as of a thing alreadie past and done, *hee hath glorified*: whereas the glorification of the Saints is yet expected. 1. *Origen* answereth that there is a double kind of glorie, one, *quam iustificati in uita presenti*, &c. which the iustified doe enioy in this life present; an other, *qua speratur in futura*, which is hoped for in time to come. 2. Some answer that it is true of many of the Saints, that they are now glorified in heauen: but the Apostle speaketh in generall of all that are iustified by Christ, not of some onely. 3. Therefore I preferre *Haymo* his solution, who saith it is the manner of Scripture, *sic narrare futura tanquam praterita*, to speake of things to come, as alreadie done and past, because of the certaintie of them.

Quest. 49. Of the difference between the purpose or counsell of God, his prescience and predestination.

Seeing the Apostle here mentioneth these three together, v. 29. 30. it shall not be amisse briefly to shew the difference between them.

1. The purpose of God, *πρόθεσις*, 1. hath other names beside in Scripture, as his determinate counsell, Aet. 2. 23. the good pleasure of his will, Ephes. 1. 4. and the counsell of his owne will, Ephes. 1. 11. 2. The purpose of God and his prouidence differ: for the one is generall concerning the gouernment & disposition of all things in the world, the other specially concerneth the state and condition of men: but more distinctly the purpose of God is taken three wayes: 1. generally it signifieth the counsell of God for the administration of all things in generall, as Ephes. 1. 21. *He maketh all things according to the counsell of his owne will*: and in this sense the prouidence and generall purpose of God, are all one. 2. it is taken for the counsell of God in electing of some, and reiecting of others: as Rom. 9. 11. *That the purpose of God might remaine*, where the Apostle speaketh of the election of Iacob, and the reiection of Esau. 3. it more specially signifieth the counsell of God touching the saluation of the elect: as it is taken here, v. 28. *called of his purpose*.

2. Concerning the prescience of God, *πρόγνωσις*. 1. This difference there is betweene the knowledge of God and his prescience or foreknowledge: the knowledge of God is not onely extended to the things which are, haue beene, or shall be, but euen vnto the things which neuer were, neither shall be: but his prescience is onely of those things which shall haue a beeing. 2. Gods prescience is taken two waies, either for his generall foresight not onely of those things which the Lord himselfe intendeth to doe, but euen of the euil, which he decreeth to suffer to be done: and thus as well the reprobate are foreseene of God, as the elect: in this sense the Apostle saith, Aet. 15. 18. *From the beginning of the world, to the ende, the Lord knoweth all his workes*: secondly, it signifieth, not the simple and absolute know-
ledge

ledge of God, but his liking and approbation of that which he knoweth, as 2. Tim. 2. 19. *The Lord knoweth who are his:* and thus S. Paul vnderstandeth Gods prescience here, *those which he knew before he predestinate*, v. 26. 3. Out of this prescience and approbation of God proceedeth his election: that vpon whom he casteth his loue and affection, hee electeth and selecteth them from the rest, whom he leaueth to themselves, as S. Peter ioyneth them together, 1. Pet. 1. 2. *Elect according to the foreknowledge of God.*

3. Concerning predestination, called προορισμ^{ος}. 1. It is taken either generally for the determination of God, touching the saluation of the elect, and the condemnation of the reprobate: as *Fulgentius* defineth predestination, *est preparatio operum dei*, &c. it is a preparation of the workes of God, which in his eternall counsell hee decreed to doe, to shewe his mercy or his iustice in: in this sense it is found in Scripture, *Pareus*: though there bee other words euivalent, as some are said to be προορεσμενοι, *foreordained to damnation*, *Ind.* 4. and the vessels of wrath are said to be prepared to destruction, *Rom.* 9. 22. *Grynus*. Or predestination is taken more specially for the decree and appointing of such as are elected vnto euerlasting saluation: as *Augustine* defineth it to bee preparatio beneficiorum Dei, &c. *The preparing of the benefits and mercies of God, whereby they are most certainly deliuered, that are deliuered:* and the ordinarie glosse defineth predestination to bee preparatio gratia, a preparation and appointing of grace. 2. Predestination is not onely of the ende, but of the meanes tending thereunto: as the elect are predestinate to bee called, iustified, adopted in Christ, and to be in the ende glorified: as *Ephes.* 1. 4. *He hath chosen vs to him*, &c. *that wee should be holy:* and vers. 5. *He hath predestinate vs to bee adapted thorough Iesus Christ:* but this part of predestination, which decreeth the meanes to bring the elect to saluation, is properly called ordination, as *Act.* 13. v. 48. as many as were τεταγμενοι, *ordained to euerlasting life, beleueed:* the meanes vnto eternall life, which is faith, falleth vnder the ordinance of God.

4. Concerning election εκλογη, 1. Some thinke that it followeth predestination in order, in respect of vs, for with God there is no distinction of time, and order in these things: as *Bucanus*, loc. 36. quast. 3. but it rather goeth before as the Apostle first saith, *Ephes.* 4. 1. *Hee chose or elected vs in him*, &c. *that wee should bee holy*, then he saith, v. 5. *Who predestinate vs*, &c. and v. 11. *In whom also we were elected beeing predestinate*: for first the persons are elected, and then the thing is decreed, which is predestinate vnto the elect, namely, eternall life, with such things as doe accompanie it. By election then such as shall be saued are sorted out: which word the Apostle vseth, *Ephes.* 1. 11. *We are sorted out*, εκληρωθημεν. 2. This then is the order: first, there is the purpose of God in generall to glorifie his name in sauing some. 2. then he foreseeeth, liketh, and approoueth a certaine number according to his good pleasure, whom he chooseth out, electeth, and separateth from the rest; then hee doth predestinate them vnto euerlasting life, and ordaineth the way and meanes, whereby they are brought vnto life.

Quest. 50. Of these words, v. 31. *If God be on our side, who can be against vs?*

1. This word *if*, is not dubitantis, but ratiocinantis, a word of doubting, but of reasoning, inserted out of the premisses: as *August.* serm. 16. de verbis Domini, hath reference here to the next verse before, whom God hath predestinated, called, iustified, glorified, with them hee must needs be: *Origen* whom *Pareus* followeth putteth this backe to all before alleadged in this chapter: as that the spirit of God dwelleth in vs, that we haue the spirit of adoption, and are the heires and sonnes of God, and so rehearseth the rest: if God be thus with vs, how can we miscarrie: so also the ordinari. gloss. following *Augustine*, God is with vs, predestinando non existentes, vocando auersos, mortificando peccatores, glorificando mortales, in predestinating vs when as yet we were not, in calling of vs beeing strangers, mortifying vs beeing sinners, in glorifying of vs beeing mortall.

2. *Origen* here also well obserueth, that where the Apostle saith, *who can be against vs?* he denieth not, but that we haue many aduersaries, but they cannot preuaile againit vs: so also *Chrysostome*, contra nos est ipse orbis, the world is against vs, people, tyrants, yea our owne kiured: but they are so farre from hurting vs, that will they, nill they, causa sint nobis coronarum, they are vnto vs a cause of a greater crowne.

Chrysostome here further noteth the great priuiledge of the faithfull, quam non habere poterit, qui diademate conspicuus, which yet he cannot haue that weareth a crowne of his head: for

for he hath many that rise vp against him, barbarous and others, yea many of his owne rebellious subiects: but against the faithfull none can stand or preuaile.

Quest. 51. Of those words, v. 32. *Which spared not his owne Sonne.*

1. *He spared not his owne Sonne.* His onely Sonne by eternall generation, not any of his adoptiue sonnes: such as the faithfull are, whom the Apostle before called the sonnes of God by adoption, *Origen*: and this setteth forth the vnspeakeable loue of God, in that he spared not, the most precious and dearest thing vnto him, as *Abrahams* obedience was commended, in that he was willing at Gods commandement to haue offered vp in sacrifice his only sonne *Izaac, Martyr.*

2. And it is more to say, *he spared not*, then he gaue, to shewe the greatnesse of the loue of God, that spared not his greatest treasure for our redemption, *Bucer*: as *Mauritius* the Emperour, would not spare his treasure to redeeme the Christians, captiues with the Persians, which turned to his ruine.

3. *But gaue or deliuered him*: 1. God gaue his Sonne, and the Sonne also gaue himselfe for vs, and both of loue: *Iudas* also deliuered him vp in betraying him, but of malice: *habebit ille mercedem malitia, Christus laudem gratia*, he shall haue the reward of his malice, & Christ the praise of mercie, *gloss. ordinar.* 2. And this setteth forth the loue of God the more, *quod non simpliciter, sed occisioni tradidit*, that God gaue not his Sonne simply, but vnto slaughter, *Chrysost.* 3. And he gaue him for vs all, *non solum pro sanctis & magnis, sed & pro minimis, &c.* not onely for the Saints and great ones, but euen for the least, *Origen: etiam pro vilibus, ingratis, & inimicis*, yea for vile persons, vnthankfull, ye his enemies, *Chrysost.* but the Apostle putteth in this limitation, *for us all*, that is, which belecue: Christs redemption is sufficient *mille mundis redimendis*, to redeeme a thousand worlds, if they had grace to belecue, but it is onely auailable for the faithfull: *Pareus*: as *Origen* saith, he was giuen, *pro minimis qui sunt in ecclesia*, euen for the least that are in the Church.

4. *How shall he not with him giue vs all things.* 1. The word is *χαλαρα*, freely giue, which sheweth that all things are freely giuen vs of God, without any merit or desert of ours, *Pareus.* 2. All things are giuen vs with Christ, both because in him are all the treasures of wisdom and knowledge, so that he which hath Christ, hath all other spirituall graces, he that hath Christ hath all things: as also because Christ is made heire and Lord of all, we together with him are also heires of all things, *Origen: quid de opibus dubitas, cum herum habeas*, what needest thou doubt of riches hauing the master and Lord himselfe, *Chrysostome*: all things *superiora ad fruendum, equalia in futuro ad conuiuendum, inferiora ad dominandum*, both things superiour, as the Blessed Trinitie to behold, and enioy things equall, as the Angels to liue with, and inferiour to haue rule over them, *gloss. ordin.* in the present righteousness, and in the time to come life everlasting, *gloss. interl.* 3. And as Christ with all his treasures and graces, is giuen vnto vs, so we are giuen to him: as Apostle saith, 2. Cor. 3. 22. *Things present, things to come, are all yours, and ye Christs*: but here is the difference, Christ is giuen vnto vs freely, without any merit of ours, but we are not giuen vnto Christ freely, he hath purchased vs with his blood.

Quest. 52. *How nothing can be laid to the charge of the elect.*

1. *Lyrannus* referreth this to the finall iudgement, when none shall dare to lay any thing to the charge of Gods chosen, but the consolation is more generall, euen in this life is the comfort of Gods children, that no accusation laid in against them, can doe them hurt: though *Sathan* accuse them, the law condemne them, yet God is greater, that doth iustifie them.

2. *Augustine lib. 3. de doctrin. Christian. c. 3.* whom *Haymo* followeth, doth reade all with an interrogation: *Who can lay any thing to the charge, &c. God which iustifieth?* and then the answer must be supplied, *no*: so also the next clause, *who shall condemne? shall Christ?* but the better reading is in both clauses onely to reade the first part interrogatiuely, and then the answer followeth containing the reason, why none can accuse the Lords elect, because God doth iustifie them, nor any condemne them, because Christ died for them: so *Chrysost.* and *Hilarie lib. 10. de Trinitat.*

3. Two reasons are giuen why no accusation can take place against the elect: because they are elected, and so Gods purpose cannot alter, or change toward them: and Christs redemption

demption is sufficient to deliuer them: which is set forth in fowre degrees: he died for the expiation of our sinnes, rose againe for our righteousness, is ascended and sitteth at the right hand of God, from whence he sent his spirit, and he maketh intercession for vs, whereby his merits are effectually applyed vnto vs.

4. But *Origen* giueth here a corrupt glosse vpon this word *elect*, *nisi electus fueris, nisi in omnibus te probabilem exhibueris, &c.* vnlesse thou be an elect and choise one, and approoue thy selfe in all things, thou shalt haue thine accuser: and *Chrysostome* likewise interpreteth this election of the present state of integritie, which euery one is found in; and he vseth this similitude, like as a breake of horse, *pullos eligit, &c.* maketh choise of the best colts which he seeth to be meetest and fittest to runne, so God maketh choice of soules: true it is, that God electeth none, but holinesse and integritie of life doth followe and accompanie them: yet is it not their owne integritie, but the righteousness of Christ, which doth free them from accusation in this world, and from condemnation in the next, as the Apostle sheweth, v. 34. that none can condemne vs, seeing Christ hath died for vs.

Quest. 53. How Christ is said to make request
for vs.

1. *Chrysostome* vnderstandeth this interpellation and making of request, of the loue of Christ toward vs, and the care of his Church which he still hath, and otherwise he thinketh he maketh not intercession: so also *Theophylact*, the Apostle hereby sheweth nothing else, *quam summam eius in nos charitatem*, then his exceeding great loue towards vs.

2. *Theodoret* and *Oecumenius* interpret it of the representation of Christs humanitie, and the exhibiting of his glorious bodie in the sight of his Father: so also *gloss. interlin.* he maketh intercession, *representatione humana*, by the representing of his humane nature: the sight whereof is a continuall postulation or request for vs.

3. *Rupertus lib. 9. de diuin. offic. c. 3.* referreth this intercession to the sacrifice of Christ vpon the crosse, the efficacie and vertue whereof still remaineth and cryeth vnto God for mercie for vs: to this purpose also *Haymo: Lyrannus* addeth further, yet speaking therein without any good warrant, that Christ doth make request for vs, *ostendendo latus & vulnera*, by shewing his side and wounds: *Caluin* saith, that Christ is not to be imagined to be as a suppliant petitioner for vs, but he appeareth by the vertue of his death and resurrection, *qua viua orationis efficaciam habent*, which haue the efficacie of a liuely prayer.

4. *Ambrose* thinketh that Christ doth still *preces fundere*, powre out prayers vnto God as he is man, euen in the proper signification of the word: so also *Gregor. Nazian. orat. 4. Theolog.* and *Origen* he thinketh further, that Christ still offereth prayers, *cum lacrimis & lachryma*, with wailing and teares, *hom. 7. in Leu.* which are not seemely for that place of glorie. And that Christ still offereth vp vocall prayers, *Tolet* is of opinion, *annot. 35.* whose reason is, because euen the Saints beeing in glorie doe now offer prayers: *Pet. Martyr* also thinketh that Christ doth now *fundere preces*, powre out his prayers for vs, because he still is our high Priest for euer.

5. *Cyril*, cited by *Oecumenius*, taketh this making of request for vs, to bee that vehement and earnest prayer, which our Blessed Sauour made in the daies of his flesh, the force, effect, and efficacie whereof remaineth still.

6. Now then out of all these, to take somewhat: this interpellation or request, which our Sauour maketh, is performed, 1. Both by *appearing now in the sight of God for vs*, *Heb. 9. 24.* 2. By the euer enduring force and efficacie of his blessed sacrifice once offered vpon the crosse, *Heb. 10. 19. With one offering hath he consecrated for euer, them that are sanctified.* 3. By his will and desire, that the elect should be alwaies acceptable to his Father in him, *Heb. 10. 10. By which will we are sanctified.* 4. By the vchangeable loue of God toward Christ being well pleased alwaies in his Sonne, and assenting vnto his holy will and desire, *This is my beloued Sonne in whom I am well pleased*, *Matth. 3. 17. Parens.*

7. But that it is not necessarie, that Christ should make any vocall or formall prayers, it may be thus shewed. 1. *Chrysostome* thus reasoneth, *se eadem cum patre potestate, &c.* if hee by one and the same power with the Father, doth raise and quicken the dead, and doe all other things, *quomodo precatione opus habet, &c.* how hath he need of praying to helpe vs? 2. An other reason he taketh from the greater to the lesse, that seeing Christ hath *propria potestate, &c.* by his owne power deliuered vs from condemnation, made vs the Sonnes of God, and performed all other necessarie things for our redemption, *naturamq; nostram in regali*

regali throno constitutam ostentat, &c. and now sheweth in heauen our nature placed in a Princely throne, *ad facilia illa & minuta*, hath he now neede of prayer to finish those small things which are behind? 3. As the Sonne is said to make request for vs, so God is said to entreate and beseech vs, 2. Cor. 5. 10. and the holy Spirit also maketh request for the Saints, Rom. 8. 27. yet neither God the Father, nor the holy Spirit doe these things otherwise then by their instruments and effects: we must not imagine any formall prayers to be made; we must not conceiue any thing to bee done, *quod maiestate illa sit indignum*, which is vnnimete and not be seeming the diuine maiestie: so Christ is said to make request, by the merit and efficacie of his death, and the continuall demonstration of his loue: to this purpose *Chrysostome*: though it must be confessed, that Christ beeing God and man otherwise maketh intercession for vs, then either God the father, or the holy spirit, which tooke not our nature vpon them. 4. That Christ vseth no formall or interstinct prayers it is evident by that place, Ioh. 11. 41. *Howbeit thou hearest me alwaies, but because of the people that stood by I said it, that they may beleue that thou hast sent me*: hence two reasons may be gathered, that if Christ pray, he alwaies prayeth, he alwaies is heard: his intercession then is his continuall will and desire which is heard: Christ spake in his prayer, that others hearing might beleue, but now there is no such cause in heauen, therefore now no such occasion is of formall and distinct prayers. 5. *Tolets* argument is nothing, for the Saints now make no formall prayers in heauen, but by their voices and desires; Reuel. 6. 9. the soules vnder the altar crie vnto God: and Christ is a Priest for euer after the order of Milchisedech, in that the fruits of his passion and mediation continue for euer, though such distinct and formall prayers bee not powred out.

Quest. 54. Whether Christs intercession and interpellation for vs, doe extenuate the merit of his death.

1. *Obiect.* This doubt may be mooued, because that seemeth not to be of sufficient merit, which needeth a further supply: now if Christs mediation for vs, be a supply vnto his death and passion, then was not that alone sufficient.

Ans. 1. The intercession of Christ is not to merit our redemption, which is purchased by his death, but to apply vnto vs, ratifie, and confirme our saluation merited by Christs death: so that the worke of our redemption is perfected by Christs death, and in respect of the work it selfe nothing can be added: but on our part, because we are weak and doe often fall into sinne, our saluation had need continually to be confirmed & applyed vnto vs, to which end Christs mediation helpeth. 2. Like as other meanes, as the hearing of the word, prayer, the receiuing of the Sacraments doe not argue any imperfection and insufficiencie in the worke of our redemption, but in vs that haue neede of such helpes and supplies, whereby Christs death is applyed. 3. And whereas Christs mediation is grounded vpon the merit of his death and passion, it is so farre from detracting to the merit thereof, that it rather amplifieth and setteth forth the dignitie of it.

Quest. 55. What charitie the Apostle speaketh of, from which nothing can separate vs.

1. *Chrysostome*, *Oecumen.* *Theophyl.* *Origen*, and most of the Greeke and Latine expostors, as *Augustine*, *Amb.* do vnderstand this of the actiue loue which we beare toward God: but it is better referred vnto the passiue loue, wherewith we are beloued of God: for 1. This is more agreeable to the Apostles scope, who hitherto hath vrged the loue and mercie of God toward vs, in our predestination, vocation, iustification, in giuing his owne Son for vs, *Mart.* 2. The Apostle so expoundeth himselfe, v. 39. *the loue of God which is in Christ Iesus*, *Gryn.* so also is it taken c. 5. 5. *the loue of God is shed abroad in our hearts, by the Holy Ghost.* *Par.* 3. And our loue toward God, *sapenumero fluctuat*, doth oftentimes wauer and fadeth in vs, as in *Dauid*, 2. Sam. 11. 4. and so it were a verie vntable foundation for vs to stay vpon, *Pellie.* The Apostles meaning then is, that no kind of trouble or affliction which the world taketh to be signes of Gods anger, can yet separate vs from the loue of God, and make vs lesse beloued of him.

2. Then the Apostle rehearseth fixe seuerall kinds of affliction, which are incident to the children of God: the vulgar Latine numbrellen seuen, adding one more, namely persecution, which is not in the originall. *Lyrannus* sorteth them into this order: these passions and sufferings of the Saints, are either death it selfe, signified by the sword: or dispositions to death, either nearer, or more remote, and further off: the nearer, are either in respect of the thing, as danger, or in the apprehension thereof, anguish: the more remote, are either in subtraction

ne necessary, in the subtracting of necessarie things, as of food in famine; of rayment in nakednes: or in *illatione nocuentis*, in the offering and bringing in of some hurt; as in *tribulation*: But the sorting out of these into their severall places doth inuert the order wherein the Apostle hath placed them, which it is safest to follow.

3. The Syrian translator readeth, for *vs*, who shall separate *me*: which reading *Beza* seemeth to approoue, because thereby the Apostle sheweth how euerie one should make particular application of his faith to himselfe, and the Apostle was not so secure of other mens faith, as so to pronounce of them: But the Greeke text is more authentically, which readeth, *vs*: and *Osiander* verie well obserueth thereupon, that the Apostle speaketh not of his owne person alone, but of all the faithfull in generall, to shewe this certaintie of saluation, to be long vnto all that beleue.

Quest. 56. Of these word, v. 36. *For thy sake are we killed all the day long.*

1. *Caluin* obserueth, and *P. Martyr* noteth the same, that the 44. Psalm from whence this testimonie is alleadged, describeth rather the persecution of the Church of God vnder *Antiochus*, then vnder the Chaldeans: for they were carried into captiuitie, and afflicted by the Chaldeans for their idolatrie: but vnder *Antiochus* they suffered for giuing testimony to the law: and therefore it is said, *for thy sake are we killed, &c.*

2. *For thy sake*: Simply to be killed or put to death is not commendable, but it is the cause, which maketh the sufferings of the Martyrs glorious and honourable: and there are three things requisite in true *Martyrdome*: first the cause, they must suffer for Christs sake, *Matth. 5. 11.* then their person, that they be righteous and innocent, men of integritie, not offenders and euill liuers, for then they cannot suffer for righteousness sake, *Matth. 5. 10.* lastly the end must be considered, that they do it not for vaine glory, but in loue to God, and his Church: as the Apostle saith, *If I giue my body to be burned, and haue no loue, it profiteth me nothing, Martyr.*

3. *All the day*: 1. *Chrysostome* referreth it to the minde which is alwaies readie and prepared to suffer for Christ. 2. *Origen*, *omni vita tempore*, all the time of the life: so also *Haymo*: *ingiter*, continually, *Pellican*: *sine intermissione*, without intermission, *Pareus*. 3. *Pet Martyr* vnderstandeth it of the continuall expectation of death in the time of persecution, so also *M. Caluin*. 4. *Osiander* applieth it to the number of those which are persecuted to death: the tyrants are not content with the death of some fewe, *sed grassantur in quam plurimos*, they rage against many. 5. *Grynneus* vnderstandeth, by all the day, all the time of the world, since the persecution of *Abel*: but the second sense before seemeth to be the fittest.

57. Quest. *Wherein the faithfull are compared vnto sheepe: We are counted as the sheepe for the slaughter, v. 36.*

1. *Gorrhan* here obserueth eight severall points, wherein they are resembled vnto sheepe. 1. For their innocencie. 2. Their patience. 3. Their immolation and offering vp in sacrifice. 4. Their doctrine is as the milke. 5. Their godly conuersation as the fleece. 6. The tyrants and persecutors are toward them as wolues. 7. They are fruitfull, in bringing forth many children vnto God, as sheepe that bring out twinnes. 8. They are obedient to Christ our cheife shepheard, as the sheepe heare the voice of the shepheard.

2. But these resemblances are somewhat farre fetched, and concerne not the scope of the Apostle here: herein therefore this similitude consisteth. 1. As *Chrysostome*, *Theophylact*, *Haymo*, *quia occiduntur sine relictatione*, they are slaine without any resistance. 2. *Sunt simplices*, they are simple as becometh the flocke of Christ, *Martyr*. 3. Like as butchers draw out the sheepe to be killed at their pleasure, so tyrants vpon euery occasion make slaughter of Gods seruants, euen as butchers slay their sheepe: as it happened in France in the great massaker, at *Paris*, *Lyons*, *Orleans*, and other places, *Grynneus*. 4. Like as sheepe are killed for their flesh and fleece, so *tyranni bona martyrum rapiebant*, did ceaze vpon the goods of the Martyrs. 5. Herein appeareth the conformitie betweene Christ and his members, who was as a sheepe lead to the slaughter, *Isa. 53. 7. Bucer*. 6. Adde hereunto, they are counted *sicut oves morbida*, as specked and diseased sheepe, and so killed, *Gorrhan*.

58. Quest. *How the faithfull are said to be more then conquerours.*

1. The vulgar Latine readeth onely *superamus*, wee overcome, so also *Haymo*, and the

the Syrian translator so interpreteth; but the word in the original is *ὑπερνικῶμεν*, we do more then overcome.

1. Which is diuersly expounded. 1. *Basil in Psal. 114.* giueth this sense, he overcommeth which giueth not place to those troubles which are necessarily inflicted vpon him, he doth more then overcome, *qui vltro accersit molestias, &c.* which willingly doth offer himselfe to endure more, then is laid vpon him: as *Origen* giueth instance in *Iob*, who beside the plagues which were laid vpon him by the malice of *Sathan*, did of himselfe adde vnto his sorrowes, as in renting his garments, and scraping his sore wounds with a potsheard, &c. but this obseruation seemeth somewhat curious. 2. *Chrysostome* and *Theophylact* better referre it, both vnto the afflictions which they suffer, the persons which doe suffer, and the persecutors which procure their sufferings: in the first, which are tentations to trie them, they are more then conquerors, triumphing in those things, *in quibus insidias patimur*, wherein wee are sought to be supplanted, and concerning the persons of the sufferers, they overcome with great facilitie, *sine sudore & labore*, without sweat or labour: and concerning the persecutors, *flagellati flagellatores vicimus*, we beeing whipped ouercame the whippers: the patience of the Saints, which is inuincible, vanquisheth and wearieth the tormentors. 3. But the fittest sense is, that we are more then conquerours, because the Saints are not onely not broken and terrified with their manifold sufferings, but doe also glorie and reioyce in their tribulation: *Beza*: and are brought vnto an heauenly kingdome, wherein the excellencie of the victorie appeareth, *Osand*.

Quest. 59. Of the diuerse interpretations in generall of the
38. 39. vers. *I am perswaded that neither life
nor death, &c.*

1. *Hugo Card.* here obserueth that the Apostle rehearseth an eleuen severall impediments, which might hinder the certaintie of our saluation, which is *numerus transgressionis*, the number of transgression, because it exceedeth the number of the commandements by one: and so hereby he thinketh whatsoeuer to be meant, whereby a man may be seduced or induced to transgresse: but this obseruation, beside that it is curious, is builded vpon a false ground, for there are but onely tenne particulars named by the Apostle, the eleuenth *neq̃ fortitudo*, nor strength, is inserted by the Latine translator, not beeing in the originall: and *Augustine* omitteth it, in citing of this text, *lib. de grat. & liber. arb. c. 17.* though it be found in the allegation of *Hierome*, *epist. ad Algas. qu. 9.* yet seeing neither the Greeke originall, nor the auncient Syriake translation hath it, it is better omitted.

2. *Gorham* setteth out this enumeration of the Apostle in diuerse heads: as all kind of actions doe either tend *ad esse*, or *bene esse*, to the beeing of man, or his well beeing: the beeing of man is either preferred, and that is by *life*, or destroyed by *death*: that which tendeth vnto mans well beeing, is either by the spirituall creature onely, or by the corporall onely, or from the creature partly spirituall, partly corporall, which is man: the spirituall creature is expressed by 3. names, Angels, principalities, powers: the corporall is distinguished in respect of things present or to come: the creature both spirituall and temporall, is set forth with three diuerse actions, as of violence, signified by *fortitudo* or *strength*: of craft and subtiltie, called *depth*, or of prosperitie, called here *height*: But this curious diuision agreeth not with the simple and plaine enumeration, which the Apostle vseth, and beside he groundeth this conceit vpon the Latine text, which addeth one word *fortitudo*, more then is in the originall, he sayleth also in the particular explication, of things present, things to come, *height*, *depth*, as shall be seene afterward.

3. *Origen* obserueth well that as the Apostle had rehearsed before *omnes humanas tentationes*, all humane tentations, v. 35. as famine, nakednes, the sword, and such like, now he reckoneth vp tentations, *maiores humanis*, greater then humane tentations: as he speaketh of Angels, principalities, powers: But that other note of his is not so good: that whereas before the Apostle spake, *confidenter*, confidently, saying, *in all these we are more then conquerours*: yet here *valde tenniter* ayt, he saith somewhat slenderly or faintly, not *that we are more then conquerours*, as before, but *nothing can separate vs, &c.* whereas in truth, the Apostle saying, *I am perswaded*, speaketh no lesse confidently then before.

Quest. 60. Of the diuerse interpretations in particular.

1. *Death nor life.* 1. *Origen* vnderstandeth by death, the death of the soule, which is a separation from God, and by life, the life of sinne. 2. *Chrysostome* applyeth it to euerlasting death, and an other immortall life: that though they could promise vnto vs an other immortall life, to separate vs from Christ, we ought not to giue consent. 3. *Osiander* interpreteth *mors horrenda, vita erumnosa*, an horrible death, and a miserable life. 4. *Lyranus* vnderstandeth, *amor vite*, the loue of this life, and the feare of death, the one threatned by persecutors, the other promised. 5. But it may be more generally taken, for *omnia discrimina*, all perills which put the life in danger: *Mart. omnia extrema, secunda & aduersa*, and all exceeding great prosperitie or aduersitie.

2. *Angels, principalities, powers.* 1. *Origen* vnderstandeth only the euill Angels, and aduersarie powers, so *Osiander* also. 2. *Chrysostome* onely the good Angels, and *Hierome*, so also *Lyranus*, and they vnderstand it by way of supposition, that if the good Angels should seeke to withdraw vs from Christ, which is impossible, yet we should not giue care vnto them: so the Apostle hath the like supposition of the good Angels, Galat. 1.8. *Calv.* 3. But we may better vnderstand the Angells good and bad, *Mart. Gryn. Pareus*, who by principalities and powers vnderstandeth the kingdomes and commanders of the world: but they are titles rather given to the Angels, as Ephes. 1. 21. *Gryneus* following *Chrysostome*.

3. *Things present, nor things to come.* 1. Not in this world and the next, as *Origen* here hath a speculation of the passage of the soule out of the bodie, which in that instant is many times seduced and deceiued by the euill spirits. 2. But he meaneth the dangers of this life present, or to come, *Mart. Par.* 3. He maketh no mention of the things past, for they are ouercome already, *Lyran.* and as for our finnes past, they are forgiven vs in Christ, *Gryn.*

4. *Neither height nor depth.* 1. *Origen* vnderstandeth it of the spirits in the ayre, and in the deepe. 2. *Lyranus* of the depth and profunditie of Sathan. 3. *Gorrhan* of the height and depth of humane wisdom: so also *Mart.* 4. *Osiander* of the diuerse kinds of death, as by hanging aloft, and beeing drowned in the deepe. 5. *Chrysostome* and *Theophylact* better vnderstand things in heauen and earth: the elements aboue and below, *Pareus: res supremas & infernas*, things aboue and beneath, *Bulling.* 6. *Theodoret* vnderstandeth heauen and hell. 7. *Oecumenius*, prosperitie and aduersitie.

5. *Or any other creature.* 1. Not beside those which are visible, *Origen*: for he had spoken of inuisible things before. 2. Nor a newe creature beside those which God made, as *Ambrose*, as *equus bipes*, an horse with two legges, and such like, *gloss. ordinar. Hugo. Gorrhan.* 3. But the Apostle, *absoluit inductionem*, doth make an end of his induction: because it had beene infinite to reckon vp all the creatures, *Martyr*: so *Chrysostome*, if there be any other creature of what manner soeuer, how great soeuer.

4. Places of Doctrine.

Doct. 1. How the same worke may be both good and sinnefull as it proceedeth from God, the deuill, and man.

v. 3. *Sending his Sonne, &c.* God in sending his Sonne, and giuing him vp vnto death, only intended his owne glorie, and the saluation of man, but Sathan stirred vp the Iewes of enuie and malice to put that holy and iust one to death: so the same action, as it proceeded from God was good, as it came from Sathan and man was euill: So that God is no way the author of euill, though he be author of that thing which is abused vnto euill: *Mart.* This further is euident in the affliction of Iob, which, as God was the author and worker of it, tended to Gods glorie, and the triall of Iobs faith, but as Sathan had his finger in it, he would thereby haue supplanted the faith of Iob.

Doct. 2. Of the causes of saluation.

v. 3. Here all the causes of our saluation are expressed. 1. The author and efficient cause is God, who sent his Sonne to redeeme vs. 2. The materiall cause is Christ, who came in the similitude of sinfull flesh, not that he had not true flesh, as *Marciō* the heretike said, but it was true flesh yet without sinne, & so in that behalfe like vnto sinfull flesh, as hauing the true nature of our flesh, but not the sinfull qualitie thereof. 3. The forme is also set forth, *he condemned sin in the flesh*, that is, suffered the punishment due vnto our sinne in his flesh. 4. The impulsive or motiue cause, was the imbecillitie & weaknes of the law: for if the law could haue saued vs, Christ needed not haue died. 5. The small causes were these two. 1. *for sin*, that is, he came

came to expiate, purge, and take away sinne. 2. And that the law might be fulfilled, and the righteousness of the law fulfilled by Christ imputed to vs by faith, v.4.

Doct. 3. That the holy Ghost is God.

v.9. The spirit of God dwelleth in you: Hence *Didymus* inferred well, that the holy spirit is God, because he dwelleth in all the faithfull: this infinitenesse and impensitie of the spirit sheweth that he is God, for who but God can dwell in so many temples at once: and beside, in that he is called the spirit of God, that also prooueth him to be God: for the spirit of God is of the same nature and substance with God.

Doct. 4. That the three glorious persons of the Blessed Trinitie are of one efficacie and power.

v. 11. The raising vp of the dead is a worke of Gods omnipotencie: but God the Father, the Sonne, and the holy Ghost, doe all raise vp the dead: as God is said to raise vp our dead bodies, because his spirit dwelleth in vs, God the father then raiseth, and his spirit also raiseth and quickneth the dead, and Christ also raiseth the dead, because the same spirit is here called the spirit of God, and of Christ: so Ioh.6.54. *He that eateth my flesh, &c. I will raise him vp at the last day.*

Doct. 5. Of euermlasting glorie.

v. 18. Not worthie of the glorie, which shall be reuealed in vs: *Thomas Aquin.* obserueth 4. necessarie points out of these words concerning euermlasting life: 1. It is called glorie, to shew the excellencie of it: for in this life noble wits are desirous of nothing more then glorie: it is set forth by the name of that thing which is most desired. 2. *It shall be*, which sheweth the eternitie of it: for that which is now present, is but short and momentarie. 3. *Reuealed*, the glorie to come then is of it selfe inuisible, but God shall so illuminate our minds, as that he himselfe will be seene of vs. 4. This glorie shall be shewed in vs, which signifieth the stabilitie of this glorie, it shall not depend of externall things, as riches, honour, but within vs it shall be, and possesse and replenish both our bodies and soules.

Doct. 6. Of the nature and properties of hope.

v. 24. Hope that is seene is no hope. 1. The author and efficient cause of hope, is God, Rom. 15. 13. *The God of hope, &c.* 2. The subiect, is the faithfull heart. 3. The object, things which are not seene. 4. The forme thereof is with patience to abide. 5. The effect thereof is ioy in the spirit, Rom. 11. 12. *reioycing in hope.* 6. The end is our saluation, *we are saved by hope.* 7. The contrarie to all is despaire, and diffidence, *ex Gryneo.*

Doct. 7. Of true prayer, that consisteth not in the sound of the voice, but in the sighes of the heart.

v. 26. The spirit maketh request with sighes: The meaning is this, that many times when the children of God are ouerwhelmed with greife, and knowe not themselves what they pray, but onely sobbe and sigh, that the spirit vnderstandeth their meaning, and euen those sighs and groanes, which come of the spirit doe pray for them. *Augustine* writeth excellently hereof, *epist. 121.* that the brethren in Egypt, are said *crebras habere orationes, sed eas breuissimas, & raptim iaculatas*, to make often prayers, but the same verie short, and as it were of a sudden cast out, &c. whereupon he thus inferreth, *hanc intentionem, sicut non est obitundenda, si perdurare non potest, ita si perdurauerit, non esse eiurumpendam*, the intention of prayer, as it must be forced, if it doth not continue, so if it hold still, it must not suddenly be interrupted and broken off: and so he concludeth, *absit ab oratione multa locutio, sed non desit multa precatio*, in our prayer let there be absent much speech, but let there not be wanting much praying, &c. for as long as the intention and deuotion holdeth, the prayer cannot be too much, but to goe on still in words, the intention beeing slackted, is much babling and talking, not praying.

5. Places of controuersie.

Controv. 1. That concupiscence remaining euen in the regenerate is sinne, and in it selfe worthie of condemnation.

v. 1. There is no condemnation: *Bellarmino* hence inferreth the contrarie, that in these words the Apostle doth not so much shew that there is no condemnation to those that are iustified, as that there is no matter of condemnation in them, *nihil condemnatione dignum*, nothing worthie of condemnation: *l. 5. de amiss. grat. c. 7. arg. 3.* and consequently concupiscence in them is not sinne.

Contra. 1. The contrarie rather is inferred out of the Apostles words, that concupiscence is in it selfe worthie of condemnation, of the which the Apostle treated before in the former chapter, but it is not vnto damnation, neither it, nor any other sinne vnto those, which are iustified by faith in Christ. 2. And the Apostle expresth the verie cause, *they are iustified in Christ*, and therefore though sinne remaine in them, yet it is not imputed: therefore it is great bouldnes to denie that which the Apostle in so direct words expresth, that vnto those which are (iustified) in Christ, there is no condemnation: not for that there is nothing worthie of condemnation in them, for then, they should be altogether without sinne, but because they are iustified. 3. The Apostle saith not, *there is no sinne*, but no condemnation, *Melancth.* not that the same sinnes remaine in those which are iustified, which were in them before, as *Pererius* slandereth *Caluin* to say, *disput. 1. numer. 5.* but there be still some imperfections and reliques of sinne remaining, but not raigning, which notwithstanding are not imputed vnto the faithfull, neither are able to condemne them: and *Caluin* saith no more, but that the Apostle ioyneth three things together, *imperfectiorem*, the imperfections which are alwaies in the Saints, *Dei indulgentiam*, Gods indulgence, whereby their sinnes are forgiuen, and *regenerationem spiritus*, the regeneration of the spirit, for *carni sua indulgens*, he that is giuen to the flesh, doth flatter himselfe in vaine to be freed from his sinne, *Caluin*: then cannot the same sinnes remaine, seeing in the regenerate the flesh is mortified, and sin subdued.

Caluin slandered by Pererius,

Controv. 2. That none are perfect in this life.

Origens oversight is here to be noted, who thinking that the Apostle spake in the former chapter of those which partly serued the lawe of God in the spirit, and partly the Law of sin in the flesh, saith that now he speakeith of those which *ex integro in Christo sunt*, which wholly are in Christ, not partly of the spirit, partly of the flesh: but are perfect.

Contra. 1. First *Origen* confoundeth iustification and sanctification: for the faithfull are indeed wholly graft into Christ by faith, and yet they may haue some infirmities of the flesh remaining. 2. There neuer liued any of that perfection, neuer to be tempted of the flesh, but onely Christ: but yet they which are in Christ doe not walke after the flesh, that is, *non carnem ducem sequuntur*, they doe not follow the flesh as their guide, though they be sometime tempted of the flesh: but they follow the guiding and direction of the spirit, *Beza in annot.* 3. And it hath been sufficiently shewed before, *quest. 36.* of the former chapter, that the Apostle there speaketh in his owne person as of a man regenerate: and so in this place he meaneth the same, whom in his owne person he described before.

Controv. 3. That regeneration is not the cause, that there is no condemnation to the faithfull.

The Romanists doe make this the cause why there is no condemnation to those which are in Christ, because they walke not after the flesh but after the spirit, *Tolet. annot. 1. Bellar. 5. de amission. grat. c. 10. respons. ad obiect. 7.* so likewise *Stapleton. Antidot. p. 435.* who thus obiecteth.

1. *Ob.* He vrgeth the Apostles words here, *there is no condemnation, &c. which walke not after the flesh*, therefore for that they walke not after the flesh, there is no condemnation to such.

Contra. The Apostle saith not there is no condemnation, because they walke not, but to them that walke not: regeneration is required as a necessary condition annexed to iustification, not as the cause: so that here is an answer to two questions together: how we are iustified, namely, by faith in Christ, and who are iustified, they which bring forth good fruits: the one is internall, their iustification; the other externall, namely sanctification, *Beza.*

2. *Ob.* The Apostle saith that the law of the spirit, (which *Beza* interpreteth to be the grace of regeneration) doth free vs from the law of sinne, and death, *v. 2. Ergo*, it is the cause of iustification.

Contra. 1. This interpretation beeing admitted, that followeth not, which is inferred, for the words are not from sinne, but from the law of sinne, that is, from the dominion of sinne: and so indeed the grace of regeneration freeth vs, that sinne hath no more dominion ouer vs. 2. but it is better with *Ambrose* to vnderstand by the law of the spirit, *legem fidei*, the lawe of faith, whereby we are freed from sinne and death.

3. *Ob.* If righteousnesse beeing present, do not iustifie vs, then beeing absent it condemneth not.

Contra. 1. It followeth not: for a thing may be insufficient to a worke beeing present, and

and yet if it be remooued it is sufficient to hinder the worke: as good diet in a sicke man may hinder his recouerie, and yet if he vse it, it is not alwaies sufficient to helpe him. 2. And yet here is a difference in this example: for good diet is an helping cause vnto health, but good workes are no cause of saluation, but onely a condition necessarily required and annexed.

4. *Obiect.* The Apostle saith, vers. 15. *If yee live after the flesh, yee shall die, but if yee mortifie the deedes of the bodie, yee shall live:* therefore mortification is the cause of life and saluation.

Contr. 1. Hence followeth that mortification is necessarie vnto saluation, yet not as a cause, but as a necessarie condition, without the which there is no faith, and consequently no saluation. 2. Eternall life is the gift of God, c. 6. 23. therefore not due vnto our merits; euill workes are the cause of damnation, because they iustly deserue it: but it followeth not, that good workes are the cause of saluation: for they are both imperfect, and so vnproportionable to the reward, and they are due otherwise to be done, and therefore merit not.

Controv. 4. *Against the Arrians and Eunomians, concerning the dietie of the holy Ghost.*

v. 2. *The lawe of the spirit of life, &c. hath freedome:* Chrysostome homil. de adorand. spirit. from this place prooueth the diety of the Spirit, against the Arrian and Eunomian heretikes, who made difference in the persons of the Trinitie: the Sonne they affirmed to be a creature and much inferiour to the Father, and the holy Ghost they made *seruum & ministrum filij*, a seruant and minister of the Sonne: Chrysostome confuteth them by this place: for if the spirit be the author of libertie and freedome to others, then is he most free himselfe, and not a minister or seruant: as the Apostle saith, 2. Cor. 2. 17. where the spirit of the Lord is, there is libertie.

Controv. 5. *Against the Pelagians, that a man by nature cannot keepe and fulfill the law.*

This error is confuted by the expresse words of the Apostle: who saith that the law was weake by reason of the flesh, and so not able to iustifie vs: by the flesh the Apostle vnderstandeth not, *substantiam carnis*, the substance of the flesh, as the Manichees were readie to catch at these and the like places, to confirme their wicked opinion, who held the flesh of man to be euill by nature: nor yet the carnall rites and obseruations of the law, which were not able to cleanse the obseruers of them, as Origen here interpreteth, and Lyrannus following him. But by the flesh we vnderstand with Chrysostome, *carnales sensus*, the carnall affections: *carnalitatem qua rebellabat*, the carnalitie of man which rebelled against the spirit: *gloss. ordinar. concupiscentias carnis*, the concupiscence of the flesh, Haymo: *prauitatem natura*, the prauitie of nature, Martyr: which hindereth, that none can keepe the law to be iustified by it. This then manifestly conuinceth the Pelagians: for if the flesh make the lawe weake and vnable to be kept, then none by the strength of their nature and flesh can fulfill the law.

Controv. 6. *The fulfilling of the law is not possible in this life, no not to them which are in the state of grace.*

1. The Romanists, out of these words of the Apostle, v. 4. *That the righteousness of the law may be fulfilled in vs, which walke not after the flesh*, doe inferre that they which walke not after the flesh may fulfill the law: so that either it must be denied, that none in this life, walke after the spirit, or it must be graunted, that by such the law may be fulfilled, *Perer. disput. 5.* Bellarmine addeth, that if the law cannot be fulfilled, *Christus non obtinuit quod voluit*, Christ hath not compassed or obtained that which he intended, for therefore he died, that the iustice of the law might be fulfilled.

Contra. 1. Indeed Origen, whose errors, and erroneous interpretations our aduersaries themselves will be ashamed of, sauing where they serue their turne, first deuised this interpretation: who by the law here vnderstandeth the law of the minde, which is fulfilled, *quando lex peccati in membris, &c.* when the law of sinne in the members resisteth it not: and Haymo hath this glosse, that we beeing redeemed by Christ, might spiritually fulfill the workes of the law, *per cuius impletionem possumus iustificari*, by the fulfilling whereof we may be iustified. But this place is better vnderstood of the obedience of Christ who fulfilled the law, which is imputed vnto vs by faith: and thus doe not onely expound our new writers, Melancth. Bucer, Hyper. Calv. Beza, with others; but some of the auncient expositors, as Theophylact, *qua lex facere nitibatur, ea Christus nostri gratia executus est*, those things, which

the law endeauoured Christ hath performed for vs; *Oecumenius, scopus & finis legis per Christum partus est & exhibitus*, the scope and end of the law is obtained and exhibited by Christ: yet we must endeauour to keep those things, which are deliuered, *per conuersationem bonam & fidem*, by a good conuersation and faith.

2. And that this is the meaning of the Apostle, 1. the phrase sheweth, *that the lawe might be fulfilled in vs*, he saith not, *by vs*, *Beza*. 2. because there is none so perfect in this life, that neither in thought, word, nor deed transgresseth not the law.

3. The law was weake through the infirmities of the flesh: but the infirmities and weakness of the flesh remaineth still euen in the regenerate: therefore neither in them the righteousness of the law can be fulfilled.

4. To the contrarie arguments thus we answer. 1. The Apostle saith not that they which walke after the spirit fulfill the law, but the lawe is fulfilled in them, that is, imputed vnto them by faith in Christ. 2. Though the faithfull cannot fulfill the law, yet Christ performed what he intended, that he might keepe the law for them, and they bee iustified by faith in him. 3. This clause then, *which walke not after the flesh*, is added to shewe who they are, for whom Christ hath fulfilled the law, and to what ende, namely to such as walke in newnesse of life.

5. Some doe thinke that the Apostle speaketh here of two kinds of fulfilling the law, one *imputatione*, by imputation of Christs obedience, which is our iustification: the other *inchoatione*, by a beginning onely, which is our sanctification, begunne in this life, and perfected in the next, when it shall be fulfilled: *Martyr, Pareus*: But the other sense is better: for the Apostle speaketh of a present fulfilling of the law in them which walke according to the spirit, not of a fulfilling respited, and perfected in the next life: which is most true, but not agreeable to the Apostles meaning here.

6. So the Apostle in this place setteth forth three benefits purchased vnto vs by Christ, 1. Remission of our sinnes, in that Christ bare in himselfe the punishment due vnto our sins. 2. Then the imputation of Christs obedience and performing of the lawe. 3. Our sanctification, that we by the spirit of Christ doe die vnto sinne, and rise vnto newnesse of life: which our sanctification is necessarily ioyned with our iustification, but no part thereof: 1. because it is imperfect in this life; it is perfect after a sort *perfectiōe partium*, by the perfection of the parts, because regeneration is both in the bodie and soule, but not *perfectiōe graduum*, by the perfection of degree; for so it is onely begunne here, and shall bee perfited in the next life: 2. and sanctification followeth after iustification, and so is no part of it; for first we are iustified, then sanctified.

Controv. 7. *That not the carnall eating of Christs flesh is the cause of the resurrection, but the spirituall, v. 11.*

1. The Apostle sheweth the cause of the resurrection of the Saints, to be the inhabiting and dwelling of the spirit of God in them; so that the spirituall communicating with the flesh and blood of Christ by faith is that, by the vertue and power whereof our bodies shall be raised againe at the last day, it is not the carnall eating of Christs flesh in the Sacrament, as the Romanists hold (wherewith to the same end they noule the sicke) that is in our bodies the seed of the resurrection; for there may be a spirituall eating and drinking of Christs flesh and blood euen without the sacrament, which is both necessarie and sufficient vnto life; whereof our Blessed Sauour treateth, *Ioh. 5. 4. Whosoener eateth my flesh and drinketh my blood, hath eternall life, and I will raise him up at the last day*: Christ speaketh not here of the Sacramentall eating and drinking, but of his spirituall; for the Sacrament was not yet instituted.

2. And that the carnall and corporall receiuing of Christs flesh is not possible, neither yet requisite or necessarie to the resurrection of our bodies, doth evidently appeare by these two reasons. 1. because the Fathers that died before Christ was incarnate, could not in that manner eate and drinke Christ, and yet they died in the hope of the resurrection. 2. infants are not admitted to the sacramentall eating, and yet they shall rise againe at the latter day: *Martyr*.

Controv. 8. *Against merits.*

v. 12. *We are debtors not to the flesh, &c.* Hence it followeth, that we are debtors to the spirit, which part the Apostle suppresseth, as being euident enough of it selfe out of the other. 1. It is manifest then, that whatsoeuer seruice we doe performe vnto God, it is *ex debito*

bite, a due debt: we are endebted to God. 1. By reason of our creation, that he hath giuen vs these bodies and soules, to the end that we should set forth his praise in the world. 2. We are bound vnto God, for our redemption by Christ, our regeneration and sanctification by his spirit: all which the Lord hath wrought for vs, that we should performe him faithfull seruice. 3. And likewise we are bound vnto God for the hope of our resurrection, and glorification promised in his kingdome, which the Apostle touched in the former verse.

2. If then, whatsoeuer seruice we doe vnto God, wee doe but our bounden dutie: then there is no place for merits for our selues, much lesse for workes and merits of *supererrogation* for others, as the Romanists hold, and teach: for *debitum & meritum*, debt and merit doe one take away another, as the Apostle sheweth, Rom. 4. 5. And whatsoeuer workes we do, they are either according to the flesh or the spirit, if after the flesh, they are sinfull, if according to the spirit, they are of duty.

3. But they will thinke here to helpe themselves by a distinction, that though our workes merit not in the rigour of Gods iustice, yet they merit *ex acceptatione diuina*, through the diuine acceptance, &c. God indeed accepteth of our good workes in Christ, yet not as merits, but of grace, and so in mercie rewardeth them.

Controv. 9. *Whether in this life one by faith may be sure of saluation.*

v. 16. *The same spirit beareth witnesse with our spirit, that we are the children of God:* Though this be an euident place to prooue the certaintie of saluation in the perswasion of the faithfull, because the testimonie of the spirit is vnfallible: yet the Romanists are not ashamed to denie, that any such certaintie may be gathered from hence: they say this testimonie of the spirit is nothing else, *but the inward good motions, comfort, and contentment of spirit, which the children of God doe daily feele more and more, &c.* Rhemist. annot. And Pererius, it is but *gustus quidam spiritualis presentie*, a kind of tast of the spirituall presence of grace: and he consenteth vnto Thomas, who thus interpreteth this testimonie of the spirit to be *coniecturalem persuasivonem*, a coniecturall perswasion: but *infallibilis certitudo*, an infallible certaintie cannot bee had, *citra specialem Dei reuelationem*, without the speciall reuelation of God: their reasons are these.

1. Thomas thus argueth: a thing may be knowne either by speciall reuelation from God, and so it may be reuealed vnto some, that they are saued: or a man may know somewhat in himselfe, and that two wayes, *certainely* or *coniecturally*: a thing is certainly knowne by the principles thereof: as God is the beginning of grace: but because God cannot perfectly be knowne, none can attaine vnto this certaintie: the coniecturall knowledge is by signes and effects; as when a man doth perswade himselfe, that because he feareth God, and contemneth the world, he is in Gods fauour, but this knowledge is imperfect, as S. Paul saith, *I know nothing by my selfe, yet am I not thereby iustified.*

2. Pererius addeth this reason: fowre wayes may a thing certainly be known, *per lumen naturale*, &c. by the naturall light of the vnderstanding: by the light of the Catholike faith, by speciall reuelation: *per lumen fidei infuse*, by the light of faith infused: but by none of these can one be assured of his saluation: not by the first, for it is a supernaturall light: nor by the second, for then all that belecue the Catholike faith should haue this assurance: neither hath euery Christian the third, which is by speciall reuelation: neither by the fourth can it be attained vnto: for that perswasion riseth out of two propositions, the one apprehended by faith, the other collected out of that by some naturall euidence and experience: as faith teacheth vs, that all which are truely contrite and penitent, shal be saued: then one out of his owne experience inferreth: but I am contrite and penitent. *Ergo*: But this experience is vncertaine, because that many actions proceeding from a man himselfe may carrie some semblance of those, which are wrought by the spirit: and a man may haue many sinnes, which he knoweth not, and so cannot repent him of them.

Contra. 1. To Thomas argument we answer, 1. That two waies is a faithfull man perswaded, and made certaine of his saluation: both by the efficient cause the spirit of God, which giueth such testimonie and assurance vnto them, and by the signes and effects, which are wrought in them. 2. Though God cannot here be perfectly knowne, yet so much is knowne of God, as may make a man sure of his saluation: as we know by the Scriptures the great loue and mercie of God towards vs in Christ, and his constancie and immutabilitie, that whom he loueth, he loueth to the end: all which tend to make vs sure of our election

and

and saluation in Christ. 3. Saint Paul did not thinke himselfe to be iustified by the peace of his conscience: for that is a fruit of iustification, not the cause thereof: But S. Paul knewe himselfe to be iustified by faith, and thereof was assured: the testimonie of the conscience, which ariseth of our good fruits, is an argument of our liuely faith, whereby we are iustified. 4. Wee confesse, that none in this life can attaine to a perfect assurance without some doubting: but there is difference betweene an infallible and certaine assurance, and a perfect assurance: this sheweth the degree, the other the kind and manner.

2. To *Pererius* we answer, that we are assured by the light of faith infused, that we are saued, and his exceptions we except against. 1. It is not naturall sense and experience, that assumeth, *I am saued*, but this is the particular act or sense of faith relying vpon Gods promises: there is a generall assent vnto, and apprehension of Gods promises, which maketh the proposition: *Hee that beleeueth in Christ, shall be saued*: then is there a particular application, which is the speciall act of faith: but *I beleene*, which a man is assured of by his workes: then the conclusion followeth, *I shall be saued*: the proposition beeing grounded vpon the promise of God is, the obiect of faith: the assumption inferred out of the proposition, is the act of faith. Therefore that is a friuolous obiection, that the assumption, *I do beleene*, is not *de fide*, of faith, and it hath not the expresse word of God: for *fides non creditur, sed sentitur*, faith is not beleeued, but is felt and perceiued: it apprehendeth the generall promises of God, and particularly applyeth them. 2. It is vnttrue, that the actions proceeding of the spirit, and such as come from man himselfe, are alike: for there is no good thing in vs, which the spirit worketh not: naturall ciuill workes haue a semblance indeed and shewe of goodnes, but there is not any true goodnesse in them. 3. But this is not to the purpose, for though a man haue many sinnes, which he knoweth not, and his workes be imperfect, this in a faithfull man hindereth not the assurance of his saluation, which is not grounded vpon his workes, but vpon his faith: indeed if a man were iustified by workes, hee could neuer attaine vnto any securitie or certaintie of saluation: but it is faith that layeth hold on the perfect obedience, and righteousnesse of Christ that bringeth vs to this assurance. 4. And as for their speciall reuelation, whereby they pretend, that Saint Paul and other holy men were made sure of their saluation, the Apostle taketh away this pretext, in making his case common herein with other faithfull men, saying that there was not a crowne of righteousnesse laid vp onely for him, but for all them that *loue his appearing*, 2. Tim. 4. 8. a more excellent degree of assurance the Apostle had, but the diuersitie of degree taketh not away the truenes of the thing: a true assurance of saluation all the faithfull haue, though not in the like degree and measure. Now on the contrarie side, that it is possible for a Christian by faith to assure himselfe of his euermore saluation, and that *de facto*, in very deed every faithfull man is so assured, wee prooue it by these testimonies of Scripture: As, Rom. 7. 16. *The spirit beareth witnesse with our spirit, that we are the children of God*: 1. Cor. 2. 12. *We haue receiued the spirit of God, that we may knowe the things, that are giuen vs of God*. 2. Cor. 13. 5. *Know yee not your owne selues, that Iesus Christ is in you vlesse ye bee reprobates*: and such other places many might be produced, which shew, that we haue a certaine knowledge and assurance by faith of heavenly things.

Pererius answereth, 1. That either these places must be vnderstood of a morall, coniecturall, and humane kind of certitude & assurance, not diuine and infallible, as in the first place, though the testimonie of the spirit be most certaine in it selfe, yet we onely by coniectures gather, that it is the testimonie of the spirit. 2. Or the Apostle speaketh of that speciall assurance by reuelation, which the Apostles had in those dayes, as in the second place. 2. Or he meaneth the knowledge onely of the doctrine and principles of faith, not of beeing in the state of grace, as in the third: *Perer. disp. 8.*

Contra. 1. The Apostle speaketh not simply of the testimonie of the spirit, as it is in it selfe, but as it is to vs, *it beareth witnesse with our spirit*, that we are the children of God, and thereby we crie *Abba, father*: like as then children doe call vnto their fathers, with a confident assurance, not a coniecturall opinion, the like certaintie haue the faithfull, that they are the sonnes of God, and that he is their father. 2. The Apostle speaketh not of the Apostles and teachers onely of those times, but generally of all the faithfull, which haue not receiued the spirit of the world, but the spirit of God. 3. And the Apostle in the third place expressely mentioneth such a knowledge, which the reprobates haue not, and they which haue it, are not reprobates; but the knowledge of the doctrine of faith, euen the reprobates haue,

haue, but it is not sanctified vnto them.

4. Now then to conclude this point: there is a threefold kind of certitude, there is one in opinion onely, when a man deceiueth himselfe in his perswasion, and thinketh that to bee, which is not; there is an other certaintie in the truth of the thing, as the Devils knowe the truth of the articles of faith, though they haue no comfort in them: and there is an assurance as well of the truth of the thing, as in perswasion and assent of him, which beleeueth; such is the assurance of faith; the first is onely in the will and affection without any ground, the second in the intellectuall part onely, the third is in both: So then in a faithfull man both his vnderstanding is illuminate to perceiue celestiall things, and his heart and affection is inclined, firmly to beleeuue, and apply them to himselfe.

5. Some of the Romanists doe not much differ from vs in this point of the certaintie of saluation; as *Perer. disput. 9.* alleadgeth *Vega*, and *Riccardus Tapperus*, who affirme, that a man may be so certaine of grace, *ut omni careat formidine & hesitatione*, that he may be without all feare and doubting. See further of this Controv. *Synops. Centur. 4. er. 20.*

Controv. 10. *Against the inuocation of Saints.*

v. 15. *Whereby we crie Abba father.* Hence *Bucer* well obserueth, that the spirit of God teacheth vs to call vnto God, and crie in our hearts *Abba, father*: the spirit sendeth vs not vnto Saints: the prodigall child coming home to his father, went not to any of his fathers seruants, to make them his Mediators, but he came to his Father, and humbled himselfe vnto him, *Luk. 12.* and so our Blessed Sauour teacheth vs to pray; *Our Father, &c.* and here the Apostle saith, that by the spirit we cry *Abba Father*. See further of this matter, *Synops. Centur. 2. err. 30.*

Controv. 11. *That a strange tongue is not to be used in the seruice of God.*

v. 15. *Abba father.* It followeth not, because that certaine strange words are retained in the Scriptures, as *Messias, Cephas, Maranatha, Rabbi, Osanna, Alleluia, Abba*, which words were naturally knowne vnto the Iewes: that hence it followeth, that the Scriptures and prayers may be read, and rehearsed in a strange language: for these words, by reason of the neere coniunction betweene the Gentiles and Iewes converted to the faith, were well knowne, and vnderstood of the Gentiles: euen as the word *Amen*, is now vsed and vnderstood of all: from the vse of one or two words which are strange, and yet vnderstood, the argument followeth not for the vsing generally of a strange language, and the same vnknowne. See further also hereof, *Synops.*

Controv. 12. *That eternall glorie cannot be merited.*

v. 18. *The afflictions of this present time are not worthy of the glorie, &c.* notwithstanding the euidence of this place, which ouerthroweth the Popish doctrine of the meriting of heauen: yet our aduersaries with tooth and naile, as they say will hold their owne: and thus take vpon them to prooue the merit of the actions and sufferings of the Saints.

1. *Stapleton* thus reasoneth, it is required as a condition of vs, that if we suffer with Christ, we shall be glorified with him: but the condition performed, the reward of necessitie followeth.

2. The sufferings of Christ did merit vnto him heauen, *Phil. 2. 7.* therefore our sufferings also do merit heauen for vs: *Staplet.*

3. The *Rhemists* here vrge that place, *2. Cor. 4. 17.* *Our light affliction worketh for vs an exceeding weight of glorie*: whence they inferre, that our tribulations are meritorious.

4. And whereas the Scripture setteth forth the mercie of God in the saluation of man, which excludeth merit; *Stapleton* answereth that the free mercie of God is scene in the remission of finnes, and about the first iustification, not in giuing the reward of glorie: *Stapleton. ibid.*

5. And to this place of the Apostle they make this answer; 1. *Lyranius* saith, that as our works proceede from our free will, they merit not, but as they are wrought in vs by the spirit, so they merit of condignitie. 2. To the same purpose *Bellarmines* saith, that they are not meritorious of themselues, *ex natura sua*, of their owne nature, *sed ex dignitate principij*, of the worthines of the cause, that is the grace of Christ, which worketh them; *lib. 5. de iustif. c. 14. ration. 1.* And the *Rhemists* are bold to adde further, that the sufferings of Christ in themselues, in respect of their greatnes, were not meritorious, but in respect of the worthinesse of his person. 3. *Thomas* saith, that although there can be no merit in men toward God,

God, *secundum absolutam aequalitatem*, in absolute equalitie: yet there may be *secundum praesuppositionem divinae ordinationis*, the diuine ordinance beeing presupposed. 4. *Toles. annot. and Perer. disput. 10.* answer that the Apostle here speaketh not of the dignitie and merit of the sufferings of the Saints, but sheweth that they being in themselves compared with the celestiall glorie, are not proportionable, either for the continuance, or in the sense of sorrow now, and of ioy afterward.

Contra. 1. The condition performed assureth vs of a reward, but of grace, not of merit: for like as adoptiue sonnes among men, are admitted to the inheritance by grace and fauour of the adoptor, not by their merit, so much is the euërlasting inheritance giuen by the grace of adoption.

2. Concerning Christs meritorious sufferings. 1. He merited not for himselfe, but for vs: for as he was not borne for himselfe, so neither died he for himselfe, as he did not rise for himselfe, as *Ambrose* well saith, *Si nobis non resurrexit, uicq; non resurrexit, &c.* if he rose not for vs, he rose not at all; for he had no reason to rise for himselfe: *de fide resurrect. cap. 24.* And the Apostle *Phil. 2.* sheweth not the merit, but the order and way how Christ after he had suffered, was to enter into glorie: as our Sauour saith, *Luk. 24. 26. Ought not Christ to haue suffered those things, and enter into his glorie?* 2. Christs sufferings were vnlike ours: for they were perfect, and the redemption for sinne: ours are either chastisements for our sinne, or trialls of our faith, and so part of our obedience: and therefore they cannot merit, as Christ did.

3. Our light and momentanie afflictions are said to worke our glory, not as meritorious causes, but as preparatiues, and as the way which God hath appointed vs to walke in. And so *Origen* rehearsing here that place of the Apostle, expoundeth it: *ex momentaneo & leui tribulationum nostrarum labore semina quaedam collecta, immensum nobis gloria pondus praeprabunt*: certaine seeds gathered by the light and momentarie labour of our tribulations, doe prepare for vs an exceeding weight of glorie, &c. but *Origen* in the same place vtterly reiecteth all meriting. *nihil dignum inueniri vel comparari ad futuram gloriam potest*, there can bee nothing found worthy, or to be compared vnto the glorie to come.

4. The Scripture includeth merit not only from the beginning, but from the whole work of our saluation: as *Tit. 3. 4. Not by the workes which we had done, but by his mercie hee saved vs*: and seeing the reward and inheritance dependeth of our adoption, and adoption of our election, both which are of grace; how is not the inheritance also of grace?

5. None of these answers are sufficient to obscure the euidence of this place; 1. Seeing good workes proceed not of free will, but are wrought by the spirit, they therefore merit not: for he that meriteth, must merit of his owne. 2. Neither can good workes merit of grace: for these are opposite one to the other, that which is by workes cannot be by grace: for then worke were no more worke: neither that which is by grace, can be by work, for then grace were no more grace: as the Apostle reasoneth, *Rom. 11. 6.* therefore they vnskilfully confound them together, grace and workes, which the Apostle distinguisheth. And to say that Christs passion were not meritorious in themselves, is a blasphemous speech: for his actions could not be seuered from his person: for otherwise they were not Christs actions, therefore they were in themselves as they proceeded from Christ, meritorious. 3. It is Gods ordinance indeed, that man should doe workes, and suffer with Christ to shew their conformitie and obedience, but not that they should merit thereby: for as the same *Thomas* saith, *compensatio meriti est actus iustitiae, &c.* the rewarding and compensation of merit is an act of iustice: and iustice is a kind of equalitie: where there is no equalitie, there is no iustice, and so no merit, *Thom. in 1. secund. qn. 114. ad. 1.*

4. If the sufferings of this life are neither in quantitie nor qualitie proportionable to the glorie, which shall be reuealed, then can they not be meritorious; for betweene the merit and reward there must be a proportionable equalitie, and an equall proportion: Notwithstanding then all these cauillous answers, this place of the Apostle, *That the sufferings of this time present are not worthy of the glorie*, is verie pregnant to ouerthrowe the merit of the sufferings and other workes whatlocuer of the Saints, in respect of the reward of euërlasting life.

Controv. 13. That hope iustificeth not.

v. 24. *Wee are saved by hope*: by this place both the Rhemists here in their annotations, and *Pererius numer. 82.* doe inferre, that faith doth not onely iustifie, but that hope and chari-

charitie doe iustifie, as well as faith, as here the Apostle saith, we are saved by hope.

Contra. This cauill may diuersely be remooued. 1. By beeing saued, the Apostle vnderstandeth not to be iustified, for our iustification is presently had and possessed: but by saluation, he signifieth the perfection and accomplishment of our redemption and adoption in Christ: therefore they would deceiue vs by the *homonymie*, and diuerse takings of the word: to be saued sometime signifieth to be iustified, Tit. 3. 5. but so it is not here.

2. We must vnderstand the Apostle to speake of hope, as ioyned with faith, *hope hath relation to faith, by the which we are iustified freely, D. Fulk.* And when as these things, as our iustification, saluation, are ascribed to hope or charitie, we must so take it, that the manner of our iustification is shewed, not by the causes, but by the effects: like as then in the wall, we looke to the foundation, in a tree to the roote: so when the Scripture setteth forth any commendation of hope and loue, we must looke vnto faith, from whence they spring, and without the which they cannot stand, *Mar.*

3. The Apostle doth not here treat of the cause of iustification, *sed quo fulcro in ea iustitia sustentemur, quæ nobis per fidem obtingit,* but by what prop we are sustained and vpheld in that righteousnesse, which happeneth vnto vs by faith: *Gualter*: so that hope is not the cause of saluation, but it is as the way and meanes, whereby saluation begunne in vs by faith, is brought vnto perfection.

Controv. 14. *Whether hope doth relie vpon the merite of our workes.*

The Master of the sentences affirmeth *lib. 3. sperare sine meritis, non sperem esse, sed presumptio-nem,* that to hope without merits, is not hope, but presumption: so also *Gorrhan, illud quod ex meritis patienter expectatur, &c.* that which is patiently expected by merits, is most certainly had and obtained of God: they reason thus.

Argum. 1. S. Paul affirmeth, that patience bringeth forth experience or triall or probation, and experience hope, Rom. 5. 4. if hope then arise of our patience and experience, it hath dependance of our workes.

Ans. 1. It is euidēt, that Saint Paul doth not in that place make his gradation by the causes: for tribulation is not the cause of patience, seeing many by tribulation are driuen to despair: but the Apostle onely setteth downe the order of those instruments, which the spirit of God vseth, to worke hope in vs thereby. 2. And properly hope causeth patience, not patience hope: for the Martyrs, if they were not thereto enduced by hope, could neuer endure such vspeakeable torments: like as the Marchant would neuer put himselfe into such dangers by Sea, if the hope of gaine mooued him not thereunto: and so S. Iames sheweth, that the probation and triall of our faith bringeth forth patience. c. 3. faith beeing tried and prooued by affliction worketh patience, and faith bringeth forth hope. 3. Yet we denie not, but that as hope originally causeth patience, so by our patience and experience our hope is also the more strengthened and confirmed.

Now on the contrarie, that it is but a weake, and indeed a false hope, which dependeth vpon workes, it is thus euidēt: 1. Because by this meanes hope shall be contrarie to faith, which iustifieth a man freely without relation to his workes: if hope then should be tied to the condition of workes, it should be opposite to faith. 2. Our workes are imperfect, if hope be built vpon an imperfect and vncertaine ground, it can haue no certaintie in it selfe. 3. Some are conuerted to God, hauing no good workes, as the theefe vpon the crosse, yet hee had hope in Christ, praying vnto him to be remembered in his kingdome.

Controv. 15. *Against the naturall power and integritie of mans will.*

v. 26. *We know not what to pray, as we ought*: this ouerthroweth that error of the Pelagians, who ascribed vnto man power by nature to keepe the law of God: but how can this be, seeing a man cannot tell how to pray as he should, if he be not ayded by the grace of Gods spirit: he must needes come short of keeping the law, that faileth in this principall part of Gods seruice, namely prayer: for if a man know not of himselfe how to pray, and so cannot serue God, as he ought, he faileth in a cheif part of the law of God: And wheras there are three degrees in the proceeding of euery action; the thought conceiueth, the wil consenteth, the act & work perfitteth, none of al these are in mās power: not the first: we are not able of our selues to thinke any thing: and it is God which worketh both the other, namely the will and the deed, Phil. 1. 13. And as these places doe exclude this heresie of the Pelagi-

ans, who extoll the power of nature altogether; so also they overthrow the error of the *Semipelagians* the Papists, who ioyne freewill and grace as workes together.

Controv. 16. That predestination dependeth not upon the foresight of faith or good workes.

v. 16. Those whome he knewe before he also predestinate: *Chrysostome*, and other Greeke expositors following him, as *Theophylact*, *Theodoret*, *Oecumenius*, hence inferre, that Gods prescience is the cause of predestination: *prævidet Deus*, &c. God first foreseeeth who are meete and worthy to be called, and then he doth predestinate them: so also *Ambrose* and *Hierome* in their Commentaries vpon this place, doe interpret that to bee the purpose of God, whereby he decreed to call vnto the faith those whom he foresaw would beleue: *Lyranus* saith, that Gods prescience is *preambulum ad predestinationem*, a preamble, and as an inducement to predestination: The Lutherans doe somewhat incline vnto this opinion; as *Osiander* in his annotation here, *quos antequam nascerentur*, &c. *prævidet*, &c. whom in his infinite wisdom he foresaw, such as should please God, &c. The moderne Papists are not here all of one opinion: The most learned among them doe affirme election by grace, *ante omnium operum prouisionem*; before the foresight of any workes: *Bellar. lib. 2. de grât. c. 10.* and *Pererius* is of the same iudgement, *disput. 22. 23.* vpon this chapter: but our *Rhemists* are more grosse in this point: they say that Christ hath not appointed men by his absolute election, &c. without any condition or respect of their workes: *Heb. c. 5. sect. 7.* Now this opinion, that predestination is grounded vpon the foresight of faith or good workes, is thus evidently confuted.

Argum. 1. That which is Gods worke in man, is no cause in mans behalfe why he should be elected: but faith and to beleue is the worke of God. *Ioh. 6. 29.* This is the worke of God, that yee beleue, &c. *Ephes. 2. 8.* By grace are yee sained through faith, not of your selues, it is the gift of God: therefore the foresight of faith is not the cause of election.

2. *Argum.* That which is the effect of predestination, is not the cause: but faith and good workes are the fruit and effect, as *Act. 13. 48.* As many as were ordained to eternall life, beleued: he saith not as many as were foreseene to beleue, were ordained, &c. *Eph. 3. 4.* He hath chosen vs, that we should be holy: it is the end and fruit of our election our holines, therefore not the procuring or inducing cause.

3. *Argum.* There is one and the same reason and manner and cause of election vnto all: but some are saued without prouision or foresight of their workes, as infants, which die in their infancie: for their good workes, which are not, could not be foreseene: it cannot be here answered, that their good workes are foreseene, which they would haue done, if they had liued: for if one may be elected for the foresight of good workes which he might haue done, by the same reason one might be condemned vpon the foresight of euill workes, which he might haue committed: but this standeth not with the iustice of God.

4. *Argum.* First the end is propounded, then the meanes are thought of, as tending to that end: the meanes are no inducement to decree or set downe the end of a thing: life eternall is the end, the meanes and way thereunto are faith and vertuous workes: these then foreseene of God could not be a motiue to decree the end.

5. *Augustine* was sometime of opinion, that although God hath not chosen the good workes of men in his prescience, *elegit tamen fidem in præscientia*, yet in his prescience he made choice of faith: *in exposition. huius epistol.* But afterward *Augustine* retracteth this opinion, *lib. 1. Retractat. c. 23.* ingeniously confessing, *nondum diligenter quæsieram*, &c. *quænam sit electio gratia*, I had not diligently enquired, nor found out, what is the election of grace, which is no grace, *si vlla merita præcedant*, if any merits goe before.

6. Some Popish writers haue deuised how to reconcile *Augustine* with the rest of the fathers: and they haue found out this distinction, that there are two kinds of predestination, one *ad gratiam*, to receiue grace, and this they say is without any foresight of faith or workes; and the other is *ad gloriam*, vnto glorie and life eternall, which proceedeth from the foresight of faith and workes: of this kind of predestination speake the Greeke fathers, and *Augustine* of the other: Thus *Ruard. Tapper. Dryedon, Gabriel Vasquez*, as they are cited and approved by *Pererius, disput. 24.*

Contra. 1. *Augustine* evidently speaketh of predestination to eternall life, where he deliuereth his first opinion of the foresight of faith: for these are his words, *Quid elegit Deus in eo*, what did God elect in him, whom he did predestinate vnto life eternall? 2. That is

a vaine

a vaine and idle distinction: for predestination comprehendeth both the end and the means thereunto: as the Apostle saith, Ephes. 1. 11. *In whom we are chosen when we were predestinate, &c.* that we which first trusted in Christ, should be to the praise of his glorie: here both the meanes, to beleue or trust in Christ, and the end, euerlasting glorie, are both comprehended vnder predestination. 3. In this distinction there is a vaine and absurd *tantalogie*, for who would aske this question, whether the foresight of grace and faith in a man, were the cause that God ordained him to haue grace and faith.

7. *Tolet* to helpe out this matter saith, that the foresight of faith as a motiue vnto election, and the election by grace may well stand together: for here faith foreseene, is not considered as a merit, but as *causa sine qua non*, a cause without the which God hath purposed not to call those, which shall be saued: but notwithstanding, it is *bene placitum*, the good pleasure of God, not the merit of man. *annot.* 31.

Contra. In this question of predestination, we must distinguish betweene the decree it selfe, and the execution of the decree: in the execution, good workes are required, not as a meritorious cause of life eternall, but onely as such a cause, without the which life eternall cannot be had: and this we graunt: but if Gods decree should arise of any such foresight, it is now an inducement and motiue, not a cause onely, *sine qua non*, without the which not: and so Gods good pleasure should not be the first cause, (higher then the which the Apostle goeth not, Ephes. 1. 5.) if the foresight of faith or good workes should induce the Lord to elect: for now election should not stand vpon the will and pleasure of God, but vpon the will and inclination of man.

Controv. 17. *Against the opinion of Ambrosius Catharinus concerning predestination.*

This Popish writers opinion is, that God hath ordained all men vnto eternall life; yet with this difference: Some he hath absolutely appointed vnto saluation without any condition, whose head is Christ, and then the blessed Virgin Marie: the number of those thus predestinate is certaine, and none of them can perish: there is another sort of men which are ordained vnto saluation, not absolutely, but vnder condition of their obedience, & vpon the foresight of their merits: and some of those come vnto eternall life, some doe not: of this opinion *Sixtus Senensis*, *Catharinus* scholler professeth himselfe to haue beene, *Biblioth. lib. 6. annot.* 248. and that he preached it for tenne yeares together, and in diuerse cheife cities of Italie, till he saw the inconuenience and manifold difficultie s; that would follow vpon that doctrine, and then he gaue ouer.

Contra. This opinion hath diuerse absurdities. 1. It alloweth some to be saued, which are not predestinate vnto life, contrarie to the Scripture, which onely promiseth euerlasting deliuerance and saluation vnto them which are written in the booke of life: Dan. 12. 1. Reu. 17. 8. c. 20. 12. 2. It maketh Gods ordinance and decree to be vncertaine, that many whom he appointeth to saluation, yet are not saued. 3. It maketh a diuersitie in the ordinance of God to saluation, that some are absolutely elected, some vpon condition onely, whereas there is one end, and the same way for all vnto eternall life.

Controv. 18. *That election is certaine and infallible, of grace without merit, and of some selected, not generally of all.*

1. The Apostle ioyning all these together, predestination, vocation, iustification, glorification, sheweth the inseparable coherencie of them: that they which are called by grace and iustified, cannot misse of their glorification, because the Lord cannot be deceiued, neither is he mutable.

2. Neither is there here any place for merit: for after iustification followeth glorification: if man were to merit his saluation, the Apostle would not here haue omitted it: and if any inferre, that merites are comprehended in iustification: we answer, that God is here said to iustifie, it is his act: but if mans merits iustifie, then man iustifieth himselfe.

3. And further this place maketh against vniuersall election: for seeing men are predestinate, but they are afterward called and iustified: it followeth, because all are not called, nor iustified by Christ, that therefore all were not elected vnto saluation.

Controv. 19. *That the elect cannot fall away from the grace and fauour of God, and be wholly giuen ouer vnto sinne.*

v. 35. *What shall separate vs from the loue of Christ? &c.* Notwithstanding this euident testimonie

monie of the Apostle, *Pererius* affirmeth, that one which is predestinate, may be *sine gratia Dei*, without the grace of God, and in deadly sinne: his reasons are these.

1. It was *Iouinians* heresie, that he which was once iustified could not fall from the grace of God into deadly sinne: *Hierom. lib. 2. aduers. Iouinian.* 2. He vrgeth the examples of Adam, Aaron, David, the Apostles, which fled from Christ, who all lost the grace they had, and fell into greiuous sinnes. 3. If grace could not be lost, then these exhortations of Scripture should be superfluous, *Let him that thinketh he standeth, take heede lest he fall, 1. Cor. 10. 12. And worke out your saluation with feare and trembling, Phil. 2. 12.* and such like.

Contra. 1. The error of *Iouinian* was, that one beeing in the state of grace, could not fall into sinne: which opinion the Protestants abhorre: for though we say that the elect cannot fall away from the grace and fauour of God, yet they fall into sinne, and the works of grace may be intermitted in them: yet wholly giuen ouer vnto sinne, they cannot be, which *Pererius* vnderstandeth by falling into deadly sinne: so then *Iouinian* is in one extreame, as also are the Anabaptists, Libertines, family of loue, which hold that a man regenerate cannot sinne at all; and the Papiſts are in an other, that the elect may be wholly giuen ouer vnto sin: the Protestants hold the meane betweene both, that as they are not free from sinne altogether, so they are not giuen ouer vnto sinne altogether.

2. These examples do not shew, that they were wholly giuen ouer to sinne, or that when they were in sinne, they were excluded from the fauour of God: though they were for the time deprived of the sense and feeling thereof.

3. And these exhortations are meanes to keepe the elect from falling away from God, and a Christian hauing a sollicitous care to please God is a fruit of election; it is an argument of their standing, where such care is, not of their falling.

4. But both these positions are warranted by the Scripture. 1. That they whom God loueth, cannot loose the grace and fauour of God; for whom he loueth he loueth to the end, *Ioh. 13. 1. and the gifts and calling of God are without repentance, Rom. 11. 29.* 2. Neither can sinne raigne in the elect of God: though they may fall into some sinnes, yet the Lord raiseth them vp againe by repentance; so the Apostle saith, *he that is borne of God sinneth not, 1. Ioh. 3. 9.* which *Augustine* interpreteth, *non debet peccare*, he ought not sinne, *Oscumen. non vult*, he will not sinne: *Caietane* following an other interpretation of *Augustines*, *non ex ea parte*, they sinne not as they are regenerate: *Hierome*, they cannot sinne, as long as they remaine the sonnes of God. But the meaning is, he cannot be giuen ouer vnto the study, and dominion of sinne, but though he sinne, yet it is not either totally or finally.

20. Controv. Whether a reprobate may haue the grace of God, and true iustice?

Pererius, as he denieth constancie and continuance in grace to the elect, so he affirmeth, that some which are ordained vnto euerlasting cōdemnation, may be for a while right good men, & *Dei gratia prados*, and endued with the grace of God: which he would prooue, 1. By the fall of the Angels, who were created with grace. 2. By the example of Saul, and Iudas, who were at the first good men, and had the grace of God. 3. So Salomon had the spirit of God, and yet in the ende was a reprobate and cast-away, *Perer. 27. disput.*

Contr. 1. We must distinguish of grace: there are common graces and gifts of the spirit, which may be conferred vpon the reprobate: as the Apostle sheweth, that *they may be lightened, bee partakers of the holy Ghost, and tast of the good word of God, &c. Heb. 6. 4. 5.* and yet fall away: that is, may haue these things in some measure: but there is the liuely sanctifying grace of Gods spirit, whereby we are truly inlightened, which is not giuen to any, but vnto the elect: which grace was promised vnto S. Paul, *2. Cor. 12. 9. My grace is sufficient for thee:* so then we answer, that the Angels which fell, receiued in their creation an excellent portion and measure of grace, but not the like powerfull and effectuall grace which the elect Angels had.

2. Saul king of Israel, and Iudas one of the Apostles, had many godly gifts and graces of the first sort, but true iustice, pietie, and grace they neuer had.

3. But concerning Salomon, he is much deceiued, in holding him to be damned: which though some haue affirmed, as *Gregor. lib. 2. Moral. c. 3. Salomon sapientiam non perseuera-* Whether Sa-
lomon was a
reprobate. *Reg. c. 21. and Iyrannus 1. King. c. 7.* who vrgeth this reason, that Salomon neuer repented of his idolatrie; because his Idols remained still vnto *Iosias* time, *2. King. 23. 13.* which sheweth that

August. de
nat. & grat.
14. Hierom.
lib. 1. contr.
Iouin.

that he continued in his idolatrie; and *Pererius* concurring doth presse this reason, because no mention is made of Salomons repentance in the Scripture. *disput.* 27.

Contra. 1. As these authors hold Salomon a reprobate, so as graue authors hold the contrarie: *Hierome* vpon the 43. of *Ezekiel* saith it was the opinion of the Hebrewes, that Salomon made the booke of the preacher, as a testimonie of his repentance: *Hilarie* in *Psal.* 52. agreeeth, that Salomon was elected: and *Paul. Burgens.* addition. *sup. c.* 2. 2. *Reg.*

2. The text saith not that *Iosias* put downe the idols, which Salomon had made, but he defiled the high places, which hee had built: now the high places are mentioned in the raigne of diuers good kings: as it is said of *Asa*, that they put not downe the high places, yet his heart was vpright with the Lord all his daies: yet was he an enemy to idolatrie: so might Salomon be, after his repentance: idolatrie could not be purged out all at one time.

3. For matters of fact the argument followeth not negatiuely, it is not in the Scripture mentioned, therefore it was not done; though in matters of doctrine, it concludeth well: for no mention is made of Daniels refusall of *Nabuchadnezzers* odors and sacrifices, *Dan.* 2. 46. and yet it is certaine he did refuse them; And yet notwithstanding Salomons repentance may be found in Scripture: the booke of *Ecclesiastes* was made after his fall, as a monument of his repentance. See more hereof, *Synops. Papis.* p. 3.

Controv. 21. That the elect by faith may be assured of everlasting saluation.

v. 38. *I am perswaded, &c.* The Romanists to elude this so euident a place for the certaine and sure perswasion, which the elect haue by faith of their saluation, doe frame vs diuers answers: 1. That S. Paul had this by speciall reuelation, it is not generally giuen to all beleeuers. 2. In generall we are certaine, that all the elect shall be saued, but in particular, it is not knowhe. 3. The word *πίστευσαι*, *I am perswaded*, signifieth a morall kind of assurance, not *certitudinem fidei*, a certaintie or assurance of faith: as the Apostle vseth the same word, *Heb.* 6. 9. wee are perswaded better things of you. *Rom.* 15. 14. *I am perswaded of you that you are full of goodnesse*: but Paul could not beleue these things of others, by a certaintie of faith: to this purpose *Bellarmino lib. de iustificat. c.* 9. *Pererius disput.* 28. 4. For Paul himselfe was not certaine of his election, thus writing, *1. Cor.* 9. 27. *I doe beate downe my bodie, &c. least when I haue preached to others, I my selfe should bee a reprobate.* *Stapler. Antidot.* p. 503.

Contra. 1. The Apostle, such things as he had by reuelation, faith could not be vttered, *2. Cor.* 12. 4. they were *ἀρρήτα*, things not to be spoken: but this thing touching the certainty of saluation he vttered: it was not therefore any of those secrets which were reuealed: and *2. Tim.* 4. 8. the Apostle sheweth how he came to be assured of a crowne of righteousness, euen by keeping the faith: and saith it was not laid vpon onely for him, but for all other, that loved the appearing of Christ.

2. This assurance was not in generall, but in particular: *Christ gane himselfe for me*, *Gal.* 2. 10. and a crowne of righteousness is laid up for me, *2. Tim.* 4. 8.

3. There is a double kind of perswasion: *persuasio fidei*, the perswasion of faith, such as this of the Apostles was grounded vpon Gods promises, which was most certaine: there was *persuasio charitatis*, a perswasion of charitie, which S. Paul had of others: this was not so certaine as the other, yet neither of them was coniecturall: for S. Paul, who had the gift of discerning of spirits, and could pronounce of the election of others, that their names were written in the booke of life, *Philip.* 4. 4. had more then a coniecturall gesse of their estate: and yet it followeth not, one can not be certainly perswaded of an others saluation, therefore not of his owne.

4. To that place we answer: 1. That S. Paul speaketh not there of his eternall election, or reprobation, but saith in effect, that if his life and doctrine agreed not, which he preached to others, he might be worthily reprobued of men. 2. And yet if it were admitted, that Saint Paul should meane his reprobation with God, it followeth not by this speach, that he doubted of his saluation, but was sollicitous and carefull to doe nothing, which might hinder it: a godly care bringeth them to a greater certentie: for it is a liuely and proper fruit of their election. 3. *Origen* vpon this place expoundeth it of S. Pauls state in time past, *aliquando metuit, &c.* he sometime feared his flesh: but the former answers are better. 4. Howsoeuer, the Apostle doth not there doubt of his saluation, beeing most certainly perswaded here. See more *Synops. Centur.* 4. *err.* 21.

Obseru. 1. *Sanctification must not be seuered from iustification.*

v. 1. *There is no condemnation, &c. which walke not after the flesh, &c.* The Apostle here evidently sheweth, that they which walke after the flesh, are not in Christ Iesus; nor iustified by him, and freed from condemnation: although our sanctification be not any meritorious or efficient cause of saluation, yet it is such a cause as *sine qua non*, without the which there is no saluation: 1. Because regeneration is inseparably ioyned with iustification. 2. Sanctification is a testimonie and euidence of our faith, without the which it is dead. 3. It is a fruit of the spirit. 4. And it doth necessarily follow true repentance.

Obseru. 2. *Sinne maketh vs enemies to God.*

v. 7. *The wisdom of the flesh is enmitie:* We see how Sathan hath poisoned the whole nature of man by sinne, not onely the sensuall and carnall parts, but euen the mind, wisdom, and vnderstanding, that euery part of man by nature is rebellious vnto God; so that iustly by nature we are the children of wrath: for how can the Lord else doe, but shew his anger and indignation vpon his enemies: the consideration therefore hereof, should worke in vs a detestation of sinne.

Obseru. 3. *The sonnes of God must be like their heauenly father.*

v. 14. *As many as are led by the spirit, are the sonnes of God:* the Apostle vseth this as a forceable motiue to perswade vs to holinesse and pietie; because we are the sonnes of God: as children doe beare the image of their parents, so the sonnes of God must expresse the image of their heauenly father in holines and righteousnesse: their children men are, whose workes they doe: if they doe not the workes of God, but of Sathan, Gods children they are not, but Sathans. Ioh. 8. 44.

Obseru. 4. *Of the contempt of all worldly things.*

v. 17. *If children, then also heires, &c.* If we then doe hope for such a glorious inheritance in the kingdome of life, we should contemne, and trample vnder our feete the glorie and pompe of the world, vnlesse onely vsing them as transitorie things for our necessarie vse: as S. Paul counted all things as dung in comparison of Christ, Phil. 4. 8.

Obseru. 5. *No suffering in this world can be answerable to the glorie to be reuealed.*

v. 18. *I count that the afflictions, &c.* This difference there is, betweene the sufferings of Christians, and the labours which the heathen endured for their countrie: their labours were greater, then the ende, which they propounded: *Brutus* killed his owne sonnes for the libertie of his countrie: *Torquatus* put his owne sonne to death, for transgressing militarie discipline: *Cartius* cast himselfe into the pit for the safetie of his countrie: these by their vtmost daungers onely sought the praise of men, and a terrene libertie of their countrie: much more ought we to endure the like for our euerlasting libertie, which farre exceedeth the weight and measure of all afflictions in this life; yea *Augustine* doubteth not to say, *ipsam Gehennam paruo tempore tolerare oportet*, we should for a short time endure hell it selfe, to see Christ in the land of the liuing.

Obseru. 6. *Predestination excludeth and remooueth all presumption.*

v. 30. *Whom he iustified, he glorified, &c.* Glorification followeth not immediately vpon predestination, but vocation, faith, iustification, sanctification, must come between: he that without these presumeth of election, peruerteth the reuealed counsell of God to his destruction.

CHAP. IX.

1. The text with the diuerse readings.

v. 1 I say the truth in Christ (*Iesus. L. ad.*) I lie not, my conscience bearing me witnesse by the holy Ghost, *Be. B. V. (in the holy Ghost. Gr. G. L.)*

1 That I haue great heauinesse, and continuall sorrow in mine heart.

2 For I my selfe would wish to be seperated (*to be an anathema. V. L. S. cursed. B.*) from Christ, for my brethren, that are my kinsmen according to the flesh.

4 Which

4 Which are the Israelites, whose is (to whom pertaineth, B. G.) the adoption, and the glorie, and the Couenants, (testament, L.) and the giuing of the lawe, (the law that was giuen, B.) and the worshippe, (or seruice of God, G. B. inserted for explanation) and the promises.

5 Of whom are the Fathers, and of whom concerning the flesh, Christ came, who is God ouer all (in all, V.) blessed for euer, Amen.

6 Notwithstanding it cannot be, that the word should be of none effect: (fall away, Gr.) for all, which are of Israel (of the circumcision of Israel, L. of the Father Israel, Be. ad.) are not Israel. (Israelites, B.)

7 Neither, because they are the seed of Abraham, are all children: but in Izaak shall thy seed be called.

8 That is, not they which are the children of the flesh, are the children of God; but the children of the promise are counted for the seed.

9 For this is a word of promise; In this same time will I come, and Sarah shall haue a sonne, (to Sarah a Sonne, Gr.)

10 And not onely seee, L. (that is, Sarah, hee, that is, Abraham, Be. G. thus V. S. B. but it is better referred to Sarah immediately before spoken of, and Rebekah an other mother of Israel is brought in,) but also Rebekah (felt this, G. receined this promise.) when shee had conceived by one, Izaak our father.

11 For the children not yet beeing borne, neither hauing done good or euill, that the purpose of God might remaine according to election; not of works, but of him that calleth: (of the caller, Gr.)

12 It was said vnto her, The elder shall serue the younger. (the greater the lesse. Gr.)

13 As it is written, Iacob haue I loued, and Esau haue I hated.

14 What shall we say then, Is there (any, B.) vnrighteousnesse with God? God forbid. (let it not be, Gr.)

15 For he saith to Moses, I shall haue mercie, on whomsoever I will shew mercie; and I shall haue compassion, on whomsoever I will haue compassion.

16 So then it is not of him that willeth, (in him, G.) or of him that runneth, (of the wiler, of the runner, Gr.) but of God that sheweth mercie.

17 For the Scripture saith vnto Pharaoh, For this purpose haue I stirred thee vp, that I might shewe my power in thee, and that my name might be declared thoroughout all the earth.

18 Therefore he hath mercie on whom he will, and whom he will he hardeneth.

19 Thou wilt say then vnto me, Why doth hee (not of whom or what, S.) yet complaine? (blame, B. is angry, Be. *μεμψεται*, complaine.) for who hath resisted his will?

20 But who art thou, O man, that pleadest against God? (disputest with God, G. answerest God, L. V.) shall the thing formed (the masse or lumpe, S. the worke, B.) say to him that formed it, Why hast thou made me thus?

21 Hath not the potter power of the clay, Be. S. B. G. (not the potter of the clay power, L. V.) of the same lumpe to make one vessell vnto honour, and another to dishonour?

22 What if God to shew his wrath (would to shew his wrath, G.) and to make his power knowne, suffered (or sustained, L.) with much lenitie, B. (patience, L. B. G. longanimitie, V. Gr. *μακροθυμία*,) the vessels of wrath fitted L. (perfited, S. ordained, B. prepared, G. compounded, Be. Gr. so the word *κατασκευα* signifieth) to destruction.

23. And that he might make knowne (declare, B. G. shewe, L.) the riches of his glory vpon the vessels of mercy, which he hath prepared vnto glorie.

24 Whom he hath also called, euen vs, B. Gr. (euen vs, whom he hath called, G. which are we that are called, S. but here the order of the words is inserted) not onely of the Iewes, but also of the Gentiles.

25 As he saith also in Osee, I will call them which are not my people, my people: and her, which was not beloued, beloued. (and she which hath not obtained mercie, as obtaining mercie, L. ad.)

26 And it shall be (it shall come to passe, B.) in the place, where it was said vnto them, Ye are not my people, that there they shall be called the children of the liuing God.

27 Also Esaias cryeth ouer Israel, V. Be. (concerning Israel, B. G. for Israel, L. of Israel, S. but the word is *ἐπὶ*, ouer) If the number Gr. (though, Be. G. B.) of the children of Israel,

were as the sand of the sea, yet shall but a remnant bee saved.

28 For the Lord will finish and cut short the count (or *summe*) in righteousness. G. (*will finish the word. B. V. L. will finish the thing, and cut off, Be. but he spake of a small summe and remainder before, and therefore λογος, may be here interpreted, the count,*) for the Lord will make a short count (a short word. Be. L. V. a concise matter. Be.) in the earth.

29 And as Esaias said before, Except the Lord of hosts had left vs a seede, (a remnant. S.) we had been as Sodome, and had been like vnto Gomorrha.

30 What shall we say then? That the Gentiles, which followed not righteousness, haue apprehended V. Be. L. (*attained vnto. G. obtained. B. S. καταλαβει, apprehended*) righteousness, euen the righteousness (which is) of faith.

31 But Israel, which followed the law of righteousness, hath not attained (or come, Be. V. L.) vnto the law of righteousness.

32 Wherefore, because they sought it not by faith, but by the workes of the law (by the workes, L. det.) for they haue stumbled at the stumbling stone.

33 As it is written, Behold, I lay in Sion a stumbling stone, and a rocke of offence, and euery one that beleeueth on him, Gr. (*in him, G.*) shall not be ashamed, (*confounded. L.*)

2. The Argument, Methode, and Parts.

VVHereas the Apostle had made mention before of predestination, c. 8. 30. whereupon iustification by faith is grounded, he in this Chapter doth handle at large this mysterie of Gods free and gracious election: and the Chapter consisteth of three parts. 1. Because he was to treat of the reiection of the Iewes, and calling of the Gentiles, hee doth first vse a patheticall insinuation, protesting his desire toward the saluation of the Iewes, to v. 6. 2. Then he handleth the mysticall doctrine of election, remoouing diuerse objections, to v. 24. 3. Then he declareth the vse of this doctrine in the vocation of the Gentiles, and the reiection of the Iewes.

1. In the insinuation. 1. The Apostle setteth forth his grieve, the truth of it, vers. 1. the greatnesse, v. 2. 2. then his desire, v. 3. euen to be separated from Christ, for the saluation of the Iewes: with the reasons thereof. 1. because they were his kinsmen after the flesh, v. 3. 2. they were the people of God, which he prooueth by fine priuiledges and immunities, v. 4. 3. of them were the fathers, of whom Christ descended.

2. The mysterie of the doctrine of predestination is handled by remoouing certaine objections, which are three.

1. *Obiect.* Is propounded, v. 6. If the Iewes be reiecte, and become an *anathema*, to whom Gods promises were made, it would follow, that God should bee mutable, and inconsistent in his promises.

Ans. 1. He denieth the consequent: it followeth not, if many of the Israelites be reiecte, that therefore God should faile in his word, v. 6. 2. He sheweth the reason, the promise was made onely vnto the true seed of Abraham, but all which are carnally descended of Abraham are not his seed, but the elect onely, *Ergo*: this is affirmed, ver. 6. 7. then it is prooued, first by the example of Izaac, that he onely was the true seede of Abraham, and not Ismael: which is prooued, 1. by a direct testimonie of Scripture, v. 7. 2. by this argument, the children of the promise are the true seede, v. 8. but Izaac onely was the promised seede, v. 9. *Ergo*: Secondly, the same is confirmed by the example of Iacob and Esau: Iacob onely was the true seede: this is amplified, 1. by remoouing the supposed causes of this difference betweene Iacob and Esau, which was neither their carnall generation, because they were conceived by one, and at the same time: nor yet their workes: for when as yet they were vnborne, and had done neither good nor bad, sentence was giuen of them, which hee sheweth by two testimonies of Scripture, v. 12. 13. 2. he setteth downe the true causes; the efficient, the election, and vocation of God; the finall, that the purpose of God might remaine firme, v. 11.

2. *Obiection* is propounded, v. 14. and it riseth out of the former: for if God elect some, and reiect others, before they haue done either good or euill, he should seeme to be vnjust.

Ans.

Ans. 1. He answereth negatiuely, it followeth not that God should be vnrighteous. 2. Then he giueth a reason of his answer, taken from Gods absolute power, and right in the creature, he sheweth mercie and hardeneth whom he pleaseth: this is propounded, v. 18. and it is handled before by parts: first that he hath mercie on whom he will, v. 15. which is amplified by the contrarie, it is not in the willer or runner, but in God that sheweth mercie, v. 16. secondly, the other part is prooued by the particular example of Pharaoh, which is amplified by shewing the end of his reiection, the setting forth of Gods glorie, v. 17.

3. *Obiect.* v. 19. If God doth according to his owne will elect some, and reiect others, and his will cannot be resisted, nor hindered, it would seeme a cruell and vniust part to condemne those which cannot helpe it.

Ans. The Apostle answereth negatiuely, not denying that it is Gods will, that some should be elected, some reiect, but that it followeth not hereupon, that God should be cruell or vniust; which he sheweth, 1. by the vnsearchable wisdom and iustice of God; which man is no more to finde fault with, then the clay with the potter. 2. by Gods absolute power which he hath ouer his workmanship, as the potter ouer the clay, v. 21. 3. by the effects, that howsoeuer Gods decree standeth concerning the reprobate, yet they worthily deserue to be cast off, because of their sinne, wherein God vseth long suffering toward them, v. 22. 4. by the end of the reiection of the one, to shew Gods iustice and power, v. 22. and of the election of the other, to declare the riches of his mercie, v. 23.

3. The third part containeth an application of this generall doctrine of Gods election to the present state of the Gentiles and Iewes: wherein 1. he sheweth how the elect and called both among the Gentiles shall be saued, which he prooueth by two testimonies out of the Prophet Olee, v. 25. 26. and among the Iewes, which should not be saued, but onely a selected remnant, which he prooueth by 3. testimonies out of the Prophet Esaias, v. 27. 28. 29. 2. He inferreth hereupon the vocation of the Gentiles, shewing the cause thereof, the embracing of the righteousness of faith, v. 30. and the reiection of the Iewes, v. 31. which hee amplifieth by shewing two causes thereof, the following of the workes of the lawe, and the stumbling at Christ, v. 32. which he confirmeth by a testimonie of the Prophet, which concludeth the cause both of the reiection of the Iewes, and the taking offence at Christ, and of the vocation of the Gentiles, namely their faith and beleefe, v. 33.

3. The questions and doubts discussed.

Quest. 1. Why the Apostle beginneth this treatise with an oath;

I speake the truth in Christ, &c.

1. *Hugo Cardinal.* referreth it to the former doctrine of the certaintie of predestination, because he had said, nothing could separate him from the loue of God in Christ. 2. *Origen* and *Chrysostome* haue relation to the Apostles extraordinarie wish, v. 3. that he wisheth to be separated from Christ for his brethrens sake; which because it might seeme strange and incredible, and contrarie to the Apostles confidence vttered before, that nothing could separate him from Christ, he therefore vseth this vehement asseueration, to shew, that hee spake from his heart. 3. *Grynem* thinketh, that the Apostle by this vehement speech doth purge himselfe from those cauills and suspitions, which were taken vp of him, as that hee was an innouator of the lawe, a pestilent and seditious fellow. 4. *Haymo* thinketh, that the Apostle hereby doth confirme his loue toward his nation, & sheweth his griefe & sorrow for them, as it followeth in the next verse. 5. But the very occasion indeed, why the Apostle breaketh out into this speech is, because he was to entreate of the reiection of the Iewes, and vocation of the Gentiles; which least it might seeme to proceed from the hatred of his nation, he protesteth his loue toward them, both by shewing his sorrow for their hardnes of heart, c. 9. and by his prayer for their conuersion, c. 10. and in staying the insulting of the Gentiles ouer them, c. 11. *Lyrano*, and so he protesteth that he speaketh the truth from his heart as hee was bound in conscience, otherwise bearing a most louing affection toward his nation: to this purpose, *Caluin*, *Mart. Pareus*, *Tolet* annot. 2.

Quest. 2. Of the forme and words of the Apostles oath.

1. *I speake the truth in Christ, &c.* *Origen* is here somewhat curious, that there is some truth in Christ, some not in Christ, as the *Pythonisse* that cryed after the Apostles, that they were the seruants of the most high God, Act. 16. and *Caiphas* that ignorantly spake the truth,

truth, yet he did not speake the truth in Christ. 2. But S. Paul here doth nothing else, but call Christ to witnesse, that he speaketh the truth, and so hee appealeth to three witnesse, Christ, his owne conscience, and the Holy Spirit, *Theophyl. Pareus*.

2. *My conscience bearing me witnesse, &c.* Origen againe here doth distinguish of the conscience; for the Gentiles also had a conscience, which did accuse or excuse them, Rom. 2. 15. but such a conscience, that is a witnesse both of good and euill, cannot be said to beare witnesse in the holy Ghost: onely the Apostles conscience *ubi cogitatio non habet quod accuset*, where the thoughts haue nothing to accuse of, is said to beare witnesse in the holy Ghost: as *Lyrannus* interpreteth, a conscience *bene ordinata*, rectified and well settled.

3. *I lie not.* 1. Here are these two things seene in Paul, which Aristotle requireth in a wise man, which are *non mentiri*, not to lie, and the other, *mentientem manifestare*, to be able to detect a liar, and to manifest the truth: as here S. Paul toucheth both, *Grynæus*. 2. And this is added, because one may lie in telling the truth, supposing it to be false: so the Apostle ioyneth both together, veritie in his words, and sinceritie in his minde, *Pareus*. 3. And further: it is the manner of the Hebrew speach, for more certaintie, to denie the contrarie to that which is affirmed, as 1. Sam. 3. 18. *Samuel told him euerie whit, and hidde nothing from him*: and Ioh. 1. 20. *Hee confessed, and denied not*: and so is it here: *Tolet in Commentar.*

Quest. 3. *Whether it were lawfull for Paul to griene for the Iewes, whose reiection was according to Gods appointment.*

v. 2. *I haue great heavinesse, &c.* 1. That it is lawfull to mourne for the calamities, that fall vpon those, whom we wish well vnto, appeareth 1. By the example of holy men, that haue so mourned: as *Samuel* for *Saul*, *Dauid* for *Absalom*, *Jeremy* for the captiuitie of his people, our Blessed Saviour for *Ierusalem*. 2. Christians are not without naturall affection, as to reioyce for prosperous things, so to mourne for the contrarie: and grieue ariseth a *lesione rei amata*, from the hurt of the thing beloued.

2. But for the solution of this doubt, two things are to be considered in respect whereof the minde is diuersly carried: for in our grieue, as we respect the calamitie which is befallen, we doe mourne, but looking vnto Gods prouidence wee are well apayed, and do moderate our passions, submitting them to the will of God: like as naturall men among the heathen, did preferre the publike state of the commonwealth before their priuate calamities: as *Crassus* when his sonne was slaine, encouraged the souldiers to fight manfully, for that chance onely concerned him. And as a Iudge, in the execution of offenders, though as a man he griueth that they should be put to death, yet he is well resolved and contented in the contemplation of iustice, that the equitie of the lawe for the example of others should take place: yea as God himselfe delighteth not in the death of any, yet is well pleased in the punishment of the wicked, according to the rule and course of his iustice. So S. Paul here doth put on as it were two affections, one was naturall of humanitie, in pittying the fall of his nation; the other was supernaturall, in submitting himselfe and his will to the will and purpose of God.

Quest. 4. *Of the meaning of the word ἀνάθεμα, which the Apostle vseth, v. 3.*

1. Concerning the two Greeke words ἀνάθεμα. with the Greeke letter η, and ἀνάθεμα, with θ, *Budæus* maketh this difference between them: he would haue the first to signifie the things themselues, which are dedicated to sacred vses, the other the persons, that were deuoted to destruction: and he deriueth them both from the word ἀνατίθειναι, of hanging or setting vp: that as the one were set vp in the temples, so the others names were set vp in places of execution, in hatred and detestation of them. But *Beza* very well obserueth, that in the Scriptures they are both vsed in the same sense: so also *Tolet annot. 3.*

2. *Chrysostome* interpreteth *anathema*, *separatum*, *separated*, from the common vse: and it was first vsed of such things, as for honour sake were separated, and not to bee touched: then secondarily of such things as were separated and accursed, and worthie to be detested of all: and this sense of the word is agreeable to the words of the Apostle, as the preposition ἀπό, signifieth, *from Christ*: as *Beza* well noteth here: so then, that was *anathema*, which was so separate from common vse, as it was not lawfull to be redeemed, but it must bee killed: and some things were so separated for honour sake, as the sacrifices: some for horror and dete-

detestation, as the leprous persons, which were separated from the congregation, *Pareus*: and in this sense doth the Apostle vse the word *anathema* here, which answereth to the Hebrew word *cherem*, which signifieth to bequeath to destruction.

3. Whereupon *Hierome* will haue this word to signifie to kill: and so he thinketh the Apostle speaketh of the killing of his bodie: but *cherem* simply signified not killing, but with horror and detestation, as of a thing accursed.

4. Some take the better sense of the word, as it signifieth some precious thing and treasure: whose opinion *Chrysostome* maketh mention of with some derision: but that it cannot be so taken here, it shall be shewed in the next question.

Quest. 5. *Whether the Apostle did well in desiring to be separated from Christ, from whome he knew he could not be separated.*

1. *Hierome* to auoid the difficulties, that might be here objected, thinketh that the Apostle speaketh onely of a temporall separation by death, *voluit perire in carne*, &c. he would die in the flesh, that others might be saued in the spirit: *Epist. ad Algas. quest. 9. epist. ad He-dib. quest. 10.* so also *Haymo*. But *Chrysostome* misliketh this sense, vpon these reasons, 1. Both because S. Paul had made mention twice before of death, that it could not separate him from Christ, it had beene therefore superfluous; and beside no great matter to speake of the same here againe. 2. The death of the bodie for Christ, doth not separate from Christ, but ioyneth more surely vnto Christ.

2. Likewise *Chrysostome* derideth their conceit which take here *anathema*, in the better part, and interpret it, to be *κεφάλιον*, a treasure laid vp: for this had been no great matter for the Apostle to haue so wished, *quis delicatiorum hominum sic non optaret*, the most nice and daintie man might haue so wished: *Chrysost.* and againe in this sence the Apostle would not haue said, *à Christo*, from Christ, but *coram Christo*, before Christ, *Mart.*

3. Some referre this wish of the Apostle vnto the time before his conuersion, and here are three opinions; 1. Some giue this sense, that for the zeale of the Iudaicall law, he wished then to be separate from Christ, and chose to be a persecutor of his disciples, *Lyrano.* and the *ordinar. gloss.* following *Ambrosē*. 2. The Commentarie going vnder the name of *Hierome*, saith, that the Apostle doth now lament and bewaile his sinne, for that before his conuersion he wished to be separate from Christ for his brethren sake, *ex Parco*. 3. *Tolet* preferreth this sense, I wished to be an *anathema*, from Christ, that is, to be a knowne persecutor of the Christians, and to be held of them accursed for my brethrens sake, *Tolet in Commentar.*

But these interpretations faile diuersly. 1. This had been no great matter for Paul, yet being an enemy to Christ, to haue wished for the loue vnto his brethren so to continue still, *Perer. disput. 3.* 2. Neither had this beene to the Apostles purpose, who intendeth by this his wish to shew his loue vnto his brethren: but if he had onely spoken of his desire before his conuersion, it might haue beene answered, that howsoeuer he might stand well affected to his brethren then, his mind was altered now, *Mart. Perer.* 3. The Apostle had taken a vaine oath herein, for there was none which doubted of his hatred to the name of Christ, before his calling, that he needed not to haue confirmed it by an oath, *Pareus*. 4. Neither doth he lament here for his owne sinne, but for the present condition and state of his brethren, as is euident v. 4. where he reckoneth vp the auncient priuiledges of his nation, which they had now deprived themselves of, *Mart. Pareus*.

4. Some thinke that the Apostles meaning is, that he could haue wished his calling had been deferred yet, and that he for a time had been separated from Christ, and not to haue bin yet called, but that his brethren might haue come to Christ before him: but the same difficultie remaineth still, for if S. Paul might haue wished before to be an *anathema* from Christ, for the glorie of God, why not also now? *ex Mart.*

5. Some thinke that by an *anathema*, is vnderstood only, *dilatio visionis & fruitionis Christi*, a deferring of the vision, and enioying of Christ: that S. Paul to conuert his brethren to the faith, wished still to remaine in the flesh, and to bee absent from Christ: as see the like, *Philipp. 2. 23.* so *Oecumenius*, *Lyranus*. But this is not to be an *anathema*, from Christ, onely to haue the fruition of glory deferred, *Perer. numer. 12.*

6. Some vnderstand this separation from Christ, to be indeed deprived of the glorious vision of Christ: but they will haue it limited for a time, *volebat ad tempus priuari fruitione Christi*,

Christi, he would for a time be deprived of the fruition of Christ, for the good of his brethren, *Thom. in Comment.* But he that is once separated, and standeth as accursed from Christ, cannot but alwaies so remaine.

7. Some thinke that S. Paul spake thus, *impetu quodam charitatis*, wishing himselfe to be damned for his brethren, by a violent passion of charitie, and not well considering what he wished. But then S. Paul had sinned, if he made such a vow or wish, *quadam incogitantia*, without any considering or bethinking himselfe: it had shewed great rashnesse, *ex Mart.*

Pareo.

8. Some thinke that the Apostle vseth an hyperbolicall speech, when one speaketh more then he intendeth, as the Prophet Dauid saith, *They that hate me are more then the haire of my head*, Psalm. 69. 4. so here the Apostle, the more to expresse his loue toward his brethren, doth vse this hyperbolicall speech, as though euen for their sakes he wished to bee a cast away, *Dyonis. Carthusianus*. But thus they will onely make this a colourable and flourishing speech of the Apostle, which was no doubt a zealous and serious wish and desire in him.

9. *Pareus* maketh mention of an odde interpretation, which he heard deliuered by one *ann. 1568.* that afterward played the Apostata from Christ: who by Christ in this place vnderstood the anointed Priests, alleading for his authoritie *Eusebius*, who in that prophesie Dan. 9. so vnderstandeth the word Messiah, Christ. But beside that the word Christ, beeing absolutely put without any addition, is not so taken in Scripture, and *Eusebius* interpretation is therein distasted and misliked of the best interpreters: this had bene a vaine and superfluous wish in S. Paul, for in the beginning of his conuersion hee was odious to the high Priests, and euen then they tooke counsell to kill him, Act. 9. 23.

10. There remaine then two expositions, which may bee ioyned both together in one: *Chrysostome* saith, that S. Paul desired, *pruauari fruitione & gloria Christi*, to be deprived of the glory and fruition of Christ: *Occumenius* goeth yet further, that he wisheth, *ut per meam perditionem glorificaretur Christus*, that Christ by my utter perishing may be glorified in the saluation of the Iewes: and *Cassianus c. 6. collat. 23.* interpreteth, to be an anathema from Christ, *aternis addici supplicijs*, to be addid to euerlasting punishment: Both these doe hang one vpon another: for he that is deprived of euerlasting ioy, is cast downe to euerlasting punishment. This then is the Apostles desire, *aterni boni fruitione pruari*, to be deprived of euerlasting happinesse, *Martyr: excludi ab omni salutis expectatione*, to bee excluded from all hope and expectation of saluation, *Caluin:* he wisheth *aternam abiectiorem a Christo*, to bee cast off for euer from Christ, *Pareus: abijci in aternos cruciatus*, to bee cast into euerlasting torment, *Oslander*. And that this was the Apostles meaning, appeareth by the like zealous desire in Moses, who also wished to be blotted out of the booke of life, rather then God should haue been dishonoured in the destruction of Israel: both of these were readie, *suo exitio aliorum saluti subuenire*, by their destruction to haue helped forward the saluation of others, *Grynus, Mart.*

But against this interpretation it is diuersly objected. 1. *Obiect.* S. Paul could not wish to be separated from Christ, but he must desire also to be alienated from his loue and fauour: which thing to desire it had bene sinne.

Answ. *Chrysostome* answereth that the Apostle would not by any meanes be separated from the loue of Christ, *nam propter Christi amorem tantopere hoc ardet desiderio*, for the loue of Christ he is so much inflamed with this desire: it followeth not therefore, he desireth to bee separated from Christ, therefore from his loue: he wisheth not to be deprived *amicitia Christi, sed fructu amicitia*, of the friendship of Christ, but onely of the fruit of his friendship, which was euerlasting felicitie, *Pareus*.

2. *Obiect.* If S. Paul herein respected the glorie of God in the saluation of the Iewes, why did he not likewise wish to be separated for the saluation of the Gentiles? *Answ.* S. Paul no doubt was readie to doe the like for them: but there was not the like occasion, for the Gentiles flocked to Christ, and receiued the Gospell, but the Iewes were stubborne, and euerie where resisted their calling: and therefore for them he maketh this vow, *Mart.*

3. *Obiect.* But S. Paul knewe, that he could not indeed be separated from Christ, as hee professed before, cap. 8. 38. that nothing could separate him from the loue of God in Christ.

Answ. 1. *Lyrannus* thinketh that this vowe of Paul, as likewise that of Moses was *secundum dispositionem inferioris partis anime*, according to the disposition of the inferiour part of the

the

the mind, where the affections are : for loue *nec mensuram scit nec modum*, knoweth neither measure nor manner, not in the deliberate and reasonable part of the minde. 2. But the better answer is: that it was *votum conditionale*, a conditionall, not an absolute vowe, if it were the will of God; as Christs petition was for the passing away of the cuppe of his death, if it were his fathers will, *Pareus*: so the Apostle speaketh *κατὰ τι*, after a sort, and with condition, if it might be, *Grynæus*: And to the same purpose before them, *Oecumenius*, *non absolute hac dixit tanquam possibilis, sed sub conditione*, he spake not these things absolutely, as if they were possible, but with a condition: for if Paul for the loue of Christ could haue beene separated from Christ, he should againe haue beene so much the more firmly ioyned vnto Christ: for if loue be the cause of vnion, then so great loue of the Apostle would haue caused so much nearer coniunction.

4. *Obiect.* Though a man be bound by the rule of charitie to giue his temporall life for an others spirituall life, yet he is not bound to giue his soule euerlastingly to perish, if it were in his choice, that others should not so perish: like as one is not bound to redeeme an others bodily life by the losse of his, so neither the spirituall life of the soule, by the losse of his owne: *Tolet* thus obiecteth *annot.* 4. and therefore he inferreth that in this sense, it had been an inordinate and vaine desire in the Apostle.

Ans. 1. Some thinke, that every man is bound to redeeme the saluation of others, by the losse of his owne, saying that a fewe can attaine vnto such perfection of charitie: for the rule of charitie is this, that we should doe that for others, which we would haue done for our selues: now a man had rather, that an other should giue himselfe to ransom him, then he should perish: and Christ was enslaved with such charitie, that he became a curse for vs: and the like minde should be in Christs members to wish to be accursed for their brethren: as *Origen* inferreth, *Quid mirum, si cum Dominus pro servis sit factus maledictum, servus pro fratribus anathema fiat?* what marvell is it, when the Lord was made a curse for the seruants, if a seruant become an *anathema* for his brethren? *Pareus* also giueth instance in Christ, who was made a curse for vs, *dub.* 1. *Contra.* 1. That saying of our Saviour, *whatsoever you would that one should doe vnto you, doe vnto them*: *Augustine* well vnderstandeth, *de recta & iusta voluntate*, of a right and iust minde, not otherwise: for if a man could be content vpon a lewde mind, that his wife should commit adulterie with an other, it followeth not, that the other should yeeld his wife to his wicked desire: so for a man to wish, that an other would giue his soule for his, were no iust or equall desire. 2. Christ, though he did beare the punishment due to vs, and did beare the curse of the lawe, yet he was neuer *avulsus à Deo*, separated or pulled away from God, *Mart.* and there is great difference betweene the person of the Redeemer, and his exceeding loue, and those which are redeemed, who herein cannot be imitators of Christ.

2. As these doe iustifie Pauls desire, hauing relation onely to the loue of his brethren: so *Chrysostome* aymeth onely at the glorie of God, that in respect thereof, Paul made no account of his saluation: but he expressly maketh not mention thereof, for modestie sake, lest he should seeme to boast too much of his loue toward Christ: But *Tolet* sheweth the insufficiencie of this reason, because Paul had professed before that nothing could separate him from the loue of Christ: he might also as modestly haue wished here to be an *anathema* for Christ.

3. I preferre therefore *Caluins* solution, that neither Saint Paul had here respect vnto the glorie of God alone, or vnto the saluation of his brethren alone, *sed charitatem hominum in studio glorie Dei coniungimus*, but we ioine the loue of men with a desire of the glorie of God, &c. he wisheth the saluation of his brethren, with respect vnto the glorie of God: as Moses in the like case in making request for his people, therein desired the promoting of Gods glorie: Now the Apostle saith, for his brethren, *ut in seruiret causa*, to apply himselfe to the cause in hand, which was to testifie the great desire that he had to their saluation, yet as ioyned with the glorie of Christ: as is euident v. 5. where hee addeth, *who is God ouer all, Blessed for ever, Mart.*

So then notwithstanding these or any other such like obiections, I preferre *Chrysostomes* interpretation of these words of the Apostle, who in the zeale to Gods glorie, & loue to his brethren, wisheth that he were cut off from Christ, so they might be saued: according to that saying in the Gospell, *that it were better that one of the members should perish, then that the whole bodie should be cast into hell*: for the Apostle had herein respect vnto the glorie of God,

Matth. 5. 29.

should haue more appeared, in the sauing of the multitude of that nation, as the whole bodie, he being cut off but as one member; then that he should be saued, and the whole bodie perish: to this purpose *Chrysost.* vpon that place in the Gospel.

Anselme likewise vpon this place saith, that Paul *optabat perire*, desired to perish, so the rest might be saued: and this sense he confirmeth by the like desire of two great Prophets Moses and Micah: this latter, c. 2. 11. wisheth thus, *I would I were a man not hauing the spirit, and that I did speake lies, voluit se alienum esse à spiritu, &c.* he wisheth to be a stranger from the spirit, and to be a false Prophet, so that his people might escape all those plagues which were foretold, as S. Paul here wisheth to be estranged and separated from Christ: In like manner, *Moses obiecit se exitio*, Moses did offer himselfe to destruction for the people sake: thus *Anselme*.

But 1. though we allow *Anselmes* interpretation, he is deceiued in his first prooffe: for though the vulgar Latine doth so read that place of Micah, yet it is truly according to the originall translated thus, *If a man walking after the wind, and lying falsly, &c.* that is, if there were one, that were giuen vnto lies, which prophesie of prosperous things vnto the people, he should be a meete Prophet for them: And the Prophet was not to wish vpon any occasion, to commit sinne, in telling of lies. 2. Concerning the other example of Moses, it is rightly alleadged, but because there is some question about Moses manner of wish, how it is to be taken, though elsewhere it be handled at large, it shall not be amisse breiefely to touch it here: for it is a great hinderance to the studious reader, in a point wherein he expecteth present satisfaction, to make reference to another booke, which it may be is not so readie at hand.

Quest. 6. How Moses wished to be blotted out of the booke of life for Israels sake.

Moses words are these, Exod. 32. 31. *If thou wilt not (pardon their sinne,) blot me out of the booke which thou hast written:* Because that desire of Moses, and this of Paul here are verie like, as *Hierome* saith, *If we consider Moses voice making request for his people, we shall see, eundem fuisse Mosi & Paulo erga creditum gregem affectum, &c.* that both Moses and Paul had the same affection toward the flocke committed to them: it shall not be amisse to insert somewhat here touching Moses wish. Two things doe here breed question, the manner of Moses wish, and the matter, and sense thereof. 1. For the manner, Moses useth that bouldnes of speach that a subiect will scarcely vse speaking to his Prince, *non solum clamat apud Deum, sed re clamat*, he doth not onely crie vnto God, but he reclaimeth and crieth as it were against his minde: But *Philo* remooueth this doubt, because the Scripture saith that God talked with Moses as with his freind: he speaketh therefore freely and boldly as to his friend: this libertie then and freedome of his speach is not to be attributed vnto his arrogancie, but vnto his freindship and familiaritie: *arrogantis est audacia, amici est fiducia*, boldnes and rashnes sheweth arrogancie, but confidence is in freindship. 2. But there remaineth a greater doubt as touching the matter and meaning of Moses vowe and desire: for whereas Gods booke of life signifieth his ordaining of some vnto eternall life; which is of two sorts, either *secundum prædestinationem*, according to the decree of the predestination which cannot be altered: or *secundum præsentem iustitiam*, according to mens present iustice: in the first sense it would seeme to be *stulta petitio*, a foolish request, to desire that which was impossible to be blotted out of Gods decree of predestination, and in the other it would be thought to be *impia*, an vngodly desire, to wish to fall from the present state of iustice: now for the solution of this doubt there are diuerse answers framed.

1. *Rabbi Salomon* taketh this to be the booke of Moses law, that it should haue no denomination from him, but that his name might be taken out thence: but it appeareth in the Lords answer, *I will blot out of that booke him that sineth*, that this booke belonged vnto more then Moses onely.

2. *Rab. Moses Gerundens.* thinketh, *Moses extra se raptum*, to haue beene as it were beside himselfe, and in his great zeale to his people to haue spoken he knew not what. But seeing Moses prayer was so well accepted of God, it is not to be thought that he offended in making so rash and inconsiderate a prayer.

3. *Paulus Burgensis* varieth not much from the first interpretation: hee taketh the booke here, for the historicall narration in Scripture of the acts and doings of the Saints: and so he thinketh, that Moses onely desired, that the great workes, which God had wrought by his

his hand, should not be written of him. But this had beene to pray against the setting forth of Gods glorie, which was manifested in those great workes.

4. *Caietan* vnderstandeth it, *de libro principatus*, of the booke of *principalities*: that whereas God had appointed Moses to be gouernour of a greater nation and people, if he should destroy Israel, Moses desireth rather to be no gouernour at all, then that Israel should perish: But the words of the Lord, *I will blot out him that sinneth*, shew that Moses speaketh not of a personall writing in any such book, which concerned him alone, but of such a booke, wherein others were written as well as himselve.

5. *Augustine* maketh this sense, *qu. 147. in Exod.* as thou hast made it certaine, that I can not be rased out of the booke which thou hast written, so let me be as sure and certaine, that thou wilt remit this sinne of this people: But Gods answer, *I will blot out, &c.* overthroweth this sense, for there the Lord answereth negatiuely, vnto Moses, that he should not be blotted out: then Moses wish was to be blotted out.

6. *Lyranus* saith, that Moses did thus wish *secundum desiderium partis inferioris animae*, according to the desire of the inferiour part of his minde, not in the superiour part, which was his iudgement and vnderstanding: as Christ praied that the cup might passe from him: but yet there is a more sufficient answer then this, see *answ. 6.* following.

7. *Thostatus* *qu. 44. in 32. Exod.* thinketh, that it is an hyperboricall speach, as that of Rachel, *give me children or else I die*, and yet she had rather haue no children, then to haue died: yet in such passionate speeches, they shew their feruent and exceeding great desire: But in this sense Moses should haue had no such meaning to be blotted out of Gods book: the contrarie whereof appeareth in the Lords answer.

8. *Oleaster* will haue this to be the meaning: *blot me out of thy booke*, that is, *obliscere mei perpetuo*, forget me for euer: for as we vse to commit thole things to writing; which wee would remember, so the things which we desire to forget we blot out: But it is more then a metaphoricall speach, as is euident by the Lords answer by Moses.

9. *Hierome* *epist. 151. ad Algas.* and *Grego. lib. 10. Moral. c. 7. Enthym. in Psal. 68.* vpon these words, *let them be blotted out of the booke of the liuing*, doe take this booke to be the decree onely of this temporall life, and those to be blotted out, which are deprived of life: so Moses in their opinion wisheth onely to be deprived of this mortall life: so also *Pererius*. But this cannot be so, for the Lord saith, *he will blot out him which sinneth*; now not onely sinners, but righteous men are taken away out of this life.

10. But *Chrysostomes* exposition is best, who *lib. 3. de prouident.* doth interpret these words of Moses, as the other of Paul, of the finall separation from Christ, and of being deprived of the vision of God, and fruition of Christ: so also *Bernard*, *Moses noluit introduci in gaudium Domini, &c.* Moses would not be brought into the ioy of the Lord, the people remaining without. *Bernar. in serm. 12. in Cantic.* the reasons for the confirmation of this, see in the end of the former question: and the solution of this doubt, how Moses could desire an impossible thing of God, see also there in the answer to the 3. obiection.

Quest. 7. *Whether in matters of saluation, one kindred after the flesh ought to haue any prioritie before others.*

1. 3. *My kinsmen according to the flesh.* 1. *Basil regal. brev. resp. 190.* deliuereth this doctrine, that in spirituall matters none ought to haue more respect vnto their kindred after the flesh, then vnto others, that are not neere in blood: And that saying of Paul, may seeme to confirme this opinion, 2. *Cor. 5. 16.* *Hence forth know we no man after the flesh, yea though wee had knowne Christ after the flesh, yet henceforth know we him no more.* Contra. In this place the Apostle opposeth himselfe against these false teachers, which stood vpon carnall prerogatiues, and the legall and carnall ceremonies, and the generation of Christ only after the flesh: these things Saint Paul would no longer know, that is, trust vnto: before his calling he stood vpon such outward priuiledges, as that he was circumcised, an Hebrew, of the tribe of Benjamin, and such like, *Phil. 3. 5.* But he counted all these things as drosse and dung in comparison of Christ: and he will not know Christ onely according to the flesh, in respect of his outward state in the world: for our Sauour himselfe saith, *Ioh. 6. 13.* *It is the spirit that quickeneth, the flesh profiteth nothing.* Mar.

2. But that euen spirituall things may by the rule of charitie be first wished vnto our kindred, it may thus appeare. 1. Because our naturall affection is not destroyed by religion, but perfected; piety doth qualifie and moderate naturall compassion, it doth not extinguish

it. 2. Charitie must be *ordinata*, ordered: it proceedeth in degrees: first a man may expresse his loue toward his owne, 1. Tim. 5. 4. *Let them first learne to shew godlinesse toward their owne house.* 3. S. Paul giueth this as a reason of his heauinesse and greife for the Israelites, because they were his kindred after the flesh: where though he vseth a limitation, that after the flesh they were onely his brethren, but otherwise they were not, beeing vnbeleeuers and contempters of the Gospell, yet it much moued him for them, because they were his kindred after the flesh.

Quest. 8. *The causes which made the Apostle to be so much*

griued for the Iewes, v. 4. 5.

He recounteth diuerse priuiledges and immunities of the Iewes, which made him the more to desire their conuersion. 1. In respect of himselfe, they were his *brethren*, not so properly called, but they were his kinsmen after the flesh: though in other respects they were not his brethren: this phrase after the flesh, is afterward, v. 5. beeing spoken of Christ taken in an other sense: it sheweth him to be of an other nature, then that which he had after the flesh: here it sheweth not a diuersitie of nature, but a differēce of brotherhood in Paul & the.

2. Then he reckoneth vp their priuiledges with relation vnto God. 1. They are the Israelites: they are rather called by that name of Jacob, then by the name of Abraham and Isaac: for that these had sonnes, which belonged not to the people of God, but all Jacobs sonnes were the fathers of the Lords people, and they are named of Israel rather then Jacob, because it was the more worthie name, both for that the Lord imposed it, and for the more excellent signification: *Israel* signifieth one preuailling with God. 2. *Theirs was the adoption*, that is, they were adopted to be a peculiar people vnto God, selected from all the world: and therefore they are called, Exod. 4. 22. *the Lords first borne*: there is an other adoption, when we are adopted to be the sonnes of God by grace, Rom. 5. 15. but the Apostle speaketh here of the outward adoption and calling to be the people of God. 3. The *glorie* which Chrysostome vnderstandeth, in that they were the peculiar people of God, so also Haym. *Gloss. interlin. Theodoret*, of the miracles and great works whereby they became famous and glorious: *Lyrannus* of the diuine visions and apparitions: but it is better referred vnto the Ark of the couenant, which is called the glorie of God, 1. Sam. 4. 21. 22. *Gryn. Calv. Mart. Tol. Pareus*. 4. *The covenants, giuing of the law, the seruice of God*: Origen by the covenants or testaments vnderstandeth the diuerse renewing of Gods couenant with his people, so *Mar. Ofsan. Hier. in epist. ad Algas. qu. 9.* of the old and newe Testament, so *Haymo*, but the new testament is afterward exprest in the word *promises*: the covenants were rather the two tables of couenant, as the Apostle calleth them, Heb. 9. 4. and so here the Apostle reckoneth vp three kind of lawes which Israel had, the *morall*, contained in the tables of the lawe, the *iudiciall*, called here *νομοθεσία*, the giuing of the law, and the *ceremoniall*, which consisted of the Priesthood and sacrifices, called here *the seruice*. 5. The *promises*: which were of two sorts, either temporall, as touching the inheriting of the land of Canaan, or spirituall of the Messiah, *Gryn.* both legall promises and Euangelicall, *Mart.* both of this life and the next, *Pelluc.* these promises first belonged vnto them, and vpon their reiecting, they were fulfilled vpon the Gentiles, *Ofsander*.

3. The third sort of priuiledges are with relation vnto the fathers, *thence were the fathers*, that is, of that nation were the honourable Patriarkes, of whom they are descended: and God promised to be their God, and of their seede, Gen. 7. 4. yea to a thousand generations, Exod. 20. 6. though they were degenerate children, yet vnto them belonged the promise made vnto their fathers.

4. The fourth kind of priuiledge is with relation to Christ; *and of whom Christ came*: some leaue out the coniunction *and*, and vnderstand the fathers of whom Christ came; so *Orig. Haymo, Lyrann.* following the vulgar Latine: But the better reading is with the coniunction, *and of whom*, that is, of the Israelites came Christ: so *Chrysost. Theophyl. Tertul. l. de Trinit. Iren. l. 3. c. 8. Hilarie lib. 8. Trinit.* with others: according to the Greeke originall: for it is a commendation of the whole nation of Israel, and an excellent prerogative that Christ came of them according to the flesh.

Quest. 9. *Of the excellencie of the Israelites, and of true nobilitie.*

1. The nobilitie of the Israelites diuersly appeareth. 1. One thing that maketh a nation noble, is to haue *genus purum & impermixtum*, to come of a pure and vnmixed stocke: as the *Athenians* boasted that they came of themselues, without the mixture of any other nati-

nation, but it was most true of the Hebrewes, they were descended of Abraham, and ioyned not in marriage but with themselves. 2. That is counted a noble nation, which hath a perfect gouvernement within it selfe, and liue by their owne lawes, as the Hebrewes did, who had their lawes giuen them of God. 3. They were also of great antiquitie. 4. And many excellent and worthie men came of that nation.

2. Some make small account of nobilitie, and vrge much that saying of *Iphicrates*, who beeing but a coblers sonne, grew to be a famous captaine, which beeing objected vnto him, answered, *meum genus à me incipit, tuum in te desinit*, my nobilitie beginneth in me, and thine endeth in thee: and nobilitie they say is but an outward thing, euen as the garments and robes of honour, which make not a man honourable.

Contra. 1. True it is that vertue without nobilitie is more commendable, then nobility without vertue; but when vertue is incident to them, that are descended of a noble race, it is so much the more glorious. 2. Some may much degenerate from their noble ancestours, as corne and stockes transplanted may growe wild: as of such as haue beene ingenuous and valorous, may descend cruell and sauage impes, as the posteritie of *Alcibiades*, so degenerated: and of such as were gentle and affable may some come, that are dull and blockish, as the offspring of *Cymon* and *Socrates*. 3. Yet there is a threefold priuiledge to bee descended of noble and worthie parents. 1. There doe remaine some seedes of generous mindes, which one way or other will in time shewe themselves in the posteritie. 2. The example of the vertues of the ancestours is much to moue and encline the posteritie. 3. And beyond all this, the Lord hath promised to be the God of the faithfull, and of their seede to a thousand generations: so that they which are descended, though diuerse degrees off from true noble progenitors, are beloued of God for their fathers sakes.

Quest. 10. Of the meaning of these words, v. 5. *Who is God ouer all, blessed for euer.*

1. *Erasmus* is blamed both by Protestants, as *Beza*, and Papists, as *Tolet* annot. 9. for altering and changing the reading of this verse, making this the sense, *God who is ouer all, be blessed for euer*: and will not haue this clause referred to Christ: but that the Apostle doth conclude generally with a *doxologie*, giuing praise vnto God: likewise he thinketh that this word (*God*) is inserted, vrting that neither *Hilarie* hath it in *Psal. 122.* nor *Cyprian lib. 6. cont. Iudeos*: whereas notwithstanding, *Origen*, *Chrysost.* *Theophyl.* and generally all expositors do so read, and many of them vse this place to prooue the diuinitie of Christ.

2. S. Paul concludeth with this *doxologie* for two reasons: 1. both as *Chrysostome* saith to set forth the praise of Christ; whom the Iewes blasphemed: 2. and as *Haymo*, to shewe, that although he was sorrie for the reiection of the Iewes, yet he gaue thanks to God for all, and rested in his good pleasure.

Quest. 11. Of the meaning of these words, v. 6. *All they are not Israel, which are of Israel.*

The Apostle here answereth an obiection, that if it so be that the Israelites are cast off and forsaken, then it should seeme that the word of God is of no effect, and his promises made void; hereunto the Apostle maketh answer by a distinction of the Israelites, that some are so onely in respect of their carnall generation, some are the true Israelites, which are the children of the promise, and of the faith of Abraham: But here is some question about the scope and purpose of the Apostle.

1. Some thinke that the Apostle intendeth cheifely to prooue the vocation of the Gentiles, that they are the true Israel of God, and so the promises of God are not made voides: and these make the example of *Izaac* onely typicall, thereby shadowing forth the difference betweene the true beleeuers, and those onely which haue the outward calling: to this purpose *Chrysostome*, who applyeth this example to the Gentiles, which are called by the word, and regenerate by baptism: so the *ordinar. gloss.* and *Tolet* annot. 16. But if the Apostle intended onely to shew by this distinction, the calling of the Gentiles, he had not sufficiently answered the obiection, which concerned the promises made to the Israelites his kinned after the flesh.

2. Neither yet is the Apostles scope to be restrained onely to the nation of the Iewes: as *Pet. Martyr* seemeth to thinke, *Israelitico populo promissionem propositam fuisse indefinite*, that the promise was propounded indefinitely to the people of Israel, which came of Abraham after the flesh, &c. and therefore he misliketh *Chrysostomes* application to the Gentiles: for it is euident that the Apostle in the end of the chapter treateth of the vocation of the Gentiles, whereunto he maketh a way by this distinction.

3. So then vnder the name of the true Israel of God, the Apostle comprehendeth those which did imitate the faith of Abraham, whether they were of the flesh and carnall generation of Abraham, or not, *Gryneus*: And *Haymo* maketh three kind of children of Abraham, some are *secundum fidem & gratiam*, both according to faith and the flesh, as the beleeuing Iewes: some onely according to the flesh, as the incredulous Iewes: some according to faith, but not in the flesh, as the beleeuing Gentiles.

4. *Tolet* well obserueth, *annot. 16.* that S. Pauls answer is not to the former obiection, that Gods promises tooke effect in some of the Iewes, though not in all, to whom it was made: for then in part it had not taken effect, but the promise was made onely to the true Israelites, and so in all them, to whom it was made, it was effectuell.

5. And whereas the Apostle bringeth in the example of Isaac, to prooue that all are not the children of Abraham, that are of his seed, because Ismael was also of Abrahams seed, but was not the heire of promise: it must be obserued, that neither all that descended of Ismael, were excluded from the promise, for of him came many beleeuing Gentiles, nor all included within the promise, that came of Izaak, for then all of Israel should be the true Israel: But these two are propounded as examples, Ismael onely of those which are borne according to the flesh, and Izaak of those which are borne not by the force of nature, but by promise and grace.

Quest. 12. Of the meaning of these words, *v. 10.* and not onely, &c. but also Rebecca, &c.

1. This is an imperfect speech, and not onely, and therefore somewhat must be supplied: some therefore insert thus, and not onely he, that is Isaac, *Beza*, *Geneuens.* some, and not onely (illa) shee, vnderstanding Sarah, that is, the onely non accepit diuinum responsum, receiued not a diuine answer, *Irenaeus lib. 4. c. 38.* or promissionem, the promise, *gloss. ordinarij*, or a soone by the helpe of grace, *Lyranus*: but the better supplie is, to put it neither in the masculine or feminine, but in the neuter, and not onely (hoc) this, that is, it was not thus onely in Ismael and Isaac, but in this other example, which he now propoundeth: see the like phrase before, *c. 6. 11.* and *8. 23.*

2. For whereas diuerse expositions might haue beene taken to the former example: as that they were of two mothers, and the same of diuerse conditions, the one free the other bound: now the Apostle produceth an other example, wherein neither of these two exceptions can haue place: for Iacob and Esau came of one mother, and they were borne at one birth.

3. The vulgar Latine readeth, *Rebecca, ex vno concubitu*, at one lying in conception, but in the Greeke it is not so, but she *ἑκ τῆς ἑνὸς κοιτῆρος*, hauing conceived by one: in the same sense the Syrian translator, *companying with him*: though it be not vnlike, but that as they were borne together, so they were conceived together.

4. But *Chrysostome* here hath a strange opinion: that the Apostle leaueth this question vndiscussed, why the Lord did make choice of Iacob and refused Esau: he onely answereth one question by an other: for the Iewes might haue demanded why they were reiected and the Gentiles accepted, and he answereth by the like question concerning the fathers, Isaac and Iacob were taken, Ismael and Esau refused: and goeth no further: like as in the 5. chapter, he sheweth that Christs righteousness is deriued to vs, as Adams sinne is propagated, but there he leaueth, and proceedeth not to shewe, how sinne is propagated from Adam: But *Chrysostome* is in both deceived, for both in that place he prooueth the propagation of sinne from Adam to his posteritie, by the effect thereof, namely, death, all sinned in Adam, because by sinne death entred: and in this place he sheweth the first cause of the election of Iacob, and the reprobation of Esau, namely the free purpose of God, *v. 11.* that the purpose of God might remaine.

Quest. 13. Whether these examples concerne temporall or eternall election and reprobation.

It is by some objected, that these examples of Isaac and Ismael, Iacob and Esau, doe only shew their temporall reiection, not their depriuing of eternall life: but they are set forth onely as types of the reiection of the Iewes.

1. For the text cited out of Genesis, chap. 15. speaketh of seruitude, that the elder shall serue the younger; but one may be in seruitude, and yet not eternally reiected.

2. And this prophetic was not personally fulfilled in Iacob and Esau, but in their posterity.

3. That

3. That other place, Mal. 1. 2. sheweth wherein the loue of God consisted toward Iacob, and his hatred toward Esau, because he gaue vnto Iacob the land of promise, but vnto Esau he made his mountaine wast, and gaue him a drie and barren countrie. Thus *Erasmus* obiected, in his *diatrib. pro liber. arbit.* and of late *Hunnius* and *Huberus*.

Contra. To these obiections of *Erasmus*, *Luther* hath sufficiently made answer, *lib. de arbit. c. 166.* much differing herein from the Lutherans so called in these times.

1. First, here *Luther*, and so *Per. Martyr* vpon this place answer by way of concession, that if it were admitted, that S. Paul onely speaketh of their temporall reiection, yet it is a strong argument to shew, that election is not by workes, seeing euen the disposing of this temporall inheritance was not by workes, but according to the purpose of God: secondly, it is denied, that this testimonie onely concerned the temporall inheritance: for this externall promise of the inheritance of Canaan, had relation to Christ, and the spirituall promises were therein exhibited; and so the Apostle draweth his argument, *à signo ad rem significatam*, from the signe to the thing signified, *Ius. lib. 2 parall. 10.* so also *Pareus dub. 9.* this right giuen vnto the younger ouer the elder, was *effectus singularis gratia, complectens ea omnia, quæ ad fœdus Dei, &c.* it was an effect of speciall grace, comprehending all things belonging to the covenant, and euermlasting life.

2. As this prophesie was historically fulfilled in their posteritie, so also it must haue some effect in their persons: for it is said to Esau, Genes. 27. 40. *Thou shalt be thy brothers seruant:* which seeing it was not fulfilled visibly, for Esau had a more flourishing outward state then Iacob, it had a spirituall accomplishment in them, Esau beeing a seruant in respect of Iacob, because he was cut off from the covenant of grace. And though there be not euident testimonie of the reprobation of Ismael and Esau, yet it is most probable: seeing Ismael was a mocker and persecutor of Izaak, Gal. 4. 29. and Esau is called a prophane person, that they were reprobates: vnlesse it can be shewed that they returned in their life time to the fellowship of the Church, for without the Church there is no saluation: *Par. dub. 4.*

3. In Malachie, the Lord vseth this as an argument of his loue to Iacob, and hatred to Esau, because he had giuen a pleasant land to the one, and a barren ground to the other: but yet the Lord riseth higher, and sheweth how that with Esau he is angry for euer, and that he will be magnified in Iacob: that place then cannot be restrained to temporall things.

4. And if these examples onely concerned temporall things, then had not the Apostle alledged them to the purpose: which was to shew who were the children of God, and the children of the promise, v. 8. but this is not to be thought of the Apostle, that he cited Scripture impertinently. See further hereof, *Synops.*

Quest. 14. *How this saying of the Prophet, Esau haue I hated, agreeth with that, Wild. 1. 25. Thou hatest nothing which thou hast made.*

1. *Catharinus* to dissolue this knot, referreth this hatred of Esau vnto things temporall: that Iacob is said to be loued, and Esau hated, because Iacob had the better blessing, and more temporall gifts bestowed vpon him, and Esau seemed to be neglected; like as the younger sonnes may say their father hateth them, when the inheritance is giuen vnto the Elder: But it hath been shewed before, that these examples are alledged by the Apostle to shewe who were the children of promise, and who not, and therefore they cannot be restrained to temporall things.

2. *Augustine* saith, *Non odit Deus Esau hominem, sed odit peccatorem*, God hated not Esau as a man, but as a sinner: *lib. ad Simplician. quæst. 2.* and he explaneth his minde thus further: distinguishing betweene these three, *creaturam, peccatum, pœnam peccati*, the creature, the sinne of the creature, and the punishment; the first God hateth not, nor the last, the one he made, the other he ordained, but hee hateth the third, that is sinne, which hee made not: like as a Iudge condemning a theefe, neither hateth his person, nor the punishment, which is according to iustice, but the crime of theft, &c. vpon this answer insisteth *Pererius*, and before him *Haymo*, *Non odit naturam, quam fecit, sed peccatum, quod non fecit*, he hated not the nature, which he made, but the sinne, which he made not: to alio *Gorrhan*: and the ordinary glosse, *Hee hated nothing in Esau, nisi originale peccatum*, but his originall sinne, &c. But the Apostle here speaketh of an hatred, before Esau had done any euill, and before the sight thereof.

3. Neither doth it satisfie, to say it is spoken comparatively, Esau was hated, that is, lesse beloued

beloued: as a man is bid to hate father and mother to cleaue to his wife, that is, loue them lesse, then his wife: for the Apostle calleth them the vessels of wrath afterward, whom he is here said to hate; therefore such are not beloued at all.

4. This then is the solution: hatred in God signifieth three things. 1. The negation and deniall of his loue, and of this degree of hatred sinne is not the cause, but the will of God, that electeth whom he will, and refuseth whome he pleaseth: thus God hateth Esau, and all the reprobate. 2. The decree of punishment, and this proceedeth from the foresight of sinne, and thus God is said to hate the wicked. 3. It signifieth the anger of God, and his abhorring of that which he hateth; and thus God is said to hate iniquitie: and of this hatred is that saying to be vnderstood, *Thou hatest nothing, that thou hast made*: for God in this sense hateth not his creatures, but sinne in them, *Pareus dub. 11.*

Quest. 15. Of the meaning of these words, *I will haue mercie on whom I will haue mercie.*

1. *Origen* and *Hierome*, *epist ad Hedib. qu. 10.* doe thinke that this is an obiection made by some as it were contradicting the Apostle; But this is the Apostles answer rather to the former obiection: *is there iniquitie with God*, that he should elect one, and reiect another, both of them beeing in the same state and condition: to the which the Apostle maketh answer, *God forbid*, and giueth a reason of his answer here out of the Scripture.

2. *Chrysostome* thinketh, whom *Theophylact* followeth, that by this sentence the Apostle staiech mans curiositie, from requiring the cause why some are elected, some are refused, which is best knowne vnto God; as the Lord answered Moses, who was desirous to know, why all the Israelites being guilty of the same sinne, in worshipping the golden calfe, yet were not alike punished: to whom the Lord answereth thus in effect, *Non est tuum scire Moses, &c. Moses it belongeth not to thee to know who are worthy of my mercie, &c.* But in this sense, there were smal coherence in the Apostles speech: for then there should be no answer made vnto the former obiection, which the Apostle remooueth here: *Tolet annot. 22.* neither was this sentence vttered vpon any such occasion, concerning the punishing of sinne of the Israelites, and sparing of others: but whereas Moses had made request to see Gods glorie, and the Lord had graunted him to see his backer parts, and so in part yeelded vnto his request, then this is added as a reason thereof; *I will haue mercie, Mart.*

3. *Ambrose* is farre wide, who maketh this the sense of these words, *I will haue mercie on him, on whom I will haue mercie*, that is, *quem praeiudici*, whom I foresaw like after his error to returne vnto me: so the ord. *gloss. cui praeiudicio misericordiam*, whom I foresaw, mercie is to bee shewed vpon: the like glosse *Thomas* maketh mention of in his Commentarie, *I will haue mercie on him, quem dignum praeiudicio misericordia*, whome I foresawe to bee worthy of mercie. But this is not agreeable to the Apostles minde: 1. There had beene no occasion of any such obiection, if the cause were in the foresight of mens worthinesse, why some are elected, and not others, for then there had beene no shew of iniustice at all in God, the reason had been plaine: *Tolet annot. 22.* 2. This, to giue vnto those which are worthy, *respicit iustitiam Dei*, respecteth the iustice of God, whereas the Apostle here referreth all vnto Gods mercy; *Mar.* 3. Neither can that be a cause of election, which is an effect thereof: for to belecue, and to be obedient, are effects of election, then the foresight thereof cannot be the cause: *Perer. disput. 7. err. 39.*

4. Neither is this onely an Hebrew phrase signifying the same thing, as *Tolet. ibid.* as the Hebrewes for more vehemencie sake doe expresse the same thing, by an emphaticall repetition: neither yet are these words so curiously to be distinguished with *Anselme*, as to referre them to Gods mercie in calling, in beleueing, and in working, that whom he sheweth mercy vpon in calling, he will shew further mercie in giuing grace to beleuee, and whom he giueth grace vnto beleuee, they shall haue grace also to worke by their faith: *Lyranus* and *Pererius* vnderstand the 3. degrees of Gods mercie, in predestinating, in giuing present grace, and glorie to come; and so make this the sense, *I will haue mercie*, in giuing grace to him, on whom I haue mercie, in electing him; and to whom I giue finall grace, I will shew mercy in giuing him future glorie: *Iunius* much differeth not, *I will haue mercie (ex facto)* in fact and indeede, vpon whom I haue mercie, *decreto*, in my decree of election, *parallel. 11.* But *Pareus* better sheweth the reason of the ingemination and repeating of these words: to shew, 1. This mercie, *gratuitam*, to be franke and free, and that there can bee no reason or cause yeelded why God sheweth mercie, but his owne gracious inclination to mercie. 2. *Ar-*
bitra-

bitrariam, that it is arbitrarie depending onely vpon the will of God. 3. *Constantem*, that it is constant and immutable: where he sheweth mercie, hee will haue mercie to the ende. 4. *Immensam*, this mercie is infinite and without measure, not onely in bestowing one grace, but many.

5. Further it is to be obserued, that though the same word, *to haue mercie*, bee retained both in the Greeke translation of the Septuagint, and in the Latine in both parts of the sentence, yet in the Hebrew there are two words, the one in the former clause of the sentence, *canan*, which signifieth to shewe grace, and fauour: the other in the latter part, is *racham*, to shewe bowels of compassion, and beside the Septuagint doe put the verbe in the present tense, in the latter part of both the clauses, whereas in the originall the same tense and time is kept in both; but this is no great difference, the sense still notwithstanding remaineth the same.

6. This then is the Apostles meaning; whereas it was objected that if God elect some, and not others, their case beeing the same, the Lord might seeme to be partiall and vniust: he answereth in effect thus much, that whereas all are endebted to God, and without Gods mercie like to perish, here is no iniustice, if God remit his debt to one, and not to another: as *Augustine* saith, *Debitum si non reddis, habes quod gratuleris, si reddis, non habes quod queraris*. If thou doe not pay thy debt which thou owest, thou hast cause to be thankfull; if thou doest, thou hast no cause to complaine: So then the Apostle here sheweth, that betweene the decree of election and reprobation, and the execution thereof, there came betweene certain subordinate causes: all are sinners in Adam, for mercie presupposeth miserie: where the Lord then findeth all in miserie, there if he shew mercie to some, and not to others, no man can accuse him of iniustice, because he is not endebted or tied in his iustice vnto any, but all are by nature the children of wrath: if then he saue some out of that masse of corruption, it is a worke of his mercie, and no iniustice is to be imputed vnto him, where in iustice nothing is due to any: to this purpose *Beza* annot.

Ad Simplic.
lib. 1. qu. 2.

Quest. 16. How it is said, *It is not in him that willeth, nor in him that runneth, but in God that sheweth mercie.*

1. *Origen* and *Hierome* *ad Heb. qu. 10.* thinke that the Apostle speaketh here in the person of one that contradicteth and objecteth against that which he had said: and *Chrysostome* saith, that the Apostle here *aliam objectionem inducit*, bringeth in an other objection: But it is euident by this note of illation (*so then*) that the Apostle thus inferreth and includeth out of the former places of Scripture alleadged.

2. *Origen* and *Photinus*, with other Greeke expositors, supply here the word *solum* (onely,) as if the Apostle should meane, *It is not (onely) in him that runneth, or in him that willeth, but in God that sheweth mercy*: and *Origen* will haue this sentence to be vnderstood comparatively, as those two other places, *Psal. 127. Except the Lord build the house, they labour but in vaine that build it*: and *1. Cor. 3. Neither he that planteth, is any thing, nor he that watereth, but God that giueth increase*. But these places are not alike: for the first is a ciuill action to build an house, wherein the will of man hath some libertie, though it cannot prosper without the blessing of God: and like as the outward ministerie of man is nothing auailable vnto saluation, without the assistance and concurrence of the spirit, so neither can the will or endeavour of man doe any thing of it selfe toward the attaining of saluation, but all must bee ascribed to Gods mercie, *Martyr*: and beside the *antithesis* or opposition, *but in God that sheweth mercie*, excludeth that glosse, *onely*: for Gods mercie and mans will cannot in this opposition be ioyned as workers together, seeing the one is excluded, and the other admitted: *Pareus*: *Caluin* here also preffeth *Augustines* reason, that if the Apostles words admitted any such sense, then they might as well bee inuerted to say, *It is not in God that sheweth mercie, but in him that willeth and runneth*, that is, it is not onely in the one no more then in the other.

3. Some of the Romanists, that will not haue mans free will vtterly excluded in the worke of saluation, haue this deuise: that although there be somewhat in him, that willeth and runneth, yet all is ascribed to Gods mercie: because *miserisordia Dei prauenit voluntatem hominis, &c.* the mercie of God preuenteth the will of man, &c. and mans will beeing thus prepared, then worketh together with grace: *Pererius numer. 46.* taking vpon him herein to confute *Caluin*: *Thomas Aquine* in his Commentarie here mouing this question, why, seeing that free will is not sufficient without grace, so neither grace sufficeth

without

without freewill, yet all is ascribed to Gods mercie, answereth by a distinction; because the grace of God is *agens principale*, the principall agent, mans will, *secundum & instrumentale*, is the second agent, and the instrument, to the which the worke is not ascribed, but to the principall agent: as the axe is not said to make a chest, but the artificer that worketh with it. *Contra.* Pet. Martyr useth the same similitude, but to a diuerse ende: mans will indeed God useth as an instrument, but not any goodnes in mans will, which it should haue of it selfe without grace: the will of man concurrereth as a naturall instrument, in respect of the naturall facultie of calling; but it hath no inclination to that which is good, but as it pleaseth God to moue it. Mans will then, is a naturall instrument of the action, but not a morall instrument of the goodnes of the action: this is wrought wholly by the mercie and grace of God: therefore the ordinarie gloss. here concludeth well out of *Augustine*, *restat ut totum Deo datur*, it remaineth that the whole be giuen vnto God: *volentem prauent ut velit, & subsequitur ne frustra velit*, he preuenteth man to make him will, and followeth him with his grace, that he do not will in vaine, &c. And I preferre here the iudgement of *Tolet* and *Bellarmino* before other Romanists; the first inferreth out of this place, *non fuit nisi ex sola voluntate Dei*, the calling of the Gentiles was onely of the will of God: *annot. 23.* the other likewise so expoundeth this place, that it is onely the mercie of God, nothing at all in the will of man, that he perseuereth to the ende: *lib. 2. de grat. c. 12.*

4. *Ambrose* by mercie vnderstandeth the discerning iudgement of God, as he giueth instance in *Dauid* and *Saul*, how both of them asked pardon of God: but God discerned *uter bono animo peteret*, which of them asked of a good minde: and so he will haue the meaning to be, that it was not enough for a man to will and endeauour, vlesse God did confirme and allow of his endeauour. But there is great difference betweene the mercie of God, and the iudgement and approbation of God: for but part of the worke is ascribed to the one, whereas the whole is due to the other: *ex Mart.*

5. Now touching the true meaning of the words: 1. Neither with *Anastasiu* qu. 59. are they to be restrained to *Esaus* running and coursing in the field to hunt for venison for his Father. 2. Nor yet with *Tolet* to *Iacobs* running to the flocke to fetch a kid, *Gen. 27.* the Apostles doctrine is more generall. 3. Nor yet, as the same *Tolet* *annot. 23.* is this sentence onely to be applied in generall to the calling of the Gentiles, and the reiectiō of the Iewes: but with *August.* *epist. 101.* doe we interpret this place of the particular predestination of euery one, that it dependeth not vpon the foresight of the will and workes of men, but only on the mercie of God. 4. *Osander* vnderstandeth it of the willing and running of naturall and voregenerate men among the heathen; that they were not called in respect of any such will or endeauour: but as well the calling and running of regenerate, as voregenerate men, are here excluded from being any cause of election. 5. Neither are those words to be deuided; as though the willer were one, and the runner another: but the things onely are discerned, by *willing*, is vnderstood the inclination and endeauour of the minde, by *running* the externall workes and labour, *Gryneus*. 6. And here the nominatiue case must bee supplied, which *Beza* will haue to be *election*: that it is not in the willer or runner: and so *Pareus*: *Haymo* supplyeth, the will is not of the willer, nor *cursum*, the running of the runner: *Pet. Martyr* better vnderstandeth both; that two things are here implied; that neither election is in respect of any thing in man, neither that he hath power to will or runne of himselfe. 7. And *Beza* well interpreteth, *τὸ θελοῦν*, of him that willet, not *volentis*, of the willing, to take away all ambiguitie; least the word *θεῖς*, God, might be thought to be supplied, in the two first, as well as in the last; as though the sense should be this, *It is not of God that willet or runneth, but that sheweth mercie.*

Quest. 17. How the Lord is said to haue raised or stirred vp Pharaoh, v. 17.

1. *Photius* in *Oecumen.* vnderstandeth it of the raising vp of Pharaoh to the kingdome; so also *Rupertus Taitiens.* I haue raised thee, *scilicet in regnum*, that is, to the kingdome; so also the *Rhemists* in their *annot.* and *Uatablus*. But the Apostle goeth further then to the time of Pharaohs comming to the kingdome. 2. *Chrysostome*, so also the *Septuagint* and *Chalde paraphrast*, doe referre it to the sauing and keeping of Pharaoh alieue from the plagues of Egypt, that Gods power might be shewed in him: and to the same purpose *Ambrose*, whom the ordinarie gloss followeth, thus expoundeth; I haue raised thee vp, *cum apud Deum mortuus esses*, being in effect dead before God, in suffering thee to liue, &c. But many beside Pharaoh

Pharaoh, were so rescued from the plagues of Egypt. 3. Some vnderstand it *permissue*, that God is saide to haue raised him vp, in permitting Pharaoh to rage against his people: *per-mittendo, non agendo*, by permitting, not acting or doing any thing. *Rupertus* before alleadged: and these thinke that good things are done *volente Deo*, God beeing willing, *mala per-mittente*, and euill by his permission onely. But *Pet. Martyr* here well sheweth, that euen permission also is not without the will of God, and that euen good workes belong vnto Gods permission: as *Hebr. 6. 3. This will wee doe, if God permit*: and this word of raising vp, sheweth more then a permission onely. 4. Some referre it vnto the meanes, as the signes and wonders, whereby Pharaoh was further hardened: so their meaning is, that God did raise him vp *occasionaliter*, by ministring occasion onely: as *Anselme, excitauit quasi sopitum per mea signa*, I did raise thee vp, or awake thee by my signes, as a sleepe: to the same purpose *Lyranus, abusus est signis*, hee abused the signes, which were sent to bring him to repentance: *Haymo* much differeth not, *Duritiam cordis manifestauit*, I manifested or made knowne by this meanes the hardnesse of thy heart. But the Apostle ariseth yet higher, to the counsell and purpose of God, hee stayeth not onely in the externall and seconda-rie meanes. 5. *Beza* and *Grynus* vnderstand it of the creating of Pharaoh, that hee had made and created him to that ende: but the Apostle as before in the example of Esau and Jacob, so here, speaketh of the purpose and counsell of God, which went before their crea-tion and birth. 6. *Pet. Martyr* hath this note by the way, that God might raise vp in Pha-raohs minde, *Vehementem cogitationem de tuendo regno*, a vehement cogitation or thoughte to defend his kingdome: but hee by his owne corruption turned this cogitation into ma-lice against the people of God. But this doth not fully satisfie: for the counsell and purpose of God concerning Pharaoh, was long before the raising or stirring vp of any such cogi-tation.

7. Neither must this be referred so vnto God, as to make him the efficient cause of stir-ring vp the malice of Pharaoh; as *Pererius* slandereth the Protestants to affirme, that God stirred vp Pharaoh, that is, *fecisse eum ita obduratum in malo, &c.* to haue made him so obdu-rate in euill, that by punishing of him diuersly, he might take occasion to set forth his power and glorie, *Perer. disp. 9. numer. 50*. But farre be it from vs to make God the author of euill, or the proper cause of any ones hardnesse of heart: wee are further from this blasphemous assertion, then the Romanists themselves.

8. Neither doe we restraints this onely to Gods decree of the reiection and reprobation of Pharaoh; as though God had ordained Pharaoh to this ende, to shew his disobedience, that thereby Gods power might appeare: as *Bellarmino* imputeth this opinion to *Caluin* and *Pet. Martyr*, *Deum absolute Pharaonem excitasse, &c.* that God had absolutely raised vp Pha-raoh to resist him, before any foresight at all of his sinne: for God doth not ordaine or ap-point any vnto sinne. Neither hath *Caluin* any such saying; his words are these, *God raysed vp Pharaoh to this ende, ut dum ille contumaciter diuina patientia resistere nititur, that whilest hee seeketh to resist obstinately the power of God, hee beeing subdued and brought vnder, might shewe how inuincible the arme of God is. Peter Martyr* also thus writeth, *I haue raised thee vp to this ende, to afflict my people, & mihi resisteres, and to resist mee, that my power might be seene in thee*. Neither of these affirme that God raised vp Pharaoh, to this ende to resist him, but the ende was the demonstration of Gods power, by his obstinacie and disobedience, which God procured not, but ordered it so, that his glorie and power might bee set forth by it.

9. Wherefore for the right vnderstanding of this place, there are foure things to be con-sidered, which will deliuer God from all suspicion of iniustice. 1. His absolute power to dis-pose of his creatures, as it seemeth best vnto himselfe, as they may best serue vnto his glo-rie; he may take vnto himselfe and leaue whom he will, and none are to say vnto him, *What dost thou?* *Isa. 45. 9.* 2. God did foresee the malice and obstinacie of Pharaohs heart, wher-by he fore-iudged him worthie of perdition; as *Habac. 1. 12.* the Prophet speaketh of the Chaldeans, *Thou hast ordained them for iudgement, and established them for correction*: and in the next verse he speaketh of their wickednesse, *wherefore dost thou looke vpon the transgressors.* 3. God by his secret working, but most iust, is said to stirre vp the spirit of the wicked, not by inclining their corrupt wills vnto euill, but by his secret power ordering them to that ende, which he hath appointed: as *Ier. 51. 11.* God is said to haue raised vp the spirit of the King of the Medes, against Babel: and yet it is certaine, that they sinned in this action,

Bellar. lib. 7.
de aq. sig. grat.
c. 24. in fine.

which

which God stirred them vp vnto: for God stirred them vp to one end, to be ministers of his iudgements vpon that wicked nation; but they therein satisfied onely their owne cruell and couetous mind: as Isa. 10. 5. the Lord saith concerning *Assur*: *I will giue him a charge against the people of my wrath, &c. but he thinketh not so*: they considered not wherefore the Lord vsed them as the end of his wrath. 4. Lastly, the ende must be considered, wherefore God raised vp Pharaoh: to a most holy and iust end, for the setting forth of his glorie: as the wise man saith, Prou. 16. 4. *The Lord hath made all things for his owne sake, yea euen the wicked against the day of euill*. In these foresaid respects God is said to haue raised vp and ordained Pharaoh, without any touch of iniustice at all.

Quest. 18. *How the Lord is said to harden whom he will, v. 18.*

1. *Origen* thinketh that this sentence is part of an obiection propounded in the person of some other: and so also *Chrysostome*. But it appeareth to bee the Apostles owne assertion, both by the note of *illation*, *therefore he hath mercie, &c.* and because the obiection followeth in the next words, v. 19. *Thou wilt say vnto me then*: which sheweth this to be no part of the obiection; *Beza, Gryneus*.

2. Some thinke that God hardneth by permission onely, as *Oecum. indurat, .i. durum esse permittit*, he hardeneth, that is, suffereth and permitteth to be hardened: so also *Bellarmino*, *permittit eos male agere*, he permitteth them to doe euill. But this permission, doth suppose God, either *otiosum, vel inuitum*, either to be idle and negligent, or against his will to suffer things: so it will cast vpon God either an *imputation* of negligence or indulgence, as *Heli* permitted his sonnes to sinne; or of *impotencie*, in permitting things, which he cannot hinder: therefore this deuise of bare permission doth not satisfie.

3. Nor yet did God harden him, *per patientiam*, by his patience, in sparing to punish him, *Origen: dilatione pœne*, by deferring of his punishment, *Basil. in Oecumen.* for in this sense Pharaoh rather hardened his own heart, in abusing Gods long suffering, as the Apostle speaketh of those, which through their hardnes of heart despise the bountifulnesse of God, Rom. 2. 42. God cannot be said this way to harden it.

4. *Hierome* thinketh that God doth harden the vessels of wrath, and mollifieth the vessels of mercie, *causis precedentibus*, vpon causes preceeding or going before, because some beleue in Christ, some beleue not, *Hierom. epist. 150. resp. ad qu. 10.* But *Pererius* refuseth this opinion, and vpon good ground; because he maketh the wills and dispositions of men, to be the first cause, why God sheweth mercie on some, and hardeneth others: as the same heate of the Sunne mollifieth the wax, and hardeneth the clay: whereas the Apostle *soli voluntati diuina aperte assignat*, doth manifestly assigne the cause to the onely will of God: *Per. disp. 10. numer. 55.*

5. And farre be it from any to thinke, that God is the proper efficient cause of the hardening of mans heart, which is the worke of Sathan: as *Pererius* slandereth *Caluin* to say, *Deum causam esse efficientem indurationis*, that God is the efficient cause of the hardening of the heart, &c. And thus he challenging *Caluin*, because he saith, that this word *to harden* in Scripture, signifieth not only permission, *sed diuina ira actionem*, but an action of the diuine wrath; which is most true: but yet as the hardning and hardnesse of the heart is sinne, the Lord hath nothing to doe with it.

6. *Pererius* thinketh that by hardening here we may vnderstand, *ipsam reprobationis originem*, the very beginning of reprobation, that is the will and purpose of God, *non miserandi*, not to shew mercie. But hardening of the heart is an effect or consequence rather of reprobation, then reprobation it selfe: and thus he will make God the proper cause of this induration and hardening, which he charged *Caluin* with before.

7. To vnderstand therefore how God is said to harden the heart: it must bee considered, that there are two degrees therof, *desertio in duritia*, the leauing and forsaking of men in their hardnes of heart, which is either *non apponendo, vel subtrahendo gratiam*, in not giuing, or in substracting his grace: as *Augustine* saith, he hardeneth not, *impertiendo malitiam, sed non impertiendo gratiam*, not by imparting malice, but by not imparting his mercie and grace: *epistol. 105. ad Sixtum non quia irrogatur aliquid quo fit homo deterior, sed quo fieret melior, non irrogatur*: not because any thing is *irrogated* to make man worse, but nothing is *irrogated*, to make him better: *lib. 1. ad Simplicii. qu. 2.* and he likeneth it to the freezing and congealing of the water by the absence of the Sunne, which is done, *non impertiendo frigidita-*

frigiditatem, sed non apponendo calorem, not by imparting coldnesse, but in not putting to heat. The other degree in hardening, is *infectio grauioris duritia*, the inflicting of a greater blindness, and hardnes of heart: which is done three waies, either *immediately*, by God himselfe, or *mediately* by Sathan, or by themselves, that are hardened: and so we read in Exodus, that God is said 8. times to haue hardened Pharaohs heart, and thrice Pharaoh hardened his owne heart, and fise times his heart is said simply to be hardened. *Parum.*

First, God inflicteth the hardnesse of heart as a punishment, when either *inwardly*, he giueth them vp to their owne desires, not onely in denying vnto them necessary graces, but in working by his inuisible power, that their corrupt wills are more and more hardned: as it is said, Reuel. 22. 21. *Hee that is filthy, let him be filthy still*: hardnesse then of heart, as it is a punishment of former sinnes, is iustly inflicted by God, as *Augustine* saith, *prioribus meritis, &c. hoc redditum est Pharaoni, ut cor eius induraretur*, this was giuen as a iust recompence to Pharaohs former euill meritis, in afflicting the people of God, that his heart was hardened, &c. As hardnesse of heart is a punishment of former sinnes, so is it of God. And God by his immediate power hardeneth the heart two waies: 1. The generall faculty, whereby euery one moueth and willeth this or that, is of God: *Luther* vseth this similitude, as *Pet. Martyr* alleadgeth him: like as the rider that forceth a lame and halting horse, is the cause of his going: but his halting pase proceedeth from the lamenesse of the horse: so God hardeneth as the generall mouer, but the euillnes of the action proceedeth from the corruption of man. 2. But more then this, God doth by a more speciall providence so ouerrule euen the hearts of wicked men, that they are ordered vnto that ende, which the Lord will himselfe: and so *Hugo* well saith, that God *inuisibili operatione, malas voluntates ad suum arbitrium temperat & ordinat, &c.* by his inuisible operation doth temper and order euen wicked wills according to his owne mind, &c. yet God giueth vnto euill and peruerse wills, *non corruptionem sed ordinem*, not corruption but order, &c. and he sheweth it by this similitude: like as when one is cast downe headlong, and is readie to fall, if one make a way seeing he must needes fall, that he tumble downe one way rather then another, he in some sort may bee said to incline and make a way for him to fall: and yet cauterh or procureth not, but onely disposeth his fall: And thus God may be said to harden *inwardly*.

de natur &
grat cap. 12.

Hug de Si
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5. c. 29.

Outwardly also God hardeneth by his workes, as either his mercie shewed vpon others, as the Egyptians hated Gods people, because the Lord blessed them: and in this sense it is said, that God *turned their heart to hate his people*, Psal. 105. 25. that is, by occasion of those benefits, which he bestowed vpon them: or by his iudgements inflicted vpon the wicked themselves, as Pharaohs heart was the more hardened by the plagues which were sent: of this kind also it is, that the wicked are many times hardened by the ministry and preaching of the word, which is sent to conuert them, but they peruert it to their destruction: so is it said vnto the Prophet Isay, 6. 6. *Goe, &c. and shut the eyes of this people, make their heart fatt*: the Prophet is said to harden their heart, because it was hardened by occasion of his preaching.

Secondly, God hardeneth by his instruments: as when he deliuereth vp men vnto Sathan to be seduced by him, and giueth them ouer into his power; as God is said to haue stirred vp Dauid to number the people, 2. Sam. 24. 1. which was indeede the worke of Sathan, 1. Chron. 21. 1. so God bid the lying spirit to goe and deceiue Baals Prophets, 1. Kin. 22. 21. and the Apostle saith of the wicked, that the God of this world hath blinded their minds, 2. Cor. 4. 4.

Thirdly, the wicked doe harden their owne hearts, when God giueth them ouer vnto their owne wicked and corrupt desires; as the Apostle speaketh of the heathen, that God gaue them vp to their owne hearts lusts, Rom. 1. 24. And thus Pharaoh is said to haue hardened his owne heart: And thus, as hath beene shewed, God is said to harden the heart. But it will thus be obiected on the contrarie.

1. *Obiect.* To tempt man is all one as to harden him, but God tempteth none, Iam. 1. 13. therefore neither doth he harden them.

Answ. God tempteth not with any such temptation, as proceedeth from a corrupt beginning: such as are the tentations which are caused by mans own concupiscence: for as God is not tempted, he hath no corrupt affections to be tempted, so neither doth he tempt by in-

stirring or stirring men vp to euill: neither doth he in this manner harden: but as God may tempt eternally for the triall of mens faith and obedience, as he tempted Abraham, and so he tempted Israel in the desert: so the Lord by externall meanes, and in such manner as we haue said, hardneth in his iustice without any iniustice at all. *Martyr.*

2. *Obiect.* If God hardened Pharaohs heart, why then did he send Moses so often vnto him, to bid him let his people goe? God should seeme herein to be contrarie to himselfe, in making shewe of one thing, and yet intending an other.

Ans. Pet. Martyr here vseth this distinction: Gods will is to be considered two waies; there is *voluntas signi, vel antecedens*, the will of the signe, or the will going before: and there is *voluntas consequens seu beneplaciti*, the will following, or of Gods good pleasure: As when Jonas was sent to preach to the Niniuites, that they should within 40. dayes be destroyed, that was the will of the signe, or the reuealed will of God: but yet the Lord vpon their repentance purposed to spare them, that was the secret will, and good pleasure of God: yet were not these wills the one contrarie to the other: but the one wrought for the other: as Jonas preaching brought them to repentance, that Gods pleasure might be fulfilled in sparing of the citie; so Moses was sent to Pharaoh, to make him without excuse, that Gods iustice might be manifest in giuing him ouer to the hardnes of heart.

3. *Obiect.* Hardnes of heart is of God, hardnes of heart is sinne, therefore it would hence follow that sinne is of God.

Ans. Hardnes of heart is not of God simply, or as it is sinne, but *accidentally* onely; as it is the punishment of sinne: hardnesse of heart is then ascribed vnto God, as the Iudge, to Sathan as the tormentor and executioner, to the wicked themselues, as to the party guilty. *Pareus, dub. 16.*

4. God is not angrie with his owne worke: but he is angrie with men for their hardnes of heart: therefore it is no way Gods worke.

Ans. Hardnes of heart as it is sinne, or the cause of sinne it is not of God, but the Lord is offended with it: but as it is a punishment of sinne, so is it of God, and the Lord is pleased that the obstinacie of the wicked should be punished. *Grynem.*

Quest. 19. Of the obiection propounded, v. 19. *Thou wilt say, why doth he yet complaine, &c.*

1. This is the third obiection: the first was of inconstancie, which might seeme to be imputed vnto God in reiecting the Iewes, which was answered before v. 6. the second of iniustice, in casting off some and choosing others, before they had done any good or euill, v. 14. now the third is of crueltie, which might be surmised in God, in beeing angry with those that are hardened, which notwithstanding is according to his owne will: this obiection the Apostle now beginneth to answer.

2. Why doth he yet complaine, or is angrie, *queritur*, the word signifieth both: the Latine readeth *queritur*, complaineth: by the mistaking of which word, some take it for *quiritur*, with a dipthong, which signifieth to be sought or enquired: some haue here deuised a threefold sense; as first it may be taken impersonally, why is it enquired, whence it is that one is good an other euill; or *passively*, wherefore is it sought for, or why should any seeke to be good, seeing all is as God will; or *actively*, why doth God complaine of sinners, seeing all is according to his will: so *Gorrhan* and the *ordin. gloss.* but the last onely is the right meaning, and the other two senses doe arise by the mistaking of the word.

3. God complaineth in many places in the Scriptures of the wickednesse of men, as Isa. 1. 26. *How is the faithfull citie become an harlot: so our Sauour taketh vp this complaint ouer Ierusalem, how often would I haue gathered together, &c.* Matth. 23. now the obiection is, why God should thus complaine, seeing herein his will is not gainsaied or resisted.

4. And the force of the obiection consisteth in these two points. 1. *Ob.* That which is according to Gods will, he cannot iustly be offended with: but that some are hardened it is agreeable to Gods will: here we must answer by a distinction of Gods will; for that which is not contrarie to Gods reuealed will, he cannot be displeased withall, but if the question be of his secret, and hid will, the proposition is not true.

2. *Ob.* That which cannot be auoided, is not iustly punished, but the hardening of the reprobate cannot be auoided, therefore, &c.

Ans. Here must be admitted a distinction of necessitie; there is *necessitas coactionis*, a necessi-

compelling and enforcing necessitie, when the will is not free, but vrged and compelled, and *necessitas natura*, the necessitie of nature: as men considering their naturall corruption cannot but sinne, there is *necessitas infallibilitatis*, a necessitie infallible: as that which God hath decreed, cannot otherwise be, *Martyr*: of the two latter kinds of necessitie, the proposition is not true, but onely of the first: that which cannot be auoided, is notiuistly punished, if a man be willing to auoide it: seeing then the will of wicked men is wholly carried after sinne, howsoeuer there is a necessitie in their nature, and in respect of Gods decree not to doe otherwise: yet because they are not compelled, but they sinne willingly, they are notwithstanding iustly punished.

Quest. 20. Of the Apostles answer to the former obiection, who art thou

O man that pleadest, &c. v. 20.

1. The Apostles answer is first *personally*, shewing the insolencie and presumption of man, that dare take vpon him, thus as it were to call the Creator to account for his workes: of such the Prophet Isay saith, 49. 10. *Woe vnto him that strineth with his maker*: the other answer is *reall*, that is, concerning the thing it selfe: which consisteth of a secret *concession*, that both are true, that God hardneth whom he will, and that none can resist Gods will, or doe otherwise then he hath determined: and there is a *negation* insinuated, that yet notwithstanding God is not vniust, which he sheweth by the absolute power that God hath ouer his creature, by the similitude of the potter, *Gryneus*: Tolet maketh here two answers of the Apostle in this similitude proposed; one to stay the curiositie of such gainesayers, v. 20. the other to satisfie the humble and willing to learne, that God casteth off none without their owne demerits, v. 22.

2. *Origen* well obserueth here a difference betweene those which aske questions, and make obiections of curiositie, for they deserue no other answer but this, *tu quis es, who art thou man, &c.* and such as desire to be satisfied for their own instruction, *non puto, quod si fidelis seruus & prudens interroget, &c.* I doe not thinke that if a faithfull and wise seruant should haue asked any question beeing desirous to vnderstand, that it should haue beene so answered him: but his desire should haue beene satisfied as Daniels was, c. 9.

3. *Augustine* concerning this answer of the Apostle, lib. 83. qu. 68. maketh mention of two cauils of certaine heretikes here objected, the one of the Marcionites and Manichees, that Paul hauing nothing to answer to these obiections, fell to chiding: some other thought the Scriptures were corrupted, and that these words were inserted by others. To both these cauils *Augustine* answereth thus in effect: to the first, that seeing the Apostle spake by the spirit of God, it were blasphemie to thinke that he had nothing to say: and to the other, if this be admitted, that the Scriptures are corrupted, we should haue no certenty of any thing.

Quest. 21. How the similitude, which the Apostle bringeth in of the potter, is to be vnderstood.

1. *Hierome* epist. ad Hedib. que. 9. 10. maketh this a dissimilitude rather then a similitude, in this sense: O man thinke not, that God hath made thee like a peice of clay, without any will or motion: for the clay cannot answer the potter any thing: but thou makest answer to God, O man who art thou that answerest, &c. to the same purpose *Photius in Oecumenius*, as he is here cited by Tolet ann. 26. But seeing that the Scriptures vnto the which the Apostle here alludeth, doe often compare God to a potter, and men vnto the clay, vnder the potters hand: this interpretation seemeth to crosse altogether the Apostles meaning, that neither God should be as the potter, nor men as the clay.

2. *Chrysostome* thinketh that S. Paul only alleadgeth this similitude to this end *ad obedientia silentium exprimendum, &c.* to shew how we should be obedient and silent, not to be inquisitiue in these things, as the clay is vnder the potters hand, suffering him to worke his pleasure: But as we confesse this to be true, so there is more comprehended in this similitude, which giueth vnto God, an absolute power ouer men to dispose of them, as it pleaseth him, as the potter doth of his clay.

3. *Origen* would expound this place by the like, 2. Tim. 2. 21. *If any purge himselfe from these hee shall be a vessell vnto honour*, here (saith *Origen*) *memorauit rationem, &c.* he remembreth the reason, wherefore some are made vessells to honour, some to dishonour: if any man purge himselfe, &c. so Iacob was a vessell to honour, because he purged himselfe, &c. to the same purpose *Ambrose* in his commentarie here. But these two places are not alike: for S. Paul there speaketh, neither of the decree of election, nor of the cause of our vocation & calling, but *de officio*, of the office and calling of a Christian, how he ought to be vnlike to

the reprobate, and carrie him selfe as a vessell sanctified and purged for the glorie of God: as *Caluin* well interpreteth that place. 2. And if it were thus, that God vpon the foresight of works good or euill, should elect or reiect, then should he not haue the like power which the potter hath ouer the clay, *Mart.*

4. Wherefore the Apostle in the enforcing of this similitude, reasoneth *à minori*, from the lesse to the greater, that if a potter haue such power ouer his vessels which he maketh, God hath much more ouer his creature, to frame and fashion it, as it may best serue for his glorie. But yet this similitude is not in every point to be pressed, but in diuerse things there is a dissimilitude. 1. God maketh man of nothing, but the potter hath a matter prepared before, out of the which he maketh his vessels, *Pareus*. 2. The clay hath no motion or vnderstanding, as man hath, *Fains*. 3. And it is a greater matter to destroy a man, then a peice of clay, *Fains*. But herein this similitude holdeth, 1. Like as there is no difference in the matter, out of the which the potter frameth diuerse vessels: so all men by nature were as one corrupt masse. 2. As the potter hath absolute power to doe with his clay as he will, for the vse and seruice of the house: so God the Creator may dispose some to honour, some to dishonour, as he seeth it to make most for his glorie. 3. As the clay if it could speake, is not to reason with the potter; so neither is man to question with God, for making him so. And as the potter, *nihil adimic luto, &c.* taketh nothing from the clay, of what forme soeuer he make it: so neither doth the Creator any wrong to the creature howsoeuer he dispose of it, *Caluin*: who thinketh that the Apostle in this place hath reference rather to that place, *Isay 49. 9. 10.* then to the other, *Ierem. 18. 2.* where the Prophet is bid to goe downe to the potters house: But the Apostle rather alludeth vnto both these places, as *Martyr* obserueth.

5. But against this application of the similitude, it will be thus obiected. 1. *Obiect.* *Erasmus* obiecteth, as he is here cited and confuted by *Pet. Mart.* that the Apostle treating only of the temporall reiection of the Iewes, alludeth to that place of *Ieremie*, which must be vnderstood of the temporall reiecting and casting off the Iewes. *Ans. P. Mart.* here answereth, That 1. neither in that place doth the Prophet onely speake of temporall things, but as they were types and shadowes also of spirituall, which must be ioyned together in those propheticall predictions. 2. Neither doth the Apostle onely here speake of the temporall reiection and forsaking of the Iewes, but of the spirituall, as is euident, *c. 10. 1. mine hearts desire is, that they might be saved, &c.* he maketh expresse mention of their saluation.

2. The Apostle seemeth to change the question, which was not whether the Lord had power as the potter, to dispose of his vessels as it pleaseth him: but why the Lord should complaine and be angrie with his worke, which is made according to his owne will. *Ans.* 1. *Tolet* and *Fains* here answer, that for God to complaine, or be angrie, is the same, as to make a vessell of dishonour: he maketh some vessels of dishonour, that is, he is angrie with them, and complaineth of them: but this answer satisfieth not: for God complaineth in Scripture, and sheweth his anger against those, which were before ordained to destruction: therefore *Pareus* here better maketh this answer: that as the potter hath a double right to breake in peices the vessel which he maketh, both in respect of his power, because he is the potter, the maker and fashioner of it, and in respect of the vessell it selfe, if it chance to be tainted with some euill saueur, he may with much better right breake it into shiuers: so God, beside that by the right of his Creatorship, he may dissolue that which he made, he also is iustly angrie with the creature for the sinne and corruption thereof, which it hath voluntarily committed.

Quest. 22. What the Apostle meaneth, by the same lumpe or masse, *v. 21.*

1. Some by the same masse vnderstand the sinne of idolatrie, wherewith the Israelites were infected in Egypt, as well as the Egyptians, and yet the Lord out of this masse saved the Israelites and destroyed the Egyptians: But *Pet. Martyr* refuseth this interpretation. 1. because that which is generally deliuered by the Apostle, they restraints to particular kinds of men. 2. the Apostle treateth not of the punishments inflicted by God vpon some rather then others, the reason whereof is euident in the diuersitie of mens workes: but he speaketh of the decree and purpose of God from the beginning.

2. *Method. l. de resurrect.* as he is cited by *Oecumen.* vnderstandeth this lumpe or masse of the elements, out of the which the Lord shall frame the bodies of men in the resurrectiō, some to rise to honour, some to dishonour: But there is great difference between the decree of election & reprobation whereof he treateth here, and the executiō thereof in the resurrectiō.

3. The

3. The most doe vnderstand the masse of corruption, when as all mankind by the transgression of Adam was polluted, and enthralled vnder sinne: so *Augustine*, *Vterq; electus & reprobus, ex eadem massa tota damnata originaliter, &c.* Both the elect and reprobate are originally out of the same masse of damnation, yet God as a potter out of the same masse, maketh one vessell to honour, an other to dishonour, &c. *de ciuitat. Dei, lib. 15. c. 1. Pet. Martyr* also consenteth, *considerauit hominem Paulus post peccatum*, Paul here considereth man after his fall, as beeing most vile and abiect both in bodie and mind, &c. Likewise *Pareus* vnderstandeth here, *massam corruptam*, the masse of corruption, because by this meanes the iustice of God better appeareth in iudging the reprobate, and shewing mercie on the elect, *dub. 17. Bellarmine* also *lib. 2. de amiss. grat.* will haue by this masse vnderstood, *genus humanum peccato corruptum*, whole mankind beeing corrupt by sinne.

Beza refuseth this interpretation vpon these reasons. 1. Because in this sense the Lord cannot be said to make vessells of dishonour, but rather to leaue them in their naturall corruption, beeing already vessells of dishonour. 2. If God should first behold men as corrupt by sinne, before he decreed and determined what should become of them, this might be some imputation to his wisdom, as first creating men before he had appointed how to dispose of them. 3. And in this sense, the reason of Gods iustice were euident, in leauing men already corrupt, so that there would be no place for that obiection of Gods iniustice, here propounded by the Apostle.

4. Therefore *Beza* with whom *Faius* concurrerth, doth by this masse vnderstand the first creation of man out of the dust of the earth: as the verie terme of clay, which the Apostle v-
seth sheweth, out of the which Adam was taken.

5. But I thinke, that by this masse we may more safely vnderstand, generally, the same originall and beginning of man, whether in the creation, before sinne yet entred, or in his corrupt state: for if it should be restrained onely to the latter, it were a limitation of Gods power, as though he had not absolute right to dispose of his creature, as it pleased him, without respect vnto sinne: neither yet must the latter be excluded, because the Prophet taketh clay in that sense, for mankind as it now standeth in the state of corruption, *Isa. 45. 9.* shewing that God may dispose of men in this world, according to his good pleasure. And *Pareus*, though he resolue, *dub. 17.* that this masse is better taken for the state of corruption, yet in his annotation vpon the 22. v. he comprehendeth both: that God hath power *ex eadem massa damnata, imo ex nondum creata*, out of the same damned masse, yea out of the same masse, not yet created, to make some after one fashion, some after another: for the Apostle in alleadging this similitude of the potter, doth not so much shewe what God doth, as what he may doe: euen as the potter hath absolute power to dispose of his clay, to make thereof what vessells he thinketh good: so God out of the same masse or matter, whether it be considered in mans creation or transgression, may diuersly dispose of his creatures, they hauing all one and the same beginning, as the vessells out of the same clay.

23. Quest. Of the 22. v. What and if God would, &c.

1. What if God: some will haue the 30. verse to answer vnto this, *what shall we say then, &c.* But then the sense should be suspended too long: *Theodore* thus expoundeth; if thou art desirous to know, why God punisheth them, &c. know that he doth it iustly bearing with patience, &c. but here too much is inserted to make vp the sense: some giue this sense, *quid Deus? what doth God? if he would, &c.* but thus the order of the words is inuerted, which stand thus, *what if God would*: therefore the sense is thus best explained: if we vnderstand with *Augustine*, *if God would, &c.* what wouldest thou then answer or obiection to God: or with *Caluin*, *Beza, Pareus, who can accuse God of iniustice, &c.*

2. Concerning the occasion of the words, it is this: whereas the Apostle before insisted vpon Gods absolute right and power ouer his creature, to dispose of it at his pleasure, as the potter doth his clay: least that the prophane might haue taken occasion hereby, to haue accused God of tyrannie, that he should cast off some vnto euerlasting destruction of his owne will; now he sheweth, that Gods purpose in reiecting some, and electing others, is grounded vpon most iust reasons: for none are cast off but worthily for their sinne: and so the Apostle here toucheth the reasons both why some are cast off, others elected: there are three reasons rendred of the former; because they are vessells of wrath, that is, God is iustly offended with them for their sinnes; then he sheweth his power in iudging them, and further they

abuse Gods patience, and therefore are iustly punished) the cause why God electeth others, is, for the setting forth of the riches of his glorie.

3. Where they are called vessels, some of wrath, some of mercie: we are to consider, that this word *vessel* is vsed in a threefold respect, *naturall*, *civill*, *spirituall* and *eternall*: in the first respect, the bodie is said to bee a vessel with relation to the soule, because it is as the vessel thereof: as the Apostle saith, 1. Thes. 4. 4. *Let every one know how to possesse his vessel in holines*: in the second, some are said to be vessels, in respect of their calling *publike*, as Paul was Gods chosen vessel, to carrie abroad his truth, Act. 9. 15. *private*, as the woman in the family is called the weaker vessel, 1. Pet. 3. 7. But here they are called vessels in respect of Gods eternall purpose: that some should be ordained for wrath for ever, some for euerlasting glory.

4. But where the Apostle saith, to shew his wrath; *Origen* here hath a note somewhat curious: he obserueth that in Scripture the Lord is said to manifest his wrath, but his goodnes he hideth, as Psal. 31. 29. *How great is thy goodnes, which thou hidest for them that feare thee*, &c. and the reason he saith is this, because it is expedient for men, *esse sub metu ira*, to be vnder the feare of Gods wrath, &c. But the word *tzaphon* vsed in that place, signifieth as well to lay vp, as hide: and in this place the Apostle speaketh as well of the declaring of the riches of God glorie towards the vessels of mercie, as of manifesting his power towards the vessels of wrath.

5. Now whereas the Apostle calleth as well the reprobate as the elect, the vessels of God, the one of his mercie, the other of his wrath; thereby we see, that God vseth them both, as his instruments, though not in the same manner: for he powreth of his grace into the vessels of mercie, and so maketh them fit instruments for himselfe; the other he vseth also not by infusing that euilnes into them, which they haue, but by moderating, ordering, and ouerruling the same, as it pleaseth him.

6. We must also consider that there are two kinds of vessels of wrath; there are some such in respect of their present state, which may become vessels of glorie, such was Paul: some are vessels of wrath in the eternall decree of reprobation, as Judas was: and those the Apostle speaketh of here.

Quest. 24. *In what sense the vessels of wrath are said to be prepared to destruction. v. 21.*

1. Whereas the vessels of wrath, are said to be prepared in the *passiue*, but it is said in the *actiue*, God hath prepared the vessels of mercie, *Ambrose* as *Pet. Martyr* citeth him, ascribeth the first vnto God, that the vessels of wrath are prepared to destruction, and *Bucer* therunto consenteth: but the preparation of the vessels of mercie he referreth to Gods prescience: whereas God did not onely foresee, but ordained also the vessels of mercie: but seeing that the one is vttered in the *passiue*, the other in the *actiue*, the vessels of wrath are not so prepared of God, as the vessels of mercie are.

2. *Chrysostome* goeth an other way, for he thinketh, that the vessels of wrath are made *propria iniquitate*, by their owne iniquitie, and the vessels of mercie are made *propria beneuolentia*, by their owne good will; and he addeth, *licet potior pars sit Dei, modicum tamen ipsi attulerunt*, for although the better part be Gods, yet somewhat they bring of their owne: and *Origen* thinketh that they are called vessels of mercie, *quia seipsos emundauerunt*, &c. because they haue purged themselves from the filthines of sinne: But in that they are called *vessels of mercie*, and God is said to prepare them, it is euident, that it is onely in Gods mercie, that calteth them, and God prepareth them, not themselves.

3. But this is the reason of this different speech, because the vessels of mercie God onely hath prepared, they haue nothing of themselves: but the vessels of wrath are partly prepared of God, partly of themselves and of Sathan: if we consider the nature of these vessels, they were created of God, or the end, it is also ordained of God; but in respect of their sinne, they are prepared of themselves by the corruption of their owne nature, and by the malice of Sathan: So they are neither wholly prepared of God to destruction, nor of themselves, but partly by both, as hath been shewed: See *Pareu dnb. 18.*

Quest. 25. *Of the testimonie cited v. 21. out of the Prophet Hosea.*

1. Concerning the allegation of the words there is some difference: for both the order of them is inuerted, and the words themselves somewhat altered, for that clause, which the Apostle

Apostle putteth last, is first in that place, *Hos. 1. 23.* and where the Apostle saith, *I will call her beloved, which was not beloved,* the Prophet saith, *I will have mercie on her, that was not pitied:* S. Peter in alluding to this place, *1. Epist. 2. 10.* he keepeth the same words, but he changeth the order, *Ye were in times past not under mercie, but now have obtained mercie:* this part of the sentence he maketh the last, which with the Prophet is the first: To reconcile this doubt, 1. The vulgar Latine retaineth both, *Beloved, which was not beloved, and shee which obtained not mercie, hath obtained mercy:* but *Beza* coniectureth well, that one of these was put into the text out of the margine, by the vnskillfull writers: for there is but one in the originall. 2. *Hierome* to whom *Erasmus* subscribeth, thinketh there were two readings of this place: some had *ὁὐκ ἠγαπημένην*, not beloved, some *ἐκ ἠλεημένην*, not pittied, and the latter he would rather to be receiued: but seeing the first reading is in the auncient originall, as appeareth by the Syriack translation, it is therefore the rather to be preferred. 3. Wherefore I approoue *Iunius* solution, *lib. 2. parall. 13.* and *Pareus* in this place, that the Apostle in citing these testimonies doth follow the sense rather, then the words, for breuitie sake, and the better to apply them to his present purpose.

2. But as touching the scope of that place, and the meaning of the words, whereas the Prophet seemeth directly to speake of the Israelites, the question is, how the Apostle applyeth it to the Gentiles. 1. *Origen* answereth that God speaketh not in mountaines and rocks, and other terrene places, but in the heart: there the conscience telleth euery one whether he belong to the people of God or not, &c. But this is not sufficient to looke vnto the inward testimonie of the heart, we must haue also externall testimonie from the Prophets of the calling of the Gentiles, otherwise the Iewes will not be answered.

3. Therefore *Chrysostome* thinketh, that the Apostle maketh this collection, *à pari*, from a paritie and equalitie. *Erasmus* saith, *à simili*, from the like, that seeing the Israelites for their sinne were cast off to be no people, they were in the same case with the Gentiles, that were no people also, and therefore *aqua ratione vocentur*, they may with as good right be called. Some of our newe writers, as *Caluin*, *Pet. Martyr*, thinke that the vocation of the Gentiles is prooued out of this place by a certaine consequent: for the Prophets vse, when they denounce iudgements against the people for their sinnes, to raise them vp with spirituall comfort againe in Christ; and *ubi erigitur regnum Christi*, where the kingdome of Christ is set vp, there must be a concourse of all people, from all parts of the world, *Calv.*

4. *Augustine* whom *Haymo* followeth, vnderstandeth this place of the Iewes, which were no people, when they refused Christ, and said, we know not whome hee is, but were his people being afterward conuerted vnto Christ, as 3. thousand were called at one sermon by S. Peter, *Act. 2.* But this had not been to the Apostles purpose, who intendeth to prooue the vocation of some from the Gentiles.

5. Therefore the Prophet directly in that place prophesieth, that they should become the people of God. 1. Because the Gentiles were knowne by this name, *not the people of God.* 2. And of the Israelites literally it cannot be vnderstood, for they neuer returned againe to be a people.

Quest. 26. What is meant by the short summe or account which God shall make in the earth, *v. 28.*

1. Touching the words here alleadged, they are somewhat diuersly set downe in that place, *Isa. 10. 21, 22.* for there the sentence standeth thus, *the consumption decreed shall overflow with righteousness:* but here the word *overflowe* is omitted, which some vnderstand of the ouerflowing of the iustice and righteousness of God, by the knowledge of Christ into all the world, *Caluin:* some of the efficacie of the faith of the Gospel, which shall overflowe to wash away and cover their sinnes, as an overflowing streame doth wash and cover the earth; *Ofiand.* and the word *charact.* determined and decreed, is translated *abbreviated* and *shortened:* thus the Septuagint doe read that place, keeping yet the sense: which beeing a receiued translation through the world, which had so continued 300. yeares, the Apostle refuseth not to follow.

2. Concerning the meaning: 1. Some interpret this word *consummate*, to bee Christ, who was as it were abbreviated and shortned in respect of his incarnation, *Anacletus epist. 2. Hier. epist. ad Algas. qu. 10.* 2. *Origen* applyeth it to Christs abridging of the law into two precepts, the loue of God, and our neighbour, and to the short summe or compendium of the faith set forth in the Creede: so also *Cypr. de orat. Dom.* and *Haymo.* 3. *Tertullian* vnderstandeth

deth it of the doctrine of the Gospel which is abridged, the multitude of legall ceremonies beeing cut off, *lib. aduers. Marcion*, so also *Chrysostome* and *Theophylact*. 4. *Photius* vnderstandeth it of the perfection of the Gospel, after the which no other doctrine shall succede, as it succeeded the law. 5. *Ambrose lib. de Tobia. c. 50.* referreth it to the consummation or consumption of our sinnes in Christ. 6. *Gorrhan* wresteth it to the counsells of perfection giuen in the Gospel, which the law had not: but all these are wide; for the Apostle here mindeth not any comparison betweene the Law and Gospel.

3. Therefore this sense is not agreeable to the scope of the Apostle, to vnderstand by this short summe; the finall remainder of the Israelites, that should be saued: that like as fewe of them returned from the captiuitie of the Chaldeans, which the Prophet historically intendeth, so but a fewe of them should come vnto Christ, from the captiuitie of sinne and Satan: and so the Apostle to this ende alleadgeth these testimonies to prooue by the Propheers the abiection of the Iewes; as he out of the former affirmed the vocation of the Gentiles.

Quest. 27. *Why God is called the Lord of hostes. v. 29.*

1. In the Greeke the Hebrew word *Sabaoth* is retained, which signifieth hostes: 1. *Fains* giueth this reason, why some Hebrew words are retained in the Greeke, and some Greeke in the Latine, as *kyrieleson*, *Lord haue mercie vpon vs*, yea and some Latine words are still kept in the Greeke originall, as *Modius*, *quadrans*, *consul*, *Centurio*, and the like, that there might appeare *unum corpus Ecclesia*, but one bodie of the Church, consisting of all these languages.

2. But a better reason is rendred by *Beza annot.* that these Hebrew words beeing familiarly knowne, were still vsed of the Christians, because from the Iewes and Hebrewes first was deriued the Christians faith, and so from the Greekes to the Romanes. And the reason why some Latine termes were taken vp by the Grecians, was the large dominions of the Romans, who together with the bounds of their Empire, did also propagate their language. 3. But these peregrine and strange words were not vsed vpon any superstition, as though there were any holinesse in the words: as the Romanists for that cause may seeme to commend the vse of a strange tongue in their seruice.

2. Now God was called the Lord of *Sabaoth*. 1. Some thinke in respect of the starrs and host of heauen; which the heathen worshipped, to shew that hee was superiour to the gods of the heathen. 2. Some vnderstand the Angels by these hosts, *Lyranus*. 3. Some Angels, Men, and Deuills, and therefore the Prophet doth say thrice, *holy, holy, holy*, Lord God of *Sabaoth*; *Isa. 6. Gorrhan*. 4. Some thinke that there is a relation to the hostes of the Israelites, in the middest whereof the Arke went in the wildernes. 5. But rather generally here must be vnderstood the whole host of heauen and earth, *Mart.* as *Gen. 2. 5.* and not onely in respect of the number of them, but *propter eutaxiam*, for the decent and comely order, wherein all things were made, *Fains*. 6. And this title is giuen vnto God in the old Testament, not in the New, to signifie, that the law was then *data in timore*, giuen in feare, but in the new *in loue*, *Hug*.

Quest. 28. *What is vnderstood by seed.*

1. *Origen* by this seed vnderstandeth Christ, who as the seede is left in the earth, so hee was to be buried, and rise againe, and so fructifie to the everlasting good of his Church: but for this seede, we had all been as *Sodome*, still in our sinnes: *Iunius* in his *parallels* vpon this place misliketh not this application to Christ; thinking, that whereas the Prophet hath the word *sarid*, remnant, the Apostle of purpose turned it *seeds*, with reference to Christ, that came of the Iewes: but *Beza* and *Martyr* reiect this, as not agreeable to the scope of the Apostle here. 2. *Photius in Occumen.* vnderstandeth the Apostles, but for whose preaching, the whole world had been left in their sinnes as *Sodome*. 3. *Gorrhan* interpreteth this seede to be the word, without the which we had beene as *Sodome* and *Gomorrha*, *pares essemus in poena, quia similes in culpa*, we should haue beene equall in punishment, because like in sinne, *gloss. ordinar.* 4. But the Prophet hath relation to the ouerthrow and destruction of *Sodome* and *Gomorrha*, wherein there were none left, *Chrysost.* saue onely *Lot* and his companie, who were strangers, and so not of the citie: so without Gods mercie the people had beene vtterly destroyed in the captiuitie of *Babylon*, if the Lord had not reserued a remnant to himselfe: and so when Christ came to offer them spirituall deliuerance, the whole nation generally refused him, onely a small number cleaued vnto Christ: thus *Martyr*, *Pareus*.

Quest.

29. Quest. How the Gentiles obtained righteousness that sought it not, and the Iewes missed of it, that sought it.

1. Whereas this might seeme a strange paradoxe, that they which seeke righteousness, should not haue it, and they which seeke it not, obtained it; *Origen* thinketh here, by a distinction to dissolue this knot: it is one thing, faith he, *sectari*, to followe, which is vnderstood of a prescript forme of doctrine, such as the written law was, which the Gentiles had not, and therefore could not follow it: it is an other thing to follow the law of nature, which the Gentiles had, and followed: but the Apostle here speaketh not of any law, which the Gentiles followed at all, but that they obtained that, which they neither sought nor followed.

2. *Chrysostome* thinketh that the Apostle sheweth here the reason of the electing of the Gentiles, and reiecting of the Iewes, namely the faith of the one, and the incredulitie of the other: But these are not the causes of the decree of election, and reprobation, but the effects: for three things the Apostle treateth of in this chapter concerning election and reprobation, of the beginning thereof in Gods decree, of the ende, which is the glorie of God, which two the Apostle hath handled hitherto, and of the meanes, faith of the one, and incredulitie of the other, which the Apostle toucheth here.

3. *Tolet* here distinguisheth betweene the law of righteousness, and righteousness it selfe: the Iewes followed the law, but not righteousness, because they did not the workes of the law, but abounded in sinne: but it is euident, that the Apostle by the law of righteousness, vnderstandeth the perfection, which the law required, which were the workes of the law, vnto the which the Iewes attained not.

4. Some by the law vnderstand onely the ceremonies and rites of the law, by obseruing whereof the Iewes could not attaine vnto righteousness: but it is euident, that throughout this epistle the Apostle vnderstandeth the workes of the morall law, as c. 7. he directly maketh mention of that law, whereof one precept is, *Thou shalt not lust*.

5. Some make a difference here betweene, *iustitiam legis, ex lege*, the iustice of the lawe, and iustice by the law: the iustice of the law, is such workes, which the law requireth, but the iustice by the law, is such workes as men doe according to the prescript of the law, of their owne strength, without faith: the Apostle reiecteth this in the matter of iustification, but not the other: to this purpose *Bellarmino lib. 1. iustificat. cap. 19.* And so the Apostle here saith, that the Iewes sought the law of righteousness, but while by their owne power they sought to fulfill it, they could not attaine vnto it: he alleadgeth to this purpose *Augustine*, who saith, *iustitiam legis non implet iustitia quæ ex lege est, &c.* the righteousness which is of the law fulfilleth not the righteousness of the law, &c. and the righteousness by the law he interpreteth to be that, *quam homo suis viribus facit, &c.* which a man doth by his own strength.

But 1. it is euident, that the Apostle indifferently vseth these phrases, the righteousness of the law, and by or from the law: as he taketh the righteousness *θεοῦ*, of God, Rom. 3. 22. and *ἐκ θεοῦ*, by or from God, Phil. 3. 9. for one and the same: so whether we say the righteousness of faith, which the Apostle calleth the law of faith, Rom. 3. 27. and the word of faith, Rom. 10. 8. or the righteousness *διὰ πίστεως*, by or through faith, there is no difference, but in words: 2. *Origen* hath the like curious distinction vpon these words of the Apostle, Rom. 3. 30. *Who shall iustifie circumcision of faith, and uncircumcision through faith*, betweene *ἐκ πίστεως*, of faith, and *διὰ πίστεως*, through faith, he maketh this difference; that to be iustified *ex fide*, of faith, is to beginne with faith, and ende with workes; and to be iustified *through faith*, is to begin with workes, and end with faith, whereas the Apostle intendeth one and the same manner of iustification: the like curiositie there is in this distinction, between righteousness of the law, and by the law.

3. And the very words of the Apostle; *They followed the righteousness of the lawe*, shewe as much, which he interpreteth afterward, *They sought it by the workes of the law*, that is, by the righteousness of the law: the workes of the lawe, are the righteousness of the lawe, which are excluded from iustification, Rom. 3. 28. neither did the Iewes so cleaue vnto the workes of the law, as that they excluded the grace of God: for the Pharisee in his vaine glorious prayer, Luk. 18. giueth formall thanks vnto God. 4. And although *Augustine* seeme to make some difference betweene these tearmes, yet he is farre off from thinking, that we are iustified by the fulfilling of the law, but by faith onely: his meaning onely is, that we

haue

haue no power to doethe workes of the law of our selues, but by the grace of Gods spirit: and concerning iustification by faith onely, and not by workes, he saith, *quanta libet fuisse virtutis antiquos iustos pradicat, non eos saluos fecit nisi fides*, of how great valewe soeuer you reporte the auncient righteous persons to haue beene, nothing saued them but their faith, &c.

5. Some by the righteousness of the law in the first place vnderstand the righteousness prescribed in the law; but in the latter, the true righteousness of the Euangelicall lawe: and make this to be the sense; while they followed the legall righteousness, they could not attaine vnto *veram iustificationis rationem*, the true way of iustification, *Caluin, qua est propria Euangelij*, which is peculiar and proper to the Gospel, *Hyper. so also Tolet, and Lyrannus* vnderstandeth in the latter place, *legem fidei Catholica*, the law of the Catholike faith: and before them *Origen* thus expoundeth, that while they followed the law according to the letter, they attained not vnto the law of the spirit: for if the Apostle did meane the same lawe, hee would not haue said, that they attained not vnto that law, which they had: to this purpose *Origen*. But the Apostle saith not, they attained vnto, or had the law of righteousness, but onely followed it: and in both places the law of righteousness is taken in the same sense: that whereas the Iewes endeauoured by keeping of the law to be iustified, they failed, and came short euen of that iustice which they sought for in keeping of the lawe: *Martyr, Pareus*, and so *Chrysostome* excellently sheweth a threefold difference here betweene the Gentiles and the Iewes: first the Gentiles 1. found iustice, 2. which they sought not for, 3. and the most perfect iustice, euen of faith, which exceeded the iustice of the law. But the Iewes, 1. missed of iustice, 2. which they earnestly sought for, 3. yea they attained not vnto the iustice of the law, which is the lesse and inferiour kind of iustice, because they sought not a right, namely by faith.

Quest. 30. How Christ is said to be a stumbling stone, and rocke of offence, v. 33.

1. In the citing of this testimonie, three things are to be noted: 1. That this former testimonie is collected out of two places of *Isay*; the first words, *I lay in Sion a stone*, are taken out of the 28. c. ver. 16. the other, *a rocke of offence, and a stumbling stone*, are found, cap. 8. 14. 2. The Apostle in both places admitteth diuerse words, onely alleadging that, which was most pertinent to his purpose. 3. Whereas the Prophet saith, *I lay in Sion, lapidem probationis*, a stone of triall, and the Apostle translateth it, *lapidem offendiculi*, a stumbling stone, *Iunius lib. 2. par. 15.* doth thus reconcile them, that which the Prophet setteth downe in generall, that Christ is a stone of triall to all, the Apostle doth particularly apply, and by way of consequent vnto beleeuers: that vnto them, he is a stone of tryall, in that they take occasion to stumble at him. But other interpreters thinke, that these words, *A stumbling stone, and rocke of offence*, are rather cited out of the other place, *Isa. 8. 14.* where both these words are found.

2. How Christ is a stumbling stone and rocke of offence, is diuersly interpreted, 1. The *ordinarie gloss.* which *Gerrhan* followeth, doth thus earnestly distinguish betweene a rocke and a stone, the one is rough and vnhewne, the stone is wrought and fashioned: so Christ was a rocke of offence, before he was as it were hewed and squared in his passion, when they tooke offence at Christ, because he made himselfe the Sonne of God; but in his passion, he was a stone to stumble at, for then most of all they were offended at him. But this is too curious. 2. *Fauns* thinketh that hee was a rocke of offence and scandall in respect of the Iewes, and a stumbling stone to the Gentiles: the one were thereby turned out of the way, and the other were kept from comming into the way. But this is alleadged specially against the Iewes, that stumbled at Christ: as he was a stumbling blocke to them, so he was foolishnesse to the Gentiles. 3. *Tolet annot. 39.* doth thus distinguish these two: the stone to stumble at, is the stone, which men fall vpon, and so the Iewes were offended at Christ; the rock of offence, is that which falleth vpon them: so Christ was *lapis offensionis propter eorum incredulitatem*, a stumbling stone, because of their incredulitie: and a rocke of offence, *per punitionem*, by their punishment: so the *ordinarie glosse*, Christ is called the one in respect of his state and condition, *quo apparuit malis*, wherein he appeared to the euill: and the other, in regard of that, *quod in futura faciet malis*, which in time to come he shall doe vnto the wicked in punishing of them: he is a stumbling stone, *in presenti per culpam*, in the present by their fault, which beleeued not vpon him: *in futura per penam*, and a rocke of offence in time

in time to come by their punishment: *Gorrhan*. And this difference *Tolet* would further approve, by the signification of the words: for *aban* is a little stone, fit for one to stumble at, but *ezur* a rocke, is a great stone able to overwhelme one: and both these kinds of offences are noted by our Saviour, *Math. 21. 44. Whosoever shall fall on that stone shall bee broken, but on whom it falleth, bee shall bee broken all to powder*: so *Augustine* well obserueth this difference, *serm. 40. de verb. Domini. Iudaos offendisse in Christum, &c.* that the Iewes stumbled at Christ, when he was a small stone in the world: but being a great rocke in the day of iudgement, he shall fall vpon them, &c.

All this is a truth, that Christ shall fall vpon them that fell and were offended at him: but this is not the Apostles meaning here, for hee alleadgeth this testimonie for prooofe of that, which he alleadgeth before, *They haue stumbled at the stumbling stone*: And Saint *Peter* likewise vnderstandeth this place, that Christ passively is a stone and rocke of offence to stumble at, not actively in falling vpon them, *1. Pet. 2. 8. A stone to stumble at, and a rocke of offence to them which stumble at the word, &c.* so then the one word is ἐκκλινω, an exposition of the former.

3. Now these were the things which the Iewes were offended at in Christ: 1. At the vilitie and basenes of his person: for they expected a glorious Messiah, that should be of power and state in the world. 2. At his conuersation, because he did companie with sinners. 3. At his doctrine, because he reprobueth them for their corruptions of life, and superstitious doctrines, *Mart. Pareus*. 4. They blasphemed both his humanitie, in saying hee was a man giuen to eating and drinking, a companion of Publicans and sinners; and in blaspheming his diuine nature, saying that he cast out deuils through Belzebub the Prince of the deuills.

4. But where it is said, *I lay in Sion a stumbling blocke*, fowre things are here obserued: 1. who layeth this stone, God. 2. who was this stone, Christ. 3. where laid, in Sion, in the Church of God, among the Iewes: to what ende, to stumble at: yet this was not the principall end: for Christ was appointed to be a precious and elect stone: but he is a stone to stumble at, through the obstinacie and hardnes of heart of vnbeleeuers: both these endes are set forth by *Simeon*, *Luk. 2. 34. This child is appointed for the fall and rising againe of many in Israel*: and by *S. Peter*, *1. Ep. c. 2. 7. Vnto you which beleene, it is a precious (stone) &c.* and to those which are disobedient, &c. a stone, to stumble at. But the principall ende, which the Lord intendeth, is the building and raising vp of many by this stone: the accidentall ende, is the falling, and stumbling of many through their owne vnbeleefe.

Quest. 31. Of the meaning of these words, *He that beleueneth in him shall not be ashamed, v. 33.*

1. The Apostle here followeth the translation of the Septuagint, in the originall, *Isa. 28. 16.* the words are, *He that beleueneth, shall not make hast*: *Beza* thinketh that the Septuagint, for *sachish*, which signifieth, *he made hast*, did read *tabush*, *ashamed*: But allowing that the Septuagint did read the originall as now it is, there is no great difference in the sense: for that which the Prophet did expresse by a metaphor, the Septuagint doe translate properly: *Tolet. annot. 35.* or rather they put the consequent for the antecedent, and the effect for the cause: because he which is rash and maketh hast, is ashamed in the end, and confounded: *1. Tim. lib. 2. parall. 15.*

2. Touching the meaning of the Prophets words, *He that beleueneth, shall not make hast*: 1. *Lyrannus* giueth this sense: that in the Prophets times, the faithfull should with patience wait for the comming of the Messiah, and not seeke to preuent the time: and when the Messiah should come in the flesh, they should not make hast, in wishing his second comming before the time. 2. *Paulus Burgensis* thinketh to mend this exposition, and maketh it much worse: he vnderstandeth it of those, which were not hastie to beleue in Christ, but yet at the length beleued, as Christ saith to his Disciples, *Luk. 24. 25. O slowe of heart to beleue all that the Prophets haue spoken*. But this was a rebuke vnto them, whereas the other is a commendation of those which beleue.

3. *Martyr* better expoundeth it of the patience of the Saints, which doe waite for the fulfilling of Gods promises in due time, not hasting to vse vnlawfull meanes: and more particularly the Prophet there reprobueth those which would not wait vpon God for his deliuerance, but depended vpon present helps; *1. Tim. annot.* as also it hath a spirituall application against those, which made hast in endeavoring to be iustified by their owne workes, and so preuented and forestalled their iustification by faith.

4. And whereas the Apostle saith, *shall not be confounded*: some doe erre it to the day of iudgement, when the faithfull shall not be confounded or ashamed, *cum venerit in futuro*, when Christ shall come in iudgement: *gloss. interlin. Haymo.* But it is more generall, shewing that the faithfull neither in the time present, nor to come shall be ashamed; and not to be confounded, signifieth, *non frustrari*, not to be frustrate or disappointed of their hope, *Mar.* and here more is vnderstood then said; he shall not be confounded, that is, shall be confirmed, comforted, established, *Fains*: so Dauid saith, Psal. 25. 1. *In thee haue I trusted, let mee not be confounded.*

Quest. 32. *Whether it be the propertie of faith to make one not to be ashamed, which is ascribed to hope, c. 5. 5.*

This doubt is easily remooued, for though hope haue this propertie, that he which hath a stedfast hope in the ende, is not ashamed, because he is made partaker of his hope, whereas he which hath a vaine confidence, is abashed and ashamed, when he seeth himselfe deceiued, and disappointed, yet this propertie hope hath, because it is grounded vpon faith, which is by the Apostle called *the ground of things hoped for*, Heb. 11. 1. therefore this effect, not to be ashamed, is ascribed also to faith, because it is alwaies accompanied with hope, and hope is included in faith: *Mart.*

4. Places of Doctrine.

Doct. 1. *Concerning oaths.*

v. 1. *I say the truth in Christ, I lie not.* 1. Hence it is euident, that it is not lawfull to sweare by any creatures but onely by God: for whereas an oath is nothing else but an appealing vnto the testimonie and iudgement of God, who both searcheth the heart, and punisheth perjurie, for the confirmation of the truth in a doubtfull matter: and so two things are requisite in him, whom we sweare by, both knowledge to discern the heart, and power to iudge, because both these are peculiar to God, to bee a searcher and knower of the heart, and to be able to punish: therefore it followeth, that God onely is to be called to witnesse in an oath; and beside it is a part of inuocation, which onely belongeth vnto God. 2. Hence also wee haue an euident argument of the diuine nature of Christ, because the Apostle here sweareth by his name. 3. As also here we learne how oaths may bee distinguished, and the diuerse kinds of them: as there is an oath called *promissorium*, a promising oath, which is of the time to come, when one promisseth and vndertaketh by his oath, to doe this or that: as *Elias* swaue vnto *Obadiab*, that he would shew himselfe that day vnto the King, 1. Kin. 18. 5. there is *assertorium*, an affirming oath, which is of the time present or past, as when one sweareth, that such a thing was done or not, or such a thing is true: and this kind of oath is either *iudiciale*, in publike iudgement, when an oath is required of the parties, or *voluntarium*, when one taketh a voluntarie oath, such is the Apostles here.

Doct. 2. *Of the moderation to be used by Preachers.*

v. 2. *I haue great heaviness, &c.* S. Paul, though in this chapter he be to entreat of the refection and reprobation of the Iewes for their vnbeleefe, yet he first sheweth his louing affection vnto them: neither concealing the truth for affection, nor yet exasperating them with rigorous speach: so the Preachers of the word should vse such moderation, that neither in their silence and forbearing to speake the truth, they should incur the iust suspicion of flatterie, nor yet in their sharpe inuectiues against those, whome they doe reprove, they should be iustly blamed for their vndiscreet seueritie: *Mart.*

Doct. 3. *That Christ is God and man.*

v. 5. *Who is God ouer all, &c.* 1. Christ is God, because the Apostle sweareth by his name, v. 1. and he is called *God blessed ouer all, &c.* 2. He is also a perfect man, because hee is said to come of the *Fathers concerning the flesh, &c.* 3. And yet these two natures concur to make but one person, because it is said of Christ, *Who is God ouer all, blessed for ever, &c.*

Doct. 4. *Of the diuerse kinds of diuine promises.*

v. 8. *Children of promise, &c.* Some promises are generall to all, as that the world should no more be destroyed with water, that the seasons of the yeare, as seede time, and harvest, and the rest should continue: or peculiar to the Church of God, which are either concerning things temporall, comprehended vnder the name of bread in the Lords prayer, which the Lord promisseth so farre forth as he seeth it to be meet and conuenient: or spirituall, which are either peculiar vnto some speciall callings, as were the gift of tongues, knowledge of secrets,

secrets, elocution and utterance to the Apostles: or generall, belonging to the whole Church, and the same externall, as the promise of the word and Sacraments, or internall, as of faith, hope, iustification, remission of sinnes: The Apostle speaketh here of spirituall and speciall promises, which were shadowed forth in those times by temporall blessings.

Doct. 5. Of election.

v. 11. *That the purpose of God might remaine according to election, &c.* Concerning election these points are hence concluded: 1. That God hath decreed some to be elected vnto saluation before the beginning of the world. 2. That the decree of election is the purpose of God to shew mercie on some in bringing them vnto glorie. 3. That the free and gracious purpose of God is onely the cause of election, without the foresight of faith or workes. 4. That it is certaine and immutable. 5. The effects thereof are vocation, iustification, sanctification, c. 8. 30. whom he predestinate them he called, &c. 6. The ends two, the happines of the elect, and the glorie and praise of God, in the setting forth of his mercy.

Doct. 6. Of reprobation.

v. 18. *Whom he will he hardeneth:* Concerning reprobation, these points also are here set forth. 1. That some are reprobate from the beginning, as God hated Esau before he was borne. 2. What reprobation is, the purpose of God in leauing some in the masse of corruption, and in ordaining them to be damned for their sinnes. 3. The cause of reprobation, is the purpose of God to leaue some in their naturall corruption. 4. The effects are, desertion, hardening of heart, the subtraction of the grace of God. 5. The ends, the iust condemnation of the wicked, and the demonstration of the power of God. See more hereof among the Controv. following.

Doct. 7. Of scandals and offences.

v. 33. *Rocke of offence.* 1. A scandale is any thing done or said, whereby one is made the worse, either of himselfe, or by some accident. 2. It is of two sorts, giuen iustly, or vniustly taken, as the offence at Christ was taken and not giuen. 3. The cause of offences, is first the malice of Sathan, and obstinacie of vnbeleeuers, and iust iudgement of God concurring there withall, as the Iewes by their owne blindnes stumbled at Christ, and receiued that as a punishment of their vnbeleefe.

5. Places of controuersie.

Controv. 1. *That succession of Bishops is no sure note of the Church of Christ.*

v. 5. *Of whom came the fathers:* 1. Though the Iewes might alleadge, that they had the fathers, yea, they could shewe a perpetuall succession of high Priests from Aaron vntill the times of our Blessed Sauour, yet for all this they were reiected, and not acknowledged for the Church of God: In like manner the Romanists, pleading for themselues by succession of Bishops, doe but build vpon a weake ground, vnlesse they could also shewe a continuall succession of true doctrine, together with an outward succession of persons and place.

2. Our Blessed Sauour was a Priest after Melchisedech, without any such continued succession, and the Apostles, the first planters of the Gospel, could shew no succession from the high Priests: neither is it necessarie in these times, where religion is corrupted, and the Church deformed, to expect a locall succession for the restoring of religion.

3. Yet the succession of godly Bishops is much to be accounted of, where the true faith is continued withall: and for this reason did the fathers, *Tertullian, Irenaeus, Augustine*, ascribe so much to the succession of Christian Bishops, who transmitted vnto their successors true and sound doctrine together with their place: See more of succession, *Synops. Centur. 1. err. 20.*

2. Controv. *Against the old heretikes the Manichees, Arrians, Nestorians, confuted out of the 5. v.*

1. Where the Apostle saith, *of whom came Christ according to the flesh*, the Manichees are confuted, which denied Christ to haue any true flesh, but onely in shewe; whereas the Apostle saith, that Christ came of the Israelites concerning the flesh: he therefore had true flesh, because he tooke his nature of them. Likewise their heresie is confuted, that thinke Christ brought his bodie from heauen, and tooke it not of the Virgin Marie: for then how

could it be true, that Christ according to the flesh came of the fathers?

2. The Arrians also are confuted, who denied Christ to be God, but onely affirmed him to be a creature: for the Apostle saith of Christ, *who is God blessed for ever*: as *Athanasius epist. ad Epistat.* vrgeth this place against those, which denied the humancie of Christ: so *Tertull. lib. de Trinit.* *Hilar. lib. de Trinit.* *Theophylact* vpon this place doe alleadge it against those, which impugne the diuine nature of Christ.

3. The *Nestorians* also which denied the vnitng of Christs two natures into one person, but onely affirmed it to be by grace, are here refelled: for the Apostle speaketh of one and the same Christ, which according to the flesh came of the fathers, yet was God aboue all blessed for euer: *Ireneus lib. 3. cap. 18.* applieth this place against such a like heresie of those which diuided Iesus from Christ, and affirmed Iesus to be one, and Christ an other.

3. Controv. *Against the prophane and impious collections of Eniedinus, and Socinus late heretikes.*

Whereas the Apostle expressly saith of Christ, *who is God ouer all, blessed for euer, &c.* these two forenamed heretikes contend by their impious cauills to shew, that Christs diuine nature is not prooued out of this place.

1. This phrase, *who is blessed for euer*, is alwaies in Scripture giuen vnto God the father: as *Rom. 1. 23.* *2. Cor. 1. 3.* and *11. 31.*

2. Not euery one, that is called God in Scripture, is consequently that cheife and great God.

3. Christ is said to be ouer all, that is, men, as the most excellent man of all, not ouer all whatsoeuer.

4. He is said to be ouer all with a limitation, for he is not ouer him that hath subdued all things vnto him, *1. Cor. 15. 27.*

5. And in that he is ouer all, he hath it not by nature but of gift, *Philip. 2. 9.*

Contra. Erasmus seemeth first to haue giuen occasion to these newfangled Dogmatists, who likewise in his annotations vpon this place, thinketh this Scripture not so fit to prooue the diuine nature of Christ: adding that herein there is no danger, seeing there are more direct places to prooue Christs Godhead by: But *Pet. Martyr* here answereth well, *non conuenit vt Ecclesia armamentarium sine causa exhauriatur, &c.* it is not conuenient, that the armory of the Church should without cause be diminished: seeing the fathers, as *Origen*, *Chrysost.* *Theophylact*, *Cyprian. cont. Iud. lib. 2. c. 5.* *Hilarinus in Psal. 122.* doe all alleadge this place for the prooue of Christs deitie, it is not fit, that we should suffer it to bee wrested out of our hands: their cauills are thus answered.

1. Where the father is said to be blessed for euer, the Sonne is not excluded, and in some places Christ is said expressly to be blessed for euer, as *Matth. 21. 9.* *Blessed is he that commeth in the name of the Lord:* and if the Creator be blessed for euer, Christ is included by whom all things were created, *Ioh. 1. Coloss. 1.*

2. He which is said to be God ouer all, as Christ here, must of necessitie be that cheife and great God.

3. Some indeede read *super omnia*, ouer all things, as *Origen*, the Syrian and Latine interpreter: and this is agreeable to that place, *Coloss. 1. 17.* *He is before all things, and in him all things consist:* and the Apostle nameth both things visible and inuisible: and so *Origen* well expoundeth, *he is aboue all things*, that is, powers, principalities, and euery thing that is named.

4. He is aboue all things, that is, all creatures, and aboue all, as the father is aboue all, and yet neither aboue the Sonne or the holy Ghost: the father then is here excepted: for Christ and his father are one, *non post patrem ipse, sed de patre*, he is not after the father, but of the father, *Origen.*

5. S. Paul in that place speaketh of the exaltation of Christ as he is Mediátor, and according to his humane nature: and so he hath it by gift: but as he is God, he is ouer all by his eternall generation, as the onely begotten Sonne of God.

Controv. 4. *That the water in Baptisme doth not sanctifie or giue grace.*

Chrysostome sheweth here a fit analogie and resemblance betweene the birth of Izaak of Sara

Sara by the word of promise, v. 9. and our spirituall regeneration in baptisme: the barren wombe of Sarah, he likeneth to the water, which of it selfe hath no efficacie, *erat uterum ille aqua frigidior, propter sterilitatem & senectutem*, that wombe was more vnapt for generation, then water, because of the barrenesse and old age thereof: like as then Izaak was borne of that barren wombe by the word of promise, *ita & nos oportet ex verbo nasci*, so we are borne of the word: To this purpose *Chrysostome*, who maketh the element of water of it selfe but a dead thing, and like vnto Sarahs barren wombe, which could not haue conceived, but by the word of promise: So the Apostle saith, Ephes. 5. 25. *Cleansing it by the washing of water thorough the word*: the water cleanseth, but by the operation of the word. This then ouerthroweth that opinion of the Romanists, which affirme, that the sacramentall Signe in the Sacraments conferre grace. See further hereof, *Synops. Centur. 2. err. 76.*

Controv. 5. *Against the vaine obseruation of Astrologers in casting of natiuities.*

v. 10. *Rebecca, when shee had conceived by one, &c. Augustine lib. 2. de doctrin. Christian.* c. 21. by this Scripture confuteth the folly of Mathematicians, who in casting of mens natiuities doe obserue the aspect of the planets, and so doe calculate and coniecture of the disposition of men: for Esau and Iacob were borne at the same time of one and the same parents, and yet they were of diuerse dispositions and qualities, and conditions of life.

Controv. 6. *That the soules had no beeing in a former life, before they came into the bodie.*

It was *Origent* error who therein did too much Platonize, that the soules in the former life, according to their workes good or euill, were accordingly appointed of God to saluation or damnation. But this error is evidently conuincd by the Apostle here: for Esau and Iacob had neither done good nor euill, before they were borne: *Lyranus* addeth two other reasons to conuince this error. 1. If there had beene an other life before, then the world was not created in the beginning, as it is said Gen. 1. 1. for that the soules had a beeing and beginning before. 2. And *temporale non potest esse causa aeterni*, no temporall thing can be the cause of that which is eternall: the actions then and workes of the soule, could not be the cause of the act of Gods eternall will.

Controv. 7. *Whether the foresight of faith or workes be the cause of election.*

This was in time past maintained by the followers of the Pelagian sect, as it appeareth by the epistles of *Prosper* and *Hilarius Arelatens.* sent to *Augustine*: and not much differing is the opinion of the Greeke expositors: as *Theodoret* in these words (*that the purpose of God might remaine according to election,*) vnderstandeth the purpose of men foreseene of God, according to the which he electeth: But the Apostle evidently calleth it the purpose of God, and therefore not of men: *Chrysost.* and *Photius* cited by *Oecumenius*, doe here vnderstand the purpose of God: but where it is added, *according to election*, they say this election presupposeth a difference and diuersitie of wills foreseene of God.

The late Lutherans tread in the same steppes: who at the first did hold that the foresight of faith was the cause of election: but now they haue somewhat refined that assertion: and their opinion now is, *fidem non esse electionis causam meritoriam, sed instrumentalem*, that faith is not the meritorious but the instrumentall cause of election: their arguments are these.

1. *Argum.* *Photius* thus reasoneth: *electio de illis fit, qui in aliqua re differunt*, election is said to be of those, which differ in some thing: God then did see some difference in them which he elected from others.

Contra. 1. *Augustine* at the first was somewhat moued with this argument, which made him deuise an other sense of the Apostles words, to this effect: that it was said vnto the children beeing not yet borne, and before they had done either good or euill, the elder shall serue the younger: least the purpose of God should remaine according to election, which hee supposeth to rise of some difference in the parties elected: to this purpose *Augustine, lib. ad Simplician. quest. 2.* But this parenthesis, or interlaced sentence is vttered by the Apostle affirmatiuely, *That the purpose of God might remaine, &c.*

it cannot therefore be drawne to a negative sense : And indeede *Augustine* whether vpon this or some other reason, otherwise expoundeth these words, *epist. 115*.

2. But the best answer is, that the proposition is not true, for election in God presupposeth not a difference: God may make election euen in things in themselves equall, by the right of his Creatorship, and make a difference: as evidently appeareth in the creation of the world, when all things were equall at the first, in that indigested lump and masse, whereout the creatures were made : and yet out of it were indifferent creatures made : some light-some, as the Sunne and starres, some darke and obscure, as the earth and earthly things: And so the Lord in his decree of predestination made a difference in his election, according to his good pleasure of things, which differed not before : And so there is a difference indeed in those which are elected from others, *sed non inuenit Deus, sed ponit ipse in hominibus differentiam*, but God findeth not any such difference in men, but he maketh it, *Pet. Martyr*: the difference then dependeth not of the nature of the things, but of the purpose and counsell of God.

2. *Arg.* 1. S. Paul saith, *Ephes. 1.4. He hath elected vs in him*, that is, in Christ : but none are in Christ without faith: that then which ioyneth vs to Christ, is the cause of election. 2. *Againe, 2. Thess. 2.13. we are said to be chosen to saluation in faith. 3. and Heb. 11. 6. It is impossible to please God without faith:* the elect are pleasing to God : therefore by faith they were accepted. 4. And seeing faith is the instrumentall cause of saluation, why not also of election ? Thus the Lutherans reason for the foresight of faith.

Contra. 1. Not euery thing whereby we are ioyned vnto Christ, is the cause of election, but that whereby we are first giuen vnto Christ, which is the absolute and free mercie of God: who elected vs of his free grace and mercie, and in Christ appointed to bring those whom he elected vnto eternall life : And the Apostle doth expound himselfe, what he meaneth, *by being elected in Christ*: that is, *he hath predestinate vs to be adopted through Christ*: faith then in Christ is not the cause of election, but a meane subordinate to bring the elect vnto saluation.

2. We are said to be chosen in faith, not faith foreseene, as the cause of election, but in faith present as a meane vnto saluation.

3. The same answer may serue to the third place objected : which must be vnderstood likewise, *de fide presenti, non praesente*, of faith present, not of faith foreseene : for God thorough his mercie elected vs, beeing yet his enemies: his loue therefore was before any foresight of faith: by his mercie he made vs acceptable vnto himselfe, by the election of grace, before he sawe any thing in vs.

4. It followeth not, that euery thing which is the cause of saluation should be the cause of election : it is true in the generall cause, which is the mercie of God, which causeth as well the one as the other : but not in the next and immediate causes: as for example, the father is the cause of his son, and the son of the nephew, and yet the son is not the cause of the father; so election is the cause of faith, and faith of saluation: but it therefore followeth not that faith should be the cause of election. And *Hunnius* that was at the first a great patrone of this cause, in the ende argueth, that faith in the mystrie of election was to be considered neither *ut causam meritoriam*, as a meritorious or instrumentall cause, *sed ut partem illius ordinis, &c.* but as a part of that order which God had appointed, that is, a meane vnto saluation, *Pareus dub. 6.*

3. *Arg.* If God simply should elect some and refuse others without foresight of their faith: how is he not an excepter of persons?

Ans. The accepting of persons is, when against the rule of iustice a man of no good parts or qualities is preferred before him that is well qualified : But there is no feare of this in Gods election: for he findeth all alike in themselves: none endued with any good gifts or qualities, but as he giueth them: therefore herein he is no accepter of persons, in preferring one before an other, all beeing alike. Now on the contrarie side, that the foresight of faith or any thing in man is not the cause of election, but onely the good pleasure and will of God, it may be thus further confirmed.

1. The Apostle in saying, *not by workes, but by him that calleth*, excludeth whatsoeuer in man: for if either the foresight of faith or of any other thing, and not onely of workes should be the cause of election, then it should not be onely in the caller, as the Apostle here saith, *Mart. Pareus, Tolet. annot. 19.*

2. The effect of election is not the cause: faith with the fruits thereof are the effects of election, Ephes. 1.4. *He hath chosen us that we should be holy. Pareus.*

3. The eternall decree of God is not founded in that which is temporarie: the faith or good workes of men are but temporarie things: and therefore they cannot be the ground and foundation of Gods eternall decree. *Faustus.*

4. Faith is the worke of God, Ioh. 6.29. therefore not the cause of his election: so the same thing, should be the cause of it selfe: and so also before it selfe. *Pareus.*

5. If election depended vpon the foresight of good workes, then it would followe, that we are iustified by workes: for from election and predestination proceedeth our vocation, and from vocation iustification: and if election be out of the foresight of workes, then iustification also which followeth election by degrees. *Mart.*

6. *Lyranus* addeth this reason further, *Deus non vult finem propter ea, quæ sunt ad finem*, God will not appoint the end for those things which tend vnto the ende: but rather these are for the ende: now faith and workes are but the way to the ende, and therefore they cannot be the cause of the appointment of the end, that is, that men should attaine vnto everlasting glorie: *Lyran.* vpon this place.

7. *Tolet* also annot. 16. vrgeth this reason: whereas the Apostle saith, v. 14. *is there iniquitie with God?* if he had meant that the difference in the decree of election ariseth out of the foresight of faith, then the reason had beene apparent, and there had beene no shew at all of any iniustice in God, and so no place for this obiection at all: See further of this question before, c. 8. contr. 16.

Controv. 8. That not onely election vnto grace, but vnto glorie also is onely of the good will of God.

Stapleton antidot. p. 126. will haue this place of the Apostle to be vnderstood onely of election vnto grace, which is the first effect and fruit thereof, and this only proceedeth from the free grace and mercie of God, but the election vnto glory, which is the last effect thereof is not without the foresight of workes: he reasoneth thus.

Argum. Election to glorie is not onely of him that calleth, for it is also by iustification, for whom he iustified he also glorified, Rom. 8. 30. but the election whereof the Apostle speaketh here is onely of the caller, therefore he speaketh not here of election vnto glorie, but of election onely to the first grace.

Contra. 1. Other Romanists herein dissent from *Stapleton*, as *Bell* rmine lib. 2. de grat. c. 15. sheweth that men are freely elected not onely vnto grace, but vnto glory: so also *Perer. disput.* 5. and before them *Thomas* in his commentarie denieth, that *prescientia meritorum*, the foresight of merits is the cause of predestination to glorie: likewise *Lyran.* here.

2. And for the argument: Glorification, as well as grace is onely of God that calleth as the efficient cause: iustification goeth before glorification, not as an efficient, or meritorious cause, but as a meane appointed of God to that ende.

3. But that the Apostle speaketh evidently of election as well vnto glorie as vnto grace it is euident. 1. He treateth of election vnto the promise: for he maketh expresse mention of the children of the promise, v. 8. but the promise comprehendeth both the first grace in our vocation, and the rest that followe, iustification, glorification. 2. He speaketh of election ioyned with the dilection and loue of God, *Iacob hæc I loued*: but whom God loued he loueth to the end, and bringeth them vnto eternall life. 3. v. 13. The Apostle in direct tearms maketh mention of the vessels of mercie prepared to glory: he therefore speaketh here of election to glorie.

Controv. 9. That the Apostle treateth as well of reprobation in this place, as of election.

Huberus, who defendeth vniuersall grace, will haue the Apostle here onely to speake of election, and not of reprobation: for he holdeth all generally to be elected: the same is the assertion of *Stapleton. antid.* p. 565. against *Caluin*, that S. Paul treateth onely of election here, and not of reprobation at all: he reasoneth thus.

Argum. 1. Onely election is of God that calleth, the purpose of God is according to election, therefore the purpose of God is of election.

Ans. 1. The purpose of God is according to election, but not onely, which must be assumed, or else nothing can be concluded: but the purpose of God is as well concerning reprobation as election: the purpose and counsell of God is generall to both, and it sorteth it selfe either into the purpose of election, or reprobation.

2. And that the Apostle intendeth in this discourse, as well to speake of reprobation as of election, it thus appeareth. 1. By the text it selfe: he expressly mentioneth both the loue of God to Iacob, and his hatred to Esau, v. 22. 23. he speaketh of the vessels of wrath and of the vessels of mercie. 2. So much also is insinuated by the nature and propertie of election: for an election of some supposeth that there is a reiection and reprobation of others: As when Moses saith vnto Israel, the Lord chose you aboue all people, it followeth that as they were elected, so all the rest were refused and reiected.

Controv. 10. *Whether as well the decree of reprobation, as of election, be without the foresight of works.*

Here are two opinions opposite in two extremes one to the other; the one was of the Pelagians, who vtterly condemned the absolute decree of reprobation, without any respect of works; and *Catharinus* also in his commentaries vpon this epistle: some other doe make the decree of reprobation and damnation to be a free act of the will and purpose of God, as election is. But beside these there is a third opinion betweene both, that the decree of reprobation, neither issueth onely from the free and absolute will of God, nor yet altogether dependeth of the foresight of sinne; but proceedeth in part from them both. We will now examine these opinions in order.

1. Of the first sort that hold the decree of reprobation altogether to proceede from the foresight of sinne, some doe hold strange paradoxes, as *Catharinus* before named, whose opinion is this, that God appointed all to be saued, but some absolutely, as Marie, and other holy men and women; some conditionally, if they beleueed and did works, they should be saued, if otherwise, they should be damned: not much differing is the opinion of *Becanus*, a late Popish writer, who affirmeth that God simply in the beginning appointed all to be saued *voluntate primaria* by his first and principall will, but *secundaria voluntate*, by his *secundarie will* he would some to be condemned for their sinne, cap. 1. loc. 12. de predestinat. & c. 5. loc. 4.

But the former of these opinions, is distasted by the Romanists themselues, as *Peregrinus* in c. 8. ad Rom. disput. 25. refuseth it vpon this reason, because *vna est ratio*, &c. there is one and the same reason of all that are predestinate vnto saluation; how then can some be certainly appointed and absolutely, some vncertainly and conditionally; for all which are ordained vnto life, are written in the booke of life, out of the which none can be blotted out. And against *Becanus* assertion it may thus be objected.

1. If God indeede would haue all to be saued, why are not all saued? for none can resist the will of God; this then sheweth either God to be impotent in not performing his will, or variable in changing his purpose concerning those, whom he first intended to be saued; neither of which imputations must be laid vpon God. 2. Seeing God getteth glorie as well by shewing his power & exercising his iustice vpon the wicked, as by shewing mercy vpon the elect, the one is as primarily the will of God as the other; for God *primarily* intendeth his owne glorie, but in the punishment of the wicked Gods glorie is set forth, therefore the decree of iustice as well as of mercie standeth with the *primarie* and principall will of God.

2. *Augustine* though nothing fauouring these erroneous conceits, yet he referreth reprobation vnto the foresight of originall sinne, and considereth man *in massa corrupta*, in the masse of corruption, as all haue transgressed in Adam, *Uniuersa massa pernas dedit*, &c. the whole masse (of mankind) is worthie of punishment; and if the punishment of damnation, should be rendred vnto all, *non iniuste proculdubio redderetur*, it should not be rendred vniustly, &c. and againe in an other place, *vna quedam massa peccati supplicium debens diuine iustitie*, &c. there is one masse of sinne, which is endebted to the diuine iustice: *quod siue exigatur, siue donetur, nulla est iniquitas*, which though it be exacted or pardoned, there is no iniquitie: *Simplic. lib. 1. qu. 2.*

In this assertion there is no inconuenience, to say that God beholding and foreseeing all men by the voluntarie transgression of Adam in the state of corruption, did of his free mercy elect some to be saued in Christ, the others he left in their corruption, and so for their sinnes decreed them to damnation: for here can be no imputation of iniustice at all; for it is free where one hath diuerse debtors to remit the debt vnto one, and to exact it of another.

So then if the reason be demanded, why some are reiected of God, it may be answered, that mans voluntarie transgression, bringing all his posteritie into bondage, beeing fore-scene of God, is a sufficient cause of their reiection; but if it be further demanded, why
God

God out of this masse of corruption hath elected some, and not others, there is no other reason can be giuen, but the good pleasure of God, Ephes. 1. 5. so that the absolute decree of reprobation, is grounded vpon the foresight of mans corruption, but of the *comparatiue*, as why one is reiecte and left, and not an other, no reason can be rendred, but Gods gracious and free purpose.

Against this opinion of *Augustine*, there are two principall obiections. 1. *Pererius disput.* 12. thus obiecteth: the Angels had no originall sinne, they were all created in the state of grace, and yet some of them were elected, some reprobate: therefore sinne is not the cause of reprobation.

Ans. 1. As the Angels were created in the state of grace, so also was Adam in Paradise; and as Adam fell by voluntarie transgression, and so enthralled his posteritie, so did the angels that fell, abuse the gift of freewill, and so for their pride were iustly condemned for euer: so then the foresight of the apostasie of the reprobate Angels, was the cause of their reiection and condemnation: as the Apostle saith, Iud. 6. *The Angels, which kept not their first estate, he hath reserved in everlasting chaines:* as man then hath originall sinne, out of which proceedeth a ctuall sinnes, which are the ground and cause of reprobation and condemnation; so the Apostate Angels for their sinne of pride were reiecte: only here is the difference, that the Angels fell irrecoverably, falling by their owne pride beeing not seduced: but man falling by the sedition and tentation of the deuill, hath a redeemer in Gods mercie provided for him.

2. *Pareus* thus obiecteth: the foresight of originall corruption is generall and common to all mankind, therefore it cannot be the cause of the reprobation of some onely: *dub. 8. argum. 4.* so also *Vrsinus catech.* 3. p. 357.

Ans. Not simply the foresight of originall corruption, which all are subiect vnto, but it beeing considered together with Gods decree, because he purposed to deliuer some, and not others, is the cause of reprobation.

3. Some doe wholly referre the decree of reprobation and election onely to the will and purpose of God: and thinke, that no other cause can be rendred, why God hath elected some, and condemned others, but the absolute will, pleasure, and purpose of God: their reasons are these.

1. As God loued Iacob, before he had done any good, so he hated Esau, without any respect vnto the euill which he did, Rom. 9. 11.

2. The Apostle also saith, v. 18. *That God hath mercie on whom he will, and whome hee will he hardeneth:* Gods will is the cause of both.

3. And God is compared to the potter, that as he hath power ouer the clay to make therout vessels of honour, or dishonour, as he thinketh good: so much more the Lord may out of the same masse, make some vessels of mercie, some of euerlasting shame.

4. Our Blessed Saujour maketh this the reason, why God had hid the myserie of saluation from the wise men, and reuealed it to babes, *because O good Father, thy good pleasure was such,* Matth. 11. 25.

Ans. 1. Why God loued not Esau as well as Iacob, the cause was onely the gracious purpose of God: and hereof neither the good workes of the one, nor the euill workes of the other were the cause: yet both of them beeing considered in their originall corruption, as it was Gods mercie to deliuer the one, so it was no iniustice to leaue the other. 2. Here the hatred of God is taken onely for the not conferring of his grace and loue, which God freely bestowed without respect vnto workes: but that hatred, which is an ordaining of men, vnto euerlasting punishment, is not without respect vnto their sinnes.

2. Mercie presupposeth miserie, and hardening a corrupt inclination in the heart before, for the which it is hardened: here then mans miserable estate is insinuated, out of the which some by Gods mercie are deliuered.

3. By that similitude the Apostle sheweth what God may doe by his absolute power, not what he doth: he dealeth not with men, as the potter with the clay, though hee might; that is, *stricto & absoluto iure*, by his strict and absolute right; but *aquissimis rationibus*, vpon most equall and iust conditions: he might doe as the potter doth, but yet he taketh not that rigorous and strict course.

4. It is indeed Gods good pleasure to reueale the secrets of his will to whome hee pleaseth, and to hide them from whom he will: because he is not bound vnto any, he may doe

with his owne as he please, and bestow his graces freely : but if he should keep them from all, none had cause to complaine, seeing their naturall blindnes and corruption was brought vpon them by the voluntarie corruption of Adam: and though it was Gods gracious fauour to reueale vnto some his will, yet the rest were hardened and blinded iustly through their owne wilfulnesse and obstinacie against the truth.

And further against this opinion of the absolute decree of reprobation, without any respect vnto the finnes of men originall and actuall, these two strong obiections are made: first there would be an imputation of iniustice vpon God, if he should decree any to be condemned but for sinne: for like as none are indeed in time condemned but for sinne, as the Apostle saith, Ephes. 5. 6. *For such things commeth the wrath of God vpon the children of disobedience, &c.* so that the decree of damnation before all time must bee vpon the foresight of sinne.

Secondly, whereas God in Scripture is set forth to be exceeding abundant in mercie, as Psalm. 75. 10. *All the wayes of the Lord are mercie and truth:* and Psalm. 144. 9. *His mercies are neuer (or aboue) all his workes:* and James 2. 13. *Mercie reioyceth against iudgement:* Now the Lord should be accused of seueritie and inclemencie, and farre more readie and prompt vnto iustice, then mercie, if he out of his owne will should decree more to be condemned, then to be saued: these obiections, the former position of the absolute decree of damnation being maintained, cannot possibly be answered.

4. Wherefore to shun these rockes of offence, and to prevent these obiections, some here haue found out a middle or meane way, to referre the decree of reprobation partly to the will of God, as the efficient, partly to the foresight of sinne, as the materiall cause thereof. And here these distinctions are brought in.

1. *Lyrannus* thus distinguisheth, that reprobation is either taken *largè*, largely, and so it signifieth onely *simplicem negationem ad gloriam*, a simple deniall of glorie; and this hath no cause in Gods prescience, but onely in the will of God: or it is taken *propriè*, properly, for *ordinatio ad pœnam*, an ordaining vnto punishment, and so it is not willed or decreed of God, *nisi propter culpam*, but for sinne: *Bellarmino* also fleeth to the same distinction of *negative* reprobation, which is not to haue mercie, & *positive*, to decree vnto condemnation: of this the foresight of sinne (he saith) is the cause, of the other the free will of God: But seeing this *negative* reprobation containeth a priuation and deniall of euerlasting glorie, this also must arise from the foresight of sinne: for God excludeth none out of his kingdome but for sinne: as the Apostle saith, 1. Cor. 6. 9. *Knowe yee not, that the vnrighteous shall not inherite the kingdome of God.*

2. *Gorham* hath this distinction: there is a double kind of reprobation, *temporalis*, the temporall, which is, *non appositio gratia*, the not affording or giuing of grace, and *eterna voluntas non apponendi*, the eternall, which is the will or purpose of not giuing of grace: this is without the foresight of any merit, but not the other: like vnto this is that difference which some make between the decree, and the execution of the decree: the first is without respect vnto sinne, but sinne commeth between, before the other: But this doth not satisfie, as *Parvus* well obserueth: for the same cause moued God to decree punishment, which moueth him in time to execute punishment.

3. Some doe thus consider of predestination, that it is of two sorts: there is *decretum absolute*, a decree simply called, of those things whereof God is the author and efficient cause himselfe, such is the decree of election vnto life: there is *decretum κατὰ τὸ, secundum quid*, a decree after a sort, which may also be called *permissiuum*, the decree of permission, 'as the other is *effectiuum*, an effecting and working decree: of this latter sort is the decree of reprobation: the meanes which lead thereunto, God onely permitteth; and effecteth not, as the sinne and iniquity of men, for the which they are worthily condemned: to this purpose *Rolochus* in 8. ad Roman. p. 181. 182. But this doth not satisfie: for the decree of damnation is as well an effecting decree, as is the decree of election: God willeth and decreeth the damnation of the wicked as effectually in his iustice, as he effectually willeth the saluation of the elect: as the wise man saith in the Prouerbs, 16. 4. *That the Lord hath made all things for his owne sake, yea euen the wicked for the day of euill.*

4. *Iunius* against *Pukins* resp. ad ration. 72. maketh two degrees of reprobation: *decretum præteritionis*, the decree of preterition, which is the purpose of God, not to shew mercie, and this is absolute without any respect vnto sinne: then there is *decretum ex præscientia*, the

decree of reprobation, issuing forth of Gods prescience: and so none are decreed to be condemned, but for sinne: some call the first *decretum non miserandi*, the decree not to shew mercie, the other *decretum puniendi*, the decree of punishment: *Pareus* dub. 8. p. 913. citeth *M. Perkins*, who calleth them, *decretum deserendi*, the decree of desertion, and *ordinatio ad pœnam*, an ordaining to punishment: *Pareus* out of his owne iudgement saith, that there are two acts of reprobation, *negatiuus*, the negatiue, that is not to haue mercie, and *affirmatiuus* the affirmatiue, which is to condemne: the negatiue act, is either reprobation from grace, or from glorie: the first of these which is a reiection from grace, he thinketh onely to proceed from the good pleasure of God, but not the other: all these distinctions are the same in effect, which elsewhere I haue followed, allowing that distinction especially of *Iunius*, as Synopt.
p 82.

1. Seeing damnation necessarily followeth reiection, and where grace is denied, glorie cannot follow: if the deniall of the one should be the absolute act of Gods will, so by consequence should the other also.

2. And the Scripture sheweth that the cause why God reiecteth man, is for that they reiect God first; as *Samuel* saith concerning *Saul*, 1. Sam. 15. 23. *Because thou hast cast away the word of the Lord, the Lord hath cast away thee*: and *Rom. 1. 24. 27.* the Apostle sheweth that the giuing vp of the Gentiles vnto their hearts lusts, was a iust recompence of their error; therefore because the subtraction and deniall of grace, the hardening of the heart, the blinding of the mind, are punishments of sinne, and sinne goeth before the punishment thereof, it followeth that these things, as they are not temporally inflicted but for sinne, so neither are they eternally decreed but vpon the foresight of sinne.

3. If God should absolutely reiect any otherwise then for sinne, and more are reiected, then elected, then should Gods iustice farre exceed his mercie, and his seueritie farre surpass his clemencie.

To this last obiection *Thomas Aquin.* maketh this answer by a distinction, that *bonum proportionatum communi statui natura*, &c. the good things which are proportioned to the common state and condition of nature, are found in the most: but *bonum quod excedit communem statum*, &c. the good things, which exceed the common state, are found in few: as they are found more; which haue sufficient knowledge and direction for the government of their life, then they which want it, such as are ideots and fooles; but there are few, which are found, that haue the profunditie and depth of knowledge: and of this kind of euermlasting life, it exceedeth the common state and condition of humane nature, and therefore it is no maruall, if it be found in the fewest and smallest number; to this purpose *Thomas 1. part. qu. 23. artic. 7.*

But this answer is not sufficient; he hath giuen a good reason, why eternall life is not merited, or procured by mans deserts, because it is a gift, which exceedeth the proportion, and condition of mans nature; but yet the reason appeareth not, neither is the doubt satisfied, why, seeing God aboundeth in mercie, euermlasting life is not giuen vnto the most: therefore *Thomas* addeth further, that Gods mercie appeareth in that he directeth some vnto life from the which the most decline, by the common cause and inclination of nature. And indeed this is the best & most sufficient answer, that Gods mercy herein exceedeth his iustice, that whereas all men by nature are the children of wrath, and God might iustly leaue them in their sinne, as he did the reprobate Angels, yet out of that masse of corruption he sauerth some, to bring them vnto glorie; so then, vnlesse the fall and transgression of man bee presupposed, there is no way to magnifie Gods mercie aboue his iustice. Thus *Thomas Aquin.* though hee mislike *Augustines* opinion (who maketh the foresight of originall sinne the ground of the decree of reprobation) and thinketh that God absolutely reiecteth the reprobate without any foresight of sinne, yet is constrained to seeke shelter here for the auoiding of this obiection.

5. Wherefore fully to decide this great question, and controuersie touching the decree of reprobation, we will determine of it in this manner.

1. There is *reprobatio indefinita*, & *definita*, a reprobation indefinite; that is, that some are elected, some reiected; and a definite reprobation, whereby some are certainly reiected, and not others; of the first the cause is onely in God, for the demonstration of his mercie toward the elect, and of his iustice and power toward the reprobate, as the Apostle sheweth

v. 22. 23. and so the wise man saith, Prou. 16. 4. that God made all things, euen the wicked for himselfe: and to this purpose *Thomas* well saith, that the reason of election and reprobation, is taken from the goodnesse of God, *que multiformiter in rebus representatur*, which by this meanes is diuersely represented and set forth in the creatures: when as some things are in an high, some in a lowe degree: If all should be elected, Gods iustice should not appeare; if all were condemned, where were his mercie? But of the definite and certaine reprobation, why some are in particular reiected, the cause is the foresight of their sinne.

2. Againe, reprobation is considered two waies, *absolutè, comparatè*, absolutely, as in reiecting these and these, and comparatiuely, in reiecting these rather then those: of the first the reason is the generall corruption of mankind, which transgressed in Adam, who abused his free will in chosing euill, it beeing in his power to haue made choice of the good, and so he brought all his posteritie into bondage vnto sinne; in which state of corruption God iustly might haue left all, if it had pleased him: but of the comparatiue reprobation, why God left others in their naturall corruption, and freed others, no reason can bee giuen, but the good will and pleasure of God: as S. Paul saith, Ephes. 2. 3. *Wee were by nature the children of wrath, as well as others, but God who is rich in mercie through his great loue, &c. hath quickned vs*: so *Augustine* well saith, *Quare hunc Deus trahat, & illum non trahat, noli velle dyndicare, si non vis errare*, why God draweth one (out of that masse of corruption) and not an other, take not vpon thee to iudge, if thou wilt not erre, *Epist. 105.*

3. We must distinguish betweene *absolutum in Dei*, and *ordinatum*, the absolute right which God hath ouer his creatures, and his moderate or subordinate right: By his absolute right the Creator hath power to dispose of his creature, as it pleaseth him, to life or death, as the potter hath power of the same clay to make some vessels of honour, some of dishonour: and if the Lord should thus deale with his creature, euen without any respect vnto sinne, no man could accuse or challenge God: But he dealeth not thus with vs, *secundum strictum & absolutum in*, according to his strict and absolute right; but according to his subordinate right, whereby he proceedeth not against the creature, either in condemning it, or decreeing the same to be condemned, without iust cause giuen by the creature. And thus the Apostle dealeth in this place: by the similitude of the potter, v. 20. 22. he sheweth what absolute power, and right God hath if he would please to vse it, and v. 22. 23. hee speaketh of the other ordinary right and power, which God indeed vseth in proceeding against the vessels of wrath, prepared (by their owne sinnes) vnto destruction, *Pareus*. And *Tolet* here well obserueth, that the Apostle maketh two answers vnto the obiection propounded, one to stop the mouthes of gainsayers, in vrging the absolute power of God, the other to satisfie the faithfull, in shewing that God doth not execute his wrath vpon any but for their sinne *annot. 28.*

Concerning this distinction of the strict or absolute right and power of God, and his ordinarie or rather subordinate right, though it be admitted on both sides, by the Protestant, and Popish writers, yet there is this difference. 1. Some doe thinke, and so professe and teach, that God vseth as well his absolute, as subordinate power in the decree of reprobation: and thus *Bucer*, *Caluin*, *Zanchius*, affirme that God by his absolute will hath reprobate and reiected some, without respect vnto their sinnes. 2. *Pareus*, who so acknowledgeth Gods power herein, yet he would not haue this doctrine handled either in schooles, or before the people, but according to Gods subordinate power, in reiecting no otherwise then for sinne, p. 612. 3. Both these thinke that God bringeth this his absolute power into act: but I thinke it more safe, to hold that God might if it please him, vse that absolute power, which if he did, none could accuse him of iniustice, but he dealeth otherwise in this mysticrie of reprobation, refusing none but iustly for their sinne: and this is that which *Augustine* affirmeth by way of supposition in this manner: *Si hominum genus, quod creatum constat primitus nihilo, &c.* if mankind, which at the beginning God created of nothing, were not brought forth endebted both to sinne and death, and yet the Almighty Creator should condemne some of them to euerslasting destruction, who could say vnto him, Lord, why hast thou done so? God in his infinite power might haue done thus, but not according to the ordinarie course of iustice.

Thus then I absolutely subscribe vnto the iudgement of *Augustine*, scene before in the 2. opinion produced, that mans originall corruption is the first ground of the decree of reprobation

probation: out of the which God in mercie saued some by the election of grace, leauing others, which adding to their originall corruption other actual sinnes, are made worthy of condemnation: and so *Augustine* well concludeth, *inuestigabilis Dei misericordia, &c.* the mercie of God is vnsearcheable, whereby he hath mercie on whom he will, no merits of his going before, and vnsearchable in his truth, whereby he hardeneth whom he will, (*eius praecedentibus meritis,*) his merits going before, but the same with his, vpon whom God sheweth mercie. Learned *Pareus* hereunto agreeth. *dub. 17. massa damnata proprie est obiectum, &c.* the damned masse is properly the obiect of election and reprobation: *Ursinus* also as *Pareus* hath set forth his workes, defineth reprobation, to be the immutable and eternall decree of God, whereby he hath decreed in his iust iudgement, to leaue some in their sinnes, &c. and not beeing made partakers of Christ, to condemne them for euer. *Iudicious Palanus* hath the like definition of reprobation, in his partitions: *It is the decree, whereby God purposed to himselfe to leaue these, of whom it pleased him not to haue mercie, in everlasting destruction, vnto the which they should be obnoxious, for their sinnes, for the declaration of his iustice.* In these distinctions all the causes are touched of euermlasting damnation, and the foreordaining thereunto: the efficient, is Gods decree and purpose, the materiall, is sinne, the formall, the deniell of mercie, and the leauing them to themselues, the finall cause, is the setting forth of the iustice of God. And thus I trust it hath been sufficiently shewed, how the decree of reprobation, may safely be held to proceed from the prescience of originall and actual sinne, and not to be an absolute act of Gods will and purpose, as the decree of election is: and in this resolution of this question (whatsoever I haue before thought and written otherwise) I set vp my rest, as the safest from any inconuenience, and the fittest to giue satisfaction to the contrarie obiections, which are such as here follow.

1. *Obiect.* Seeing the number of the reprobate farre exceedeth the number of the elect, how is Gods mercie magnified aboue his iustice?

Ans. They which hold an absolute reprobation without relation vnto sinne, cannot here remooue this doubt: for if God out of his owne will should cast off more, then hee receiueth, he should be farre more iust then mercifull: But this beeing first laid as a foundation, that God casteth off none, but for sin, in that he saueh some out of that masse of corruption, wherers he might iustly leane all, his mercy exceedeth his iustice; and in these three points: 1. In that God in the beginning made man righteous, *Eccles. 7. 31.* and gaue him freewill so to haue continued if he would, and if he had not willingly transgressed, hee should haue remained in the state of grace, and fauour with God, and not haue tasted of his iustice. 2. After man had fallen, and brought all his posterity into the bondage of corruption, Gods mercie appeared in sauing some, whereas he might in iustice haue condemned all, as hee did the reprobate Angels, that kept not their first state. 3. His mercie is euident euen toward those, which are left in their corruption, that the Lord denieth not vnto them meanes, whereby they might be called, if they had grace to vse them: and he suffreth euen the vessels of wrath with much patience, not presently cutting them off, as he might: in all these points Gods mercie exceedeth his iustice.

2. *Obiect.* When God had made Adam righteous, it was in his power to haue kept him from falling, that all might haue been saued: is not God therein accessarie to their sinne, in suffering that which he might haue hindered?

Ans. 1. It was fit that the Creator hauing made man with free will, should suffer the creature freely to exercise that naturall power and facultie, which was giuen him, as other creatures doe in their kind. 2. Although God permitted Adam to fall, yet he knew how to vse it for the further demonstration of his glorie: and in this behalfe it is iust with God to suffer euill to be in the world, which he knoweth how to turne vnto good: as he suffered Iob to be tempted of Sathan, for the triall of his faith.

3. But in that God saueh some out of that masse of corruption and perdition, and not all, how is hee not now partiall, and an acceptor of persons, in dealing vnequally with those which are in equall state and condition?

Ans. Where one is bound to giue equally to all, there is partialitie and iniustice not to giue vnto all alike: but in free and voluntary gifts one may giue vnequally vnto those, which are of equall sort without any touch at all: as when a man hath two debtors, he may forgieue vnto one his debt, and yet require it of another: So God is not bound to giue his grace vnto any, especially where they haue willingly fallen from his grace, as Adam did in Paradise,

and we in him: we beeing then all now endebted vnto Gods iustice in our naturall corruption, God may haue mercie where and on whom he will: it is lawfull for him to do with his owne, as he will, Matth. 20. 15.

4. *Obiect.* It seemeth to be an hard and cruell part to destroy any for the setting forth of ones power and magnificence, as the Turke and other Tyrants make no account of mens liues to serue their pleasure.

Ans. 1. No earthly Potentate hath that power ouer his subiects, which God hath ouer his creatures: therefore though it be vniust in the one, it is not in the other. 2. For one to destroy another for his honour and glorie sake, may seeme hard: but to bequeath them to destruction worthily for their faults, to get glorie thereby, is not vniust: and so although God in the destruction and condemnation of the wicked, intend his glorie, yet they are worthily condemned for their sinne.

Obiect. 5. He that willethe the ende, willethe also the meanes, that bring and lead vnto that ende: if God haue appointed the damnation of the reprobate, then he willethe also sinne, which is the meanes to that end.

Ans. He that simply willethe the ende, willethe also the meanes, but God simply willethe not the damnation of any, but for their sinne.

Obiect. 6. If God haue foreseene the finnes of the reprobate, and willethe their iust damnation for sinne; how is it said, he would haue all to be saued?

Ans. God simply willethe not the damnation of any, but for sinne: and no other thing appeareth in the reuealed will of God, in that he offereth means of saluation to all, but that he would haue all to be saued: this then is to be vnderstood of the absolute and reuealed will of God.

7. *Obiect.* If God foresee the finnes of the reprobate, and decree their punishment, why doth God complaine of sinners, seeing his will in them is fulfilled?

Ans. *Augustine* answereth, 1. God iustly complaineth of sinners, *qui non cogit eos peccare*, because he doth not constraîne them to sinne: howsoeuer Gods decree cannot be altered, yet their will is not forced, they sinne willingly, and so are iustly condemned. 2. And when God complaineth of sinners, by this meanes those on whom God sheweth mercy, are called, & *compunguntur corde*, and are pricked in heart, howsoeuer the other are hardened.

Obiect. 8. If the case so stand, that the reprobate are appointed to damnation, then it skilleth not what a man doth; for though he should repent him, yet if he be a reprobate, it cannot helpe him?

Ans. If it were apparant who were elected, who a reprobate, then indeede all contrary endeauour were in vaine: but seeing we haue no other way to prooue our election, then by our faith and fruits, we must thereby labour to make our election sure, 2. Pet. 1. 10. 2. for one to be a reprobate, and yet to repent, are contraries: for he that is a reprobate can neuer haue grace to repent, and he that hath grace truly to repent, may be assured he is no reprobate.

Obiect. 9. But if God haue foreseene the finnes of the reprobate, and that which God foreseeeth must needes come to passe, then the reprobate siene of necessitie, they cannot doe other wise; how then can they be iustly punished for that, which they cannot auoid?

Ans. There is a double kind of necessitie, the one is called *antecedens necessitas*, an antecedent necessitie, or going before, which proceedeth from necessarie and working causes, as when a thing is forced by violence and strength, as a stone out of the hand, it is necessarie it should goe: there is *consequens necessitas*, a following necessitie, or by way of consequent, which is vpon supposition of the effect: as when we see one sit, this beeing supposed, that we see him sit, it is now necessarie beeing done; and yet he was not forced to sit: so it is in this case, the reprobate doe sinne necessarily, not by a necessitie forcing their will, but an infallible necessitie following the effect: for they therefore sinne not, because God did foresee they would sinne, but therefore God foresaw it, because they would sinne. The reprobate then doe sin freely without any compulsion, and therein are guiltie, though they were foreseene to sinne, and because of the corruption of their nature could do no other.

And thus is this doctrine deliuered from all those cauills, and obiections; and man is found onely to be the cause of his owne ruine and destruction, but the beginning of our saluation is from God; according to that saying of the Prophet Hosea, c. 13. 9. *Perditio tua*

ex te Israel, salus ex me, thy perdition O Israel, is of thy selfe, thy saluation of me: and so I ende and conclude this point with that saying of Tertullian, *Deus de suo optimus, de nostro iustus, &c.* God is good and mercifull of his owne, and iust in that which is ours, &c. *lib. de resurrect.* that is, the originall of mercie is from God, but the occasion of his iustice is from sin which is of our selues.

Controv. 11. *Of the difference betweene the decree of election and reprobation, and of the agreement betweene them.*

Whereas in both these there are two things to be considered; the decree, and the execution thereof, here are diuerse opinions. Some will haue a correspondencie in election and reprobation in both, and these also are diuided. Some only in the former, that is, the decree: Some will haue a difference in both, as well in the manner of the decree, as in the execution.

1. Of the first opinion were the Pelagians, and some of the Romanists, which hold, that both the decree of election is grounded vpon the foresight of faith, and the good vse of freewill, as also the execution of that decree in the giuing of eternall life they will haue procured by good workes; as reprobation both in the decree and execution proceedeth from sinne; and the foresight thereof: So the whole worke of election they will haue to take beginning from man, as reprobation doth; Thus the Rhemists hold, that election is not without the condition and respect to workes, *annot. Heb. c. 5. sect. 7. Becaus* the newe diuinitie Reader in *Mentz*, hath this assertion, that predestination is *ex præscentia conditionata, &c.* of a conditionall prescience, whereby God foresaw that one would well vse the grace offered, and not an other, *c. 1. de predestinat. loc. 5.* But herein other Romanists doe dissent from them, as *Bellarmino, Tolet, Pererius*, as hath beene shewed before, *controv. 7.*

2. Other Romanists will haue an agreement both in the decree and execution, but after an other manner: as *Pererius* following *Thom. Aquin. disput. 5. numer. 34. & disput. 12. numer. 66.* saith that God is the cause of reprobation, as well as election, *quantum ad duo, principium & terminum*, in respect of these two, the beginning and the ende: concerning the beginning which is the decree, he saith there is *nulla causa meritoria ex parte hominis*, no meritorious cause of either on mans behalfe: but in respect of the last effect, there is a meritorious cause in man, both of his good workes vnto eternall life, and of euill workes to condemnation: But *Pererius* in two points is farre wide, both in making good workes meritorious of eternall life, which is the free gift of God, *Rom. 6. 23.* and in assigning the beginning or first cause of reprobation, and so of condemnation, in the will of God, and not in the sinne of man, contrarie to that saying of the Prophet alleadged before, *Hos. 13. 9. Thy perdition is of thy selfe O Israel*, as their Latine text readeth.

3. Some doe make great difference in the execution of these decrees, for good workes are not meritorious of saluation, as euill workes are of damnation, the reason of which difference is, because euill workes are perfectly euill, but our good workes are imperfect, and so not proportionable to the most excellent and perfect reward, and good workes are not our owne, nor of our selues, as euill workes are, and therefore they merit not: but the decree as well of election, as reprobation, they hold to be alike, without any relation vnto workes good or euill: thus worthie *Caldin, Beza, Martyr*, with other of our learned new writers.

4. But it is the safer way throughout from the beginning of the decree, to the execution, to hold a perpetuall difference betweene election and reprobation: that we are elected freely without respect vnto faith or workes, for otherwise we should haue chosen God first, and not he vs, and so we are also saued freely, not for our workes, and yet neither without them: But in the way of damnation, neither were the wicked decreed to be condemned, neither yet shall they actually be condemned, but for their sinne and the foresight thereof. 1. Because the beginning of damnation is from man, but the decree of reprobation is the beginning of damnation; therefore that decree must proceede from the foresight of something worthie of damnation in man. 2. That for the which God condemneth man, he decreed him to be condemned: but for sinne is man condemned. 3. Otherwise if it were Gods absolute will to reiect more then he electeth, his iustice should exceede his mercy: see before, *contr. 10.*

Controv. 12. *Whether mercie be a naturall propertie in God, or an effect onely of his will, against Socinus.*

v. 18. *He hath mercie on whom he will: Socinus*, that blasphemous heretike, *lib. 1. c. 1.* by occasion of these words, goeth about to prooue, that Mercie is not a naturall property

in God, but voluntarie act.

1. Because the Apostle saith, *He hath mercie on whom he will.*

2. God alwaies vseth his naturall properties: but mercie he alwaies sheweth not, as toward impenitent sinners.

3. Contrarie properties are not naturall in God: but his mercie and iustice are contrarie: therefore they are not both naturall in God.

4. Naturall properties are not vnequally in God, but his iustice and mercy are vnequall, for his mercie exceedeth his iustice.

5. Mercie is nothing els, but a griefe conceiued vpon an others miserie, but there is no such thing in God.

Contra. Before these arguments be answered, these considerations must be premised. 1. That mercie is otherwise in God, then in man: in man indeede it is a greife or compassion conceiued vpon an others miserie: but in God it is onely a propension and readines of the diuine will to help those which are in miserie. 2. Mercie in God, either signifieth the inclination, power, facultie, and propertie to shew mercie, and this is naturall in God: or the act and exercising of that propertie toward the creature, and this is so naturall in God, as yet it is directed by his will. 3. A thing is said to be naturall two waies, either that which only proceedeth from the instinct of nature, as the fire naturally burneth: or that whereunto nature inclineth, yet not without direction of the will, as thus a man is said to speake, to vnderstand naturall: So God is both wayes naturall mercifull, in himselfe the first way, toward his creatures the second: now to the arguments we answer.

1. The Apostle speaketh not of the naturall propertie, but of the act of mercie, which is directed by the will of God. 2. All the naturall properties which are in God he alwaies vseth not, nor towards all: as his iustice, power, longanimitie, mercy: they are alwaies in God, but he exerciseth them as it pleaseth him. 3. Iustice and mercie are not contrary, but cruelty is opposed to mercie: neither is there any contrarietie in God, but in the effects in diuerse subjects: as the Sunne with the same heat mollifieth the waxe, and hardeneth the clay. 4. Neither are these properties vnequall in God, but the effects and acts only are vnequall, as it pleaseth God to dispose in his freewill. 5. Humane mercy is such as is described, but the diuine mercie is of an other nature, as hath been shewed: now the contrarie arguments that mercie is a naturall propertie in God; are these.

1. The Scripture describeth God by his mercie, Exod. 34. he is called *the father of mercie; rich in mercie*: God is described by his naturall properties. 2. All vertues in God are essentiall, and naturall, but mercie is one of Gods vertues. 3. Iustice is naturall in God, but mercy is a part of Gods vniuersall iustice. 4. Mercie and compassion is naturall in men, they which haue it not, are called inhumane, they are beasts rather then men, therefore much more is it naturall in God: for euery good thing in the creature proceedeth from the fountaine of goodnes in the Creator. See more hereof in *Parens dub.* 12.

Controv. 13. *Whether the mercie of God in the forgiveness of sinne, be an effect of Gods free and absolute will onely, and be not grounded vpon Christ: against the herese of Socinus, and Ostorodius.*

v. 18. *He hath mercie on whom he will.* Blasphemous Socinus, and Ostorodius a Samosatrenian heretike, directly impugning the eternall deitie of Christ: by occasion of these words doe affirme, that God of his free mercie, without any satisfaction purchased by Christs death, forgiveth sinnes vnto the penitent: Socinus first maketh these and such like obiections.

1. The Apostle here saith, *he hath mercie on whom he will*, therefore of his owne will he remitteth sinnes without Christ.

2. He doth forgiue sinnes for his owne sake, Isai. 43. 25. therefore not for Christ.

3. If God should forgiue sinnes for Christs satisfaction, then both mercie and iustice should be seene at once in the worke of our saluation by Christ.

4. God may remit sinnes without satisfaction, for he may depart from the right, and remit of his owne, as it pleaseth him.

5. God requireth onely repentance and innocencie of life in them, whose sinnes are pardoned: and he forgiveth onely for that which he requireth.

6 Many examples are extant in the old Testament, of sinnes pardoned, and mercy shewed without Christ: as in Abel, Henoch and others that pleased God by faith, beleeuing onely that God is, & that he is a rewarder of the righteous, Heb. 11. 6. therefore without Christ.

7. God

7. God promisseth, Ierem. 31. to be mercifull vnto their iniquities, and to remember them no more: but where he requireth satisfaction for sinne, he remembreth it, and is not mercifull vnto it.

8. We are commanded one to forgiue an other, as God in Christ forgave vs: but we must forgiue without any satisfaction: *Ergo*, so God forgave vs.

9. The remission of the debt excludeth all payment, and satisfaction for it: to this purpose, *Socius lib. de Seruator.*

The other impious heretike thus also obiecteth.

1. Gods loue is set forth to vs in Scripture before Christ died for vs, Ioh. 3. 13. Ephe. 1. 4. but Christs satisfaction sheweth that God was offended with vs before.

2. God did remit our sinnes freely by grace, Rom. 3. 24. but grace and satisfaction are contrarie.

3. This doctrine of satisfaction by Christs death, maketh God cruell, that would not receiue mankind vnto his fauour, but by the most cruell death of his Sonne.

4. It maketh God a Tyrant, in punishing the innocent for offenders.

5. The Sonne should be more mercifull then his Father: for he forgiueth without satisfaction, so doth not his father.

6. If Christ had truely satisfied for vs, he should haue suffered eternall death, and so neuer haue risen againe, which had beene impossible: these and other such obiections, this wicked *Ostorodius* hath in a booke written in the Germane tongue against *Tradelius*, cited by *Pareus, dub. 13.*

Contra. Before we come to answer these obiections, the state of the question must first be opened. 1. The question here is not of the power, propertie, and facultie of shewing mercie, which is naturall in God, and absolute in him without any condition. 2. But of the act and exercising of this propertie, which is either generall toward all creatures, and toward all men, both good and bad, vpon whom he suffreth the sunne to shine, and the raine to fall, Matth. 5. 45. or speciall toward the elect, in giuing them his grace, and forgiuing their sinnes: whereof the Apostle speaketh, Tit. 3. 4. *When the bountifulnesse and loue of God our Saniour toward men appeared, &c. according to his mercie he saved vs.* 3. This speciall act of Gods mercy must be considered two waies, according to the causes foregoing, which are none other but onely the good pleasure of God, no merit of any creature, no not of Christ himselfe, was the cause of his mercie toward the elect, but as the Apostle saith, *hee hath mercie on whom he will:* but there are certaine conditions which doe accompanie or followe this free act of Gods loue and mercie, for the effecting of the worke thereof, in the sanctification and glorification of the elect, which are these three, the ransome made by Christ, faith in the Redeemer, and our conuersion and turning to God: which conditions God receiueh not of vs, but conferreth vpon vs: the first without vs, the two other he worketh in vs, that all may be of grace: these things beeing thus promised, the contrarie arguments are thus answered.

1. The Apostle speaketh of Gods first decree and purpose, to shewe mercie in electing some by his grace, which indeede is an absolute act of Gods will without any other motiue, and if we vnderstand it of Gods mercie in forgiuenesse of sinne, it is his will also, it should not be done without Christ, Ioh. 6. 40. *This is his will, that euerie one which beleueth in the Son, should haue eternall life:* the argument then followeth not: God hath mercie on whome hee will, therefore without Christ.

2. Therefore God forgiueth sinnes for his owne sake, because he forgiueth them for Christ, who is the Iehouah and eternall God, that forgiueth sinnes.

3. Neither are Gods iustice and mercie shewed in the same subiect: Gods iustice is seene in the satisfaction of his Sonne, but his mercie toward vs.

4. 1. The argument followeth not, God can, therefore he will. 2. Neither doth that rule alwaies hold, that one may remit of his owne right as much as he will, this must be added, if it be without wrong done to an other: as the Parent cannot remit vnto his child feare and obedience, because this is against the lawe of iustice, and so against God. 3. So in this case God cannot remit sinnes, without some satisfaction, not in respect of his infinite power, but of his iustice, which is not to suffer his Maiestie to be violated without iust punishment, for this were to denie himselfe.

5. 1. Neither is it true, that God onely requireth of sinners repentance: for the pu-

nishment due vnto sinne, must be satisfied for, which Christ did for vs. 2. Neither if innocencie of life were sufficient, is it in our power to performe it. 3. And further God doth not pardon sinne for that which he requireth of vs, it is his mercie in Christ, for the which he pardoneth: that which he requireth of vs, is a condition to be performed by vs, not the cause.

6. It is false, that the faith of Abel and Henoch, and of other holy Patriarkes had no relation to Christ: for although expresse mention be not made thereof: yet alwaies it must be vnderstood: for the Apostle saith, Coloss. 1. 23. that it pleased God by Christ to reconcile all things to himselfe: and all the promises in him are yea and Amen, 2. Cor. 1. 20. therefore the promises made to the fathers were groundd vpon Christ, and they were reconciled vnto God by no other, then by faith in him.

7. If God had required satisfaction of our selues for sinne, then indeede had our sinne beene remembred: but although Christ hath satisfied for our sinnes, yet to vs they are freely forgien, and so not remembred any more.

8. The Apostle saith, Ephes. 4. 32. *Forgiving one another, as God for Christs sake forgane vs.* though Christ hath satisfied for vs, yet God requireth no satisfaction at our hands, therefore herein we are to imitate God, to forgive one another priuate offences without satisfaction, as God forgane vs: But in publike offences, and ciuill debts, this rule holdeth not: for if in such trespasses no satisfaction should be made, the course of iustice should be peruered.

9. The remitting of the debt excludeth all solution and paiement of debt, by the party to whom the debt is remitted, and not otherwise: and so the Lord requireth not of vs any satisfaction or solution of our debt, which is discharged by Christ.

The like answer may be made vnto the other obiections.

1. God loued the elect with an eternall loue, and herein appeared his loue, that he sent his Sonne to die for the elect: yet in respect of their sinfull estate, they had neede of a reconciler: so they were eternally beloued in Gods election, and yet in respect of their present state, God was offended with them: as a father that purposeth to make his Sonne his heire, may yet in the meane time be angrie with him for his misdemeanour: See before c. 5. contr. 7. a more full answer.

2. We are saued freely by grace, notwithstanding the redemption by Christ: as the Apostle sheweth, Rom. 3. 24. if satisfaction had beene required of vs, or if we were to haue ransomed our selues, it had not beene freely by grace; but now it is.

3. God was not delighted in the death of his Sonne, in that simply he was put to cruell death: but in that thereby all the elect were saued, which sheweth not crueltie, but mercie in God, in accepting the death of one for all.

4. Neither was Christ forced, the innocent to die for sinners, but he willingly offered himselfe to die for vs: therein was no tyrannie at all.

5. As though God the Father, and God the Sonne are not all one in substance: the same mercie proceedeth from them both: and the Sonne as he is God, remitteth not without the satisfaction of the Mediator.

6. Eternall death is to be considered in the infinitenesse and greatnes of the torments of soule and bodie, and in the eternitie and euerdaring thereof: Christ did endure the one, that is, vnspokeable torments in bodie and soule for vs, but not the other, because of the dignitie of his person, which suffred, and the necessitie of the worke of our redemption, which he perfected, which could not haue beene performed, if eternitie of punishment had been vpon the redeemer inflicted.

Now how contrarie this blasphemous assertion of these heretikes is to the Scriptures, is euerie where euident: for there is no truth that hath more plentifull euidence out of the Scriptures, then that Christ by his death did satisfie for our sins, and by faith in him we obtaine remission of our sinnes, and not otherwise: as Galat. 1. 4. *which gave himselfe for our sinnes, that he might deliuer vs from this present euill world:* Galat. 3. 13. *Christ hath redeemed vs from the curse of the law, when he was made a curse for vs:* Eph. 1. 7. *By whom we haue redemption thorough his blood, even the forgiveness of sinnes:* 1. Pet. 2. 22. *Who his owne selfe bare our sinnes in his bodie vpon the tree, &c.* 1. Pet. 3. 18. *Christ hath once suffered for our sinnes, the iust for the vniust, that he might bring vs to God, &c.* and an hundred such places and more may be produced out of the old and new Testament, for the confirmation of this truth: he that is desirous to see more of this matter, I referre him to learned *Parus* treatise *de* 13. vpon this chapter.

Controv. 14. Against the maintainers of Vniuersall grace.

v. 18. He hath mercie on whom he will, and whom he will he hardeneth. Hence then it is inferred, that he hath decreed to haue mercie on some, and not vpon others: then they are in error, which thinke that God doth indifferently offer grace to all, and that he hath elected all vnto life, if they will themselves: as *Beccanus* telleth vs, that God *simplici affectu desiderauit omnes ad eternam beatitudinem pervenire*, that God simply desired, that all might come to eternall life, *de predestinat. Calvinist. c. 8. 4.* And this assertion may seeme to be fauoured by these places of Scripture, *Rom. 11. 31. God hath shut vp all in vnbelleefe, that he might haue mercie vpon all:* and *1. Timoth. 2. 4. God would haue all men to be saued, and come to the knowledge of the truth.*

Contra. Diuerse answers are here found out. 1. Some say that *secundum quid*, after a sort, God would haue all to be saued, in that he offereth meanes of saluation to all: but simply he willeth onely the saluation of the elect, which he effecteth and worketh accordingly. 2. The schoolemen haue here a distinction, that there is *voluntas signi & beneplaciti*, Gods secret will, and his reuealed and signified will: by his reuealed will he would haue all to be saued, by his secret will onely the elect. 3. *Augustine* hath two answers: sometime hee vnderstandeth these places *distributive*, by way of distribution, by all men he interpreteth all sorts of men, according to that saying, *Reuel. 5. 9. Thou hast redeemed vs vnto God thorough thy blood, out of euerie tribe and language, &c.* sometime hee taketh it *restrictive*, by way of restraint and limitation, vnderstanding all the elect: he will haue all to be saued, because none can be saued but by his wil, as that saying is to be taken, *Ioh. 1. 9. Which lighteneth euery man that cometh into the world:* not that euery one is lightened, but euerie one which is lightened, is lightened by him. And this interpretation in restraining such vniuersall promises to the faithfull onely, is agreeable to the Scripture: for whereas the Apostle saith in generall, *Rom. 11. 32. God hath shut vp all in vnbelleefe, that he might haue mercie vpon all,* he restraineth it onely vnto those which belecue, *Galat. 3. 22. The Scripture hath concluded all vnder sinne, that the promise by the faith of Iesus Christ, should be given to all that beleue.* *Parents.*

4. But yet none of these answers doe fully satisfie: this therefore may further be added that in the beginning God made man righteous, and gaue him free will and sufficient strength to haue beene kept from tentation, if he would himselfe: but man abused his free-will, and transgressed and fell: yet God offereth outward meanes vnto all of their calling, which if they refuse there is no want on Gods behalfe, but on their owne: this then is our answer, that God would *all men to be saued*, that is, not that God purposeth all to be saued, or giueth grace to all to be saued, but that there appeareth no let on Gods behalfe why all are not saued, either the creation considered, or Gods generall vocation: but man is the cause of his owne perdition or ruine.

Controv. 15. Of the sufficiencie of Scripture.

v. 17. The Scripture saith, &c. Hence may be answered that cauill of the Iesuites against the Scripture, that it cannot be the iudge of Controuersies, because the iudge must speake, but the Scripture is a dumbe letter and speaketh not: But this the Apostle denieth here: for he saith, *the Scripture saith to Pharaoh:* the Scripture speaketh, it is not then a dumbe and mute iudge, therefore the voice of the Scripture must be heard, as the only sufficient Iudge to decide and determine all controuersies of doctrine: and this the Apostle euidently sheweth, by the frequent alleadging and citing of the Scripture in this chapter, shewing that he appealeth thereunto, as the supream and highest Iudge of all truth.

Controv. 16. Of the certaintie of saluation.

v. 24. Euen vs, whom he hath called, &c. The Apostle doubteth not to affirme not onely of himselfe, but of others also that are called, that they are prepared vnto glory: so that we need not expect some speciall reuelation, to make vs assured of our saluation, (as the Romanists affirme) we are made certaine of our election, by our vocation, *Par.* and afterward the Apostle saith, v. 33, he that beleueth, *shall not be ashamed:* he then that is sure he shall not be confounded or ashamed, what cause hath he to doubt of his saluation? *Mart.*

Controv. 17. Against the workes of preparation.

v. 30. The Gentiles which followed not righteousness, haue attained vnto righteousness. Hence it is manifest, that a man cannot make a way, or do any thing by way of preparation to further his calling; seeing the Gentiles were couerted vnto God, when they sought it not:

so it is true, which the Apostle saith els-where, Philip. 2. 13. it is God, which worketh in you both the will and deed of his good pleasure. See further, *Synops. Centur. 4. err. 81.*

6. Morall obseruations.

Observ. 1. *It is not sufficient for children to come of good parents.*

The examples of Ismael and Esau, borne of faithfull and righteous parents, yet themselves prophane and righteous, do teach vs, that it is not sufficient for children to boast of the nobilitie and vertue of their ancestours, vnlesse they doe also imitate and followe their steppes: so the Iewes did vaunt themselves of their father Abraham: but our Blessed Sauour denieth them to be Abrahams children, vnlesse they did the workes of Abraham.

Observ. 2. *How Parents may be comforted in their ungodly children.*

These examples also may giue contentment and comfort vnto parents when as their children prooue prophane and licentious, to looke vnto the counsell of God, who gaue grace vnto Iacob, but forsooke Esau: let there be no diligence and care wanting in the parents, to giue vnto their children good education, and if other things fall not out answerable to their godly desire, they must rest contented in Gods will and counsell, which may be hidde and secret, but is neuer vniust; as Abraham is commended for his care in the instruction of his children, Gen. 18. 18. yet Ismael became a licentious and irreligious man.

Observ. 3. *Against curiositie.*

v. 20. *Who art thou O man that pleadest, &c.* Though the Apostle stay all curious inquiring after Gods secrets, yet men are not hereby forbidden and discouraged from a modest desire to search and know the truth: for our Sauour doth himselfe bid vs search the Scriptures, Ioh. 6. 39. and Origen here well noteth, *non puto, quod si prudens & fidelis seruus interroget, &c.* I doe not thinke, if a wise and fearefull seruant should aske and enquire after Gods will, that he should receiue such an answer, *who art thou, &c.* which he sheweth by the example of Daniel, who had his desire granted, Dan. 9.

Observ. 4. *Of contentment of minde.*

v. 20. *Shall the thing framed say, why hast thou made me thus, &c.* Like as in the doctrine of election, euery one must rest contented with Gods good pleasure, so for the state and condition of this life, we must accept thankfully of that whereto the Lord hath disposed vs: if a man be rich or poore, high or lowe, let him be content with his lot; the potter hath made his vessell so, and there is no reasoning against our maker: let vs say and bee resolved with S. Paul, Philipp. 4. 11. *I haue learned in whatsoever state I am, therewith to bee content.*

Observ. 5. *Against securitie.*

v. 24. *Euen vs, whom he hath called.* S. Paul hauing sufficiently declared the doctrine of election and reprobation, doth descend vnto our vocation, and calling, teaching vs, that we should not insift in Gods secret decree, and so be secure, but seeke to make it sure by our calling: as S. Peter saith, 1. ep. c. 1. 10. *Giue diligence to make your calling and election sure.*

Observ. 6. *Christ must be preached, though the world be offended.*

v. 32. *They haue stumbled at the stumbling stone, &c.* Though the Iewes were offended at the Gospell of Christ, yet did not the Apostles forbear to preach him: so now many are offended at the preaching of the word, as the superstitious Papists, and carnall liuers: yet the truth must still be vrged: for as the Apostles, so now the faithfull ministers, are vnto some, the sauour of life vnto life; and to others, of death vnto death, 2. Cor. 2. 16.

CHAP. X.

1. The text with the diuerse readings.

1. v. Brethren, mine hearts desire (*the good will of my heart. Gr.*) and prayer to God for Israel is, for their saluation: (*that they might be saued. G.*)

2. For I beare them record, that they haue the zeale (*emulation. L.*) of God, but not according to knowledge.

3. For

3. For they beeing ignorant of the righteousness of God, and seeking to establish their owne righteousness, haue not submitted themselues *G. S. (haue not been subiect vnto, G.)* to the righteousness of God.

4. For Christ is the end of the law for righteousness, vnto euery one that beleueth.

5. For Moses thus describeth the righteousness, *Be. G. S. (writeth of the righteousness. B. V.) but the preposition is wanting in the originall*) which is of the law, that the man, that doth these things shall liue thereby.

6. But the righteousness, which is of faith, speaketh on this wise, Say not in thine heart, who shall ascend into heauen? (that is, to bring Christ from aboue:)

7. Or who shall descend into the deepe? (*of the graue. S. ad.*) that is, to bring Christ againe from the dead.

8. But what saith it (*the Scripture, L. ad.*) The word is nere thee, *even* in thy mouth, and in thine heart; This is the word of faith, which we preach.

9. For if thou shalt confesse with thy mouth the Lord Iesus, and shalt beleue in thine heart, that God raised him from the dead, thou shalt be saued.

10. For with the heart man beleueth (*it is beleued, Gr.*) vnto righteousness, and with the mouth confession is made to saluation.

11. For the Scripture saith, Whosoever beleueth in him, shall not be ashamed. (*confounded, L. B.*)

12. For there is no difference betweene the Iew and the Grecian: (*of the Iew and Grecian*) for the same Lord ouer all, is rich vnto all that call vpon him.

13. For euery one that calleth vpon the name of the Lord shall, be saued.

14. But how shall they call on him, in whome they haue not beleued? and how shall they beleue *in him*, of whom they haue not heard? and how shall they here without a Preacher?

15. And how shall they preach, except they be sent? as it is written, How beautifull are the feet of those which bring glad tidings of peace, and bring glad tidings of good things?

16. But they haue not all harkened (*obeyed, L. S. V.*) to the Gospel: for Esaias saith, Who hath beleued our sayings, (*our report, G.*)

17. So then faith is of hearing, (*by hearing. B. G. but the preposition ἐξ, signifieth of*) and hearing by the word of God.

18. But I demaund (*I say, Gr.*) haue they not heard? no doubt, their sound went out into all the earth, and their words into the ends of the world.

19. But I demaund (*say, Gr.*) did not Israel know God? first Moses saith, I will prouoke you to enuie, (*emulation, L. V. Be.*) by them that are no nation, (*not I will bring you to be no nation, L.*) and by a foolish nation will I anger of you.

20. And Esaias is bold and saith, I was found of them, that sought me not, and haue been made manifest to them, that asked not after me.

21. And vnto (*against, Be.*) Israel he saith, All the day long haue I stretched forth mine hand to a disobedient, (*not beleueing, L. V. B. ἀπειθήντα, signifieth both, but the first rather here*) and a gain saying people.

2. The Argument, Methode, and Parts.

The Apostle hauing concluded in the former chapter, how the Gentiles had receiued the righteousness of faith, but the Iewes through their stubbornnes had reiected it, in this chapter doth at large handle the same matter: both setting forth the difference betweene the righteousness of the law and of the Gospel, to v. 14. and then the entertainment thereof in the world, accepted of the Gentiles, v. 18. and reiected of the Iewes, v. 19. to the ende.

But first the Apostle vseth a preamble somewhat to qualifie his former speech touching the Iewes: by shewing his desire toward their saluation, v. 1. and his testimonie concerning their zeale, v. 2. which he correcteth, shewing a threefold defect and want in their zeale, ignorance, pride in establishing their own righteousness, and disobedience in not submitting

themselves to Gods righteousness. v. 3.

Then followeth the doctrine concerning righteousness by faith set forth by diuerse arguments. 1. because Christ is the end of the law, therefore righteousness is not in the law, but by Christ. 2. by the diuerse effects and properties of the law, which requireth workes, and of the Gospel, which exacteth not of a man by his owne workes to ascend to heaven, or to be deliuered from hell, but onely the word of faith: which is afterward set forth by the parts, beleeuing with the heart, & confessing with the mouth: gathered into this syllogisme: Whosoever beleueth with the heart, and confesseth with the mouth, shall bee saued, v. 10. but thou dost beleue with the heart, and confesse, &c. *Ergo*. v. 9.

3. Then he prooueth righteousness by faith, by a testimonie of Scripture, v. 11. 4. then from the communie of saluation both of Iew and Gentile; which could not be by the law, v. 12. 5. by the effects of faith, inuocation; All that inuocate the name of God, shall bee saued, *Ergo*, all are iustified by faith.

The entertainment of this doctrine in the world, was 1. By acceptation among the Gentiles: which he sheweth by the meanes of faith and saluation, the preaching of the Gospel, which was offered to the Gentiles, which he prooueth 1. by the effects set forth by a gradation, If there had been no preaching, their could haue beene no hearing, if no hearing, no faith, if no faith no inuocation, v. 14. 15. 2. by a dissimilitude, though preaching was not profitable among the Iewes generally, v. 16. yet the ordinarie meanes of faith, is the word preached, v. 17. 3. by a Prophetick testimonie of Scripture, he sheweth that the Gospel was preached to the Gentiles, and their beleefe followed thereupon, v. 18.

2. But it was reiected of the Iewes: as he sheweth by three testimonies of Scripture, the first comparing the Gentiles and Iewes together, v. 19. the other two shew the setting forth of their condition, seuerally of the Gentiles accepted of God, v. 20. of the Iewes reiecting God, v. 21.

3. The questions and doubts discussed.

Quest. 1. Of the generall scope and intendment of the Apostle in this Chapter.

1. The Iewes had two speciall bulworks as it were, which they vsed in defence of themselves, the one was, that the promises of God were made vnto them, & therefore they could not miscarry; the other that they had the law, by the keeping whereof they hoped to be iustified. These two bulworkes the Apostle beate down: as in the former Chapter, he shewed, that the promises of God belonged not to all, but to the true Israel of God: so in this Chapter, he shaketh the other part of their foundation, shewing that it is not the righteousness of the law, but of faith, whereby we are iustified before God: *Mart.*

2. And more particularly the Apostle by occasion of those words, chap. 9. v. 32. *That the Iewes obtained not righteousness, because they sought it by the workes of the lawe, not by faith,* re-prooueth in this Chapter three errors of the Iewes, and deliuereth these three verities, as opposite vnto them. 1. Whereas the Iewes beleued to bee iustified by the workes of the law, he sheweth that there is another kind of righteousness, namely of faith, whereby wee are iustified before God, to v. 9. 2. Whereas the Iewes thought, that the Gospel of Christ, and the doctrine of faith were not auailable, but onely for those of the circumcision, which question did much trouble the Church, for the deciding whereof a Councell of the Apostles was called together, Act. 15. the Apostle sheweth, that herein there is no difference at all, betweene the Iew and the Gentile: to v. 14. 3. He also sheweth, that the Gospel of Christ was as well to be preached vnto the Gentiles as the Iewes, which was another thing whereat they of the circumcision did sticke: and this the Apostle declareth at large from v. 14. to the end: *Tolet. annot. 1. Faim.*

Quest. 2. How Saint Paul prayeth for their saluation, whom in the former Chapter he shewed to be reiectd of God.

v. 1. *Mine hearts desire and praier, &c.* 1. *Tolet* answereth vnto this question, that *praedictio non necessitatem imponit, &c.* the foretelling of a thing imposeth not a necessitie, it onely foresheweth what is to come; and therefore though Saint Paul had foretold in the former Chapter of the reiection of the Iewes, yet he might pray for their conuersion, &c. *annot.*

not. 1. But this doth not satisfie, for if S. Paul had foretold of their reiection, and yet should pray for their saluation, he should haue prayed against his knowledge: *2. Per. Martyr* answereth, that before he entreated of election and reprobation, which cannot bee altered, and therefore there he turneth himselfe vnto wishing and vowing, that he might be accursed, so they were saued, not vnto prayer: but here he treateth of the iustice of faith, which is the gift of God, and may be attained by prayer: but neither doth this satisfie, for it is in vaine to pray for faith to be giuen vnto them, which are not elected, for to them it cannot be giuen.

3. Therefore this is the better solution; that although S. Paul knewe in generall, that the nation of the Iewes was cast off, yet neither were all in particular reiected, as he saith, *c. 11. 1. Hath God cast away his people? God forbid: for I also am an Israelite:* and for such the Apostle might pray: neither yet were they cast off for euer, but for a time, vntill the fulnesse of the Gentiles were come in: and therefore he prayeth for their conuersion, which was expected, and whereof he prophesieth, *c. 11. Pareus.*

Quest. 3. Why the Apostle doth thus insinuate himselfe, by professing his loue vnto the Iewes, v. 1.

1. The Apostle beeing to entreat of the falling away of the Iewes, and of the vocation of the Gentiles, a matter verie odious vnto the Iewes, first doth vse this insinuation that they should not thinke, that he spake of any euill will vnto his nation: like as Physicians do annoint the lippes of the cup, which containeth the bitter portion, with honie, least at the first the patient tasting the bitternesse thereof, should reiect it, and Rhetoricians doe first seeke to procure the fauour and good will of their auditorie: so the Apostle beeing to deliuer the truth, would first auoide all needlesse offence. And if the propertie of the scorpion be, first with his foreclawes to lay fast hold on a thing, that it may sting with the taile: much more is it lawfull to fasten vpon mens affections, to heale them, and to doe them good. *2.* But while this way and methode of insinuation is taken, Preachers must take heed that they offend not in flatterie, and vse nothing but glosing insinuations as the false Prophets, that preached nothing but pleasing things to the people, and sowed pillowes vnder their elbowed: *Ezech. 13. 3.*

And againe it must bee considered, when such discrete insinuation attempered with friendly admonitions is like to doe good; and when the disease is desperate: for then sharpe speech, and rough and tart reprehensions are most seasonable: as our Blessed Sauour spared not the Pharisees, but called them a generation of vipers, and hypocrites: and Herod he tearmeth a fox: as Paul called Ananias painted wall, *Act. 23. 2. Martyr.*

Quest. 4. How the Iewes are said to haue zeale, but not according to knowledge.

1. That which the Apostle here calleth zeale, is nothing else, but *indignatio ob res amata lationem*, an indignation or grieve for the hurt done vnto a thing, which is loued, with a desire to repell the wrong offered: *Par. or ob amantis iniuriam*, for the wrong offered to the loue, when either he cannot enioy the thing loued, or hath other partners: *Mart.* but this latter is properly called *iealousie*, the other *zeale*: the first is of God, toward vs; he is said to be a iealous God, when as his people whom he loueth, goe a whoring after others: the other is toward God, when his faithfull seruants are zealous of his glorie, to see it any waies hindered or empayred: so there are three things concurring in zeale: first a thing must be vehemently loued, secondly a wrong is offered either to the loue, or to the thing loued, thirdly, there must be thereupon a grieve and indignation conceiued.

2. The Apostle here maketh two kinds of zeale, there is a right and perfect zeale ioyned with knowledge, and on erroneous zeale, which hath no knowledge: but more distinctly zeale may be thus considered: there is a true and vnfained zeale, and a dissembling and pretended zeale: of this kind was the zeale of the false Apostles, *Gal. 4. 17. They are iealous o-uer you amisse, they would exclude you, that yee should altogether loue them:* they seemed to beare a great zeale and loue vnto the Galitians, but it was onely for their owne aduantage: and such was the zeale of Demetrius to Diana, *Act. 19.* because his profit was hindered by the decay of Dianaes worship: but a true and vnfained zeale is that, when one seeketh onely the good of that which he loueth, without respect to himselfe: as Saint Paul was thus iealous ouer the Corinthians, to seeke to ioyne them for their owne good vnto Christ, *2. Cor. 11. 2.* Now of this vnfained zeale there are two kinds: one which hath knowledge, the other

other is without: and this is of two sorts: for there is here a twofold knowledge required, both of the thing which is desired and affected, and of the wrong which is offered: the Iewes wanted one of these: for they had a knowledge of God, though not perfect, but they were ignorant of the other: they thought the worship of God to consist in the rites and ceremonies of the law, and so Gods glorie to be hindered by the Preaching of the Gospel: the Gentiles were ignorant of both: for neither had they the knowledge of God at all, neither did they know the way how to worship him: and so were ignorant, what hindered or furthered Gods glorie.

3. Now in that the Apostle maketh this a reason, why hee wished well vnto them, and prayed for them, because they had zeale, though not according to knowledge, this doth not iustifie their zeale, or prooue that we may reioyce or take delight in any thing that is euill: but because their zeale was a good thing in it selfe, and they failed in the manner onely, the Apostle so farre commendeth them; as it is said, that Christ loued the young man, that professed his obedience and obseruance of the law, though he were farre from perfection, Mar. 10. 21. because he saw some good things in him. So the Apostle commendeth the zeale of the Iewes here.

4. *Origen* here obserueth, that as the Apostle saith of zeale, that they had a kind of zeale, but not according to knowledge; the like may be said of faith, charitie, and other graces, that men may haue them after a sort, but not according to knowledge: as he hath faith without knowledge, that is ignorant that faith without workes is dead: and so he hath charitie without knowledge, that boasteth of it before men.

Quest. 5. *Why the Iewes are said to stablish their owne righteousnesse, v. 3.*

1. *Theodore* thinketh it is called their owne righteousnesse, because now the lawe was ceased, and the obseruation of the rites and ceremonies thereof: so also *Gorrhan* vnderstandeth it of the ceremonies of the lawe, which now were abolished, and of the traditions, which themselues had inuented; but the Apostle meaneth principally the morall law, and the workes thereof.

2. *Augustine* thinketh it to be so called, *their owne righteousnesse*, that is, an humane and imperfect righteousnesse, because they were not able to fulfill the law, *tract. 26. in Ioh.* so also *Anselme*. 3. *Lyranus*, because the Law was giuen them, and so the righteousnesse thereof, they tooke peculiarly to be theirs, excluding the Gentiles. 4. *Chrysostome* saith it is termed theirs, because it consisted in their owne labour, whereas faith was the gift of God without their labour. 5. *Origen* saith, their owne righteousnesse was that which so seemed vnto men, but did not make them iust before God: so also *Tolet*, as the Apostle saith, Rom. 4. 2. *If Abraham were iustified by workes, he hath wherein to reioyce, but not with God.* 6. But properly that is called mans owne righteousnesse, which is supposed to be inherent in him, and is wrought by his owne workes and labour; that is Gods righteousnesse, which is without man, and extrinsically is applyed vnto him by faith.

3. This proper iustice of man signifieth not such righteousnesse, as man seeketh to worke of himselfe, but euen such as man worketh by grace: for Gods righteousnesse and mans are opposed not onely in respect of the cause and beginning, but in the forme and manner how it is applyed, the one by faith, the other by workes, and in the subiect: the righteousnesse of faith is inherent in Christ, and applyed vnto vs by faith: the other hath man for the subiect thereof.

4. The Iewes in refusing this righteousnesse of God, commit three great faults: 1. they are ignorant of true righteousnesse by faith. 2. they ambitiously seek to be iustified by their owne righteousnesse. 3. they were contemners of Gods righteousnesse, which is by faith, and will by no meanes be subiect vnto it.

Quest. 6. *How Christ is said to be the ende of the Law.*

The ende of a thing is taken fowre waies: 1. For the determination and extremitie, and finall ending of it: as Phil. 3. 19. *Whose ende is damnation.* 2. It is also taken for that which first moueth the agent, and for the which all other things are intended. 3. The end, is the scope and marke, which is aymed at, as the end of faith is the saluation of our soules: 1. Pet. 1. 4. The ende also of a thing, is the perfection thereof: as loue is said to be the ende of the commandements: 1. Tim. 1. 5. according to these diuerse acceptions, is this place di-

uently

uersely interpreted.

1. Some take it in the first sense, that Christ ended the ceremonies and legall rites: in which it is said, the law and the Prophets were vnto Iohn, *Matth. 11*. but this is not the meaning here: for thus Christ was an ende onely to the ceremoniall, not to the morall law.

2. The second way Christ is the end of the law, but not directly: for in generall the law was ordained to make man righteous, and to iustifie him by the keeping thereof: but seeing this righteousness could not be obtained by the law, nor in the law: the law bringeth vs vnto Christ, and in him we obtaine righteousness, which the law required but performed not: so then the end of the law, which was to iustifie a man, is fulfilled in Christ: thus *Chrysost.* *quid vult lex hominem iustum facere, &c.* what would the law make a man iust, &c. this the law could not effect, but Christ hath effected it: so *Melanthon*: Christ is the perfection of the law: *donat id, quod lex requirit*, he giueth that which the law requireth, that is, iustification by faith in Christ, who hath fulfilled the law for vs: so also *Beza*.

3. Christ also is the end and scope aymed at in the old Testament; all the Prophets gaue witnesse and testimonie vnto Christ: as *Lyrannus* citeth *R. Selam*, and other learned Hebrewes, that confessed, that *vniversi Prophetae non sunt locuti nisi ad dies Messia*, that all the Prophets did not other wise speake, but hauing relation to the Messiah: as our Sauour saith, *Ioh. 6. 26. Moses wrote of mee.*

4. Christ also is the perfection and consummation of the law, in fulfilling and performing it: he hath persited the ceremoniall law, beeing the substance, whereof the ceremonies were but shadowes: he hath performed the morall law, both in his active obedience, in fulfilling euery part thereof, by his holy life, and by his passive obedience, in bearing the curle and punishment due by the law for vs: and in this sense *Augustine* saith, *Christus finis legis perficiens, non interficiens*, Christ is the persiting, not the destroying end of the law, *tract. 55. in Iohn.*

Of all these, the second and last interpretation are most agreeable to the scope of the Apostle: who in these words bringeth a prooue of that which he said before, that the Iewes were ignorant of the righteousness of God, because they were ignorant of Christ the true end of the law: both directly in respect of Christ who fulfilled the law, and was in all things obedient vnto it, which thing the law intended: and indirectly in respect of vs, whose weakenesse it discouereth in not beeing able to keepe the law, and so directeth vs to Christ, beeing then a schoolmaster to vs, as the Apostle saith, *Gal. 3. 19.*

Quest. 7. How Christ is said to be the ende of the Lawe, seeing the Lawe requireth nothing but the iustice of workes.

The law is taken two waies. 1. More largely for the whole doctrine contained in Moses, and the Prophets: and in this sense, the law directly maketh mention of Christ, as in this place Saint Paul doth prooue the righteousness of faith by the testimonie of Moses, as our Sauour himselfe also saith, *Had you beleened Moses, you would haue beleened me, he wrote of me, Ioh. 5. 46.*

2. The law is taken more strictly for the precepts onely of the morall law, wherein although faith in Christ be not directly commanded, yet it is implied and intended; in which sense Christ is said to be the end of the law in these three respects. 1. In respect of his personall obedience and righteousness, which the law required. 2. In regard of the satisfaction by Christs death for the punishment due by the law. 3. And in iustifying vs by faith in him, that is our righteousness: whereunto the law bringeth vs as a schoolmaster leading vs vnder by the hand: as the glasse shewing the spottes, doth admonish the beholder to mend them: so the Law discovering our sinnes, sendeth vs to seeke out the onely true Physician to heale them.

Quest. 8. That Christ is not the ende of the law, that we by grace in him should be iustified in keeping of the law.

1. *Pererius* saith that Christ is said to be the end, that is the perfection and consummation of the law, *quia fide in Christo impetratur gratia, &c.* because that by faith in Christ grace is obtained, to fulfill and keep the law: *disput. 1. numer. 2.* and *Stapleton Antidor. p. 617.* insisteth vpon the same point, that by this fulfilling of the law, which we obtaine by faith in Christ, we are iustified.

Contra. 1. We denie not but this also is one of the eodes of our coming to Christ, to shew

shew our obedience, in keeping Gods commandements, as *Zacharie* saith in his song, Luk. 2. 75. *That we beeing deliuered out of the hand of our enemies should serue him, &c. in holinesse and righteousness all the dayes of our life*: yet this is neither required, as the principall end, which is to be iustified by faith in Christ, as here the Apostle saith: neither is our obedience enioyned to that end, that we should be iustified thereby: for we are iustified by faith, before we can bring forth any fruits of obedience, and therefore by such workes, as follow our iustification, we are not iustified: and beside our obedience is imperfect, and can not iustifie vs in the sight of God: but this our obedience is necessarie to shew our conformity vnto Christ, and to iustifie our thankfulness for the benefit receiued by Christ, and to be a pledge and an assurance of our perfect regeneration in the next life.

2. Herein then Christ is the end of the law, that we by faith in him, which hath fulfilled the law perfectly, should be iustified without the fulfilling of the law in our selues. 1. For the Apostle saith not, Christ is the end of the law to euery one fulfilling the law, but to euery one that beleeueth. 2. This end, would take away the force of Christs death: for, to giue vs grace to fulfill the law our selues, it was not necessarie, that Christ should haue died: for he might by his diuine power without his death, haue conferred that grace vpon vs. 3. And againe, if Christ gaue vs power to keepe the law our selues, this were to establish our owne righteousness: for that is our owne righteousness, which is performed by vs, though not by our owne strength: but the doctrine of faith doth not establish our owne righteousness.

Quest. 9. *What life, temporall or spirituall is promised to the keepers of the law, v. 5.*

1. *Origen* vpon this place thinketh, that the law only promised to the obseruers thereof temporall not eternall life: so likewise *Theodoret, Ambrose, Anselme, Lyrannus, Tolet, annot. 5. Pererius disput. 1. numer. 3.* doe vnderstand it of escaping onely corporall death, which was inflicted vpon the transgressors of the law, as idolaters, adulterers, murtherers: But this were no great benefit, seeing many vngodly men might be free from these offences, which by the law were punished by death, and yet in other points might be offenders against the law:

2. *Augustine lib. de spirit. & lit. c.* vnderstandeth it of the spirituall life of faith, and iustification thereby: *per fidem concilians iustificationem, facit legis iustitiam & viuat in ea, &c.* hee that hath obtained iustification by faith, doth the righteousness of the law, and may liue thereby: But this were to confound the law and the Gospel: whereas the Apostle here speaketh onely of the righteousness, which the law requireth.

3. The law then promised eternall life vnto the obseruers thereof, but that it was impossible for any perfectly to keepe the law: so *Chrysostome* well interpreteth, that men should haue beene iustified in keeping of the law, if it had beene possible, but because it was not possible, *iustitia illa intercidit*, that iustice falleth to ground: our Sauour also saith, *If thou wilt enter into life keepe the commandements*, Matth. 19. 16. meaning eternall life, as the young man had asked the question, what he should doe to haue eternall life: *Pererius* answereth that this must be vnderstood of a iust man, which out of a liuely charitie keepeth the commandements. But Christ there speaketh not of the iustice of faith working by loue, but of such keeping and obseruing of the commandements, as the law required, if any could haue attained vnto it: for as the question was, not of beleeuing, but of doing, *What shall I doe*, so Christ maketh his answer, of such iustice, as was required by the law.

4. But if the law doe promise and propound eternall life to the obseruers and keepers thereof, how doth the Prophet, *Ezech. 20. 35.* call them statutes, *that are not good*: the answer is; that the law of it selfe promiseth life, but in respect of mans weaknes, that is not able to keepe the law, it is not good, because it bringeth death: and so *Moses* saith, *Deut. 30. 15. I haue set before you this day life and death, &c.* the law was life to them, that had power to keepe it, which none haue in this life, but death vnto the transgressors, *Fauius*.

Quest. 10. *Whether Paul did of purpose alludge that place of Moses, Deuter. 30. 12. or allude onely vnto it.*

1. Some thinke, that *Moses* in that place directly speaketh of the law, according to the literall sense, and *Saint Paul* by a certaine allusion, applyeth that vnto faith, which *Moses* uttereth of the law: so *Theodoret, Chrysostome, Oecumenius*: likewise *Tostatus* vpon that place, *Paul per quandam concordantiam transtulit ad finem*, *Paul* by a certaine ageement hath

hath translated this place, and applyed it vnto faith: *Vatablus* also saith, that Paul followeth not Moses sense, but some words: But this would extenuate the force of S. Pauls argument, if he should allude onely vnto this place of Scripture, and not confirme that which he intended by the same: and the Apostle himselfe saith, that *the iustice of faith thus speaketh*: that is, as *Origen* expoundeth, Christ, who is our iustice by faith, thus speaketh by the mouth of Moses: wherefore Moses in that place speaketh of the iustice of faith.

2. Some thinke that S. Paul followeth not the litterall, but the mysticall sense of Moses: thus *Lyranus* thinketh that the booke called *Deuteronomie*, the second law, was a figure of the Gospell, which was indeede a new and a second law: and that this was figuratiuely spoken of the Gospell, that as they needed not goe to heauen, or to the furthest parts of the Sea to fetch the Law, because it was neere them, as it were put into their mouth by Moses: so neither neede they now seeke farre for the knowledge of Christ, either to heauen or hell, seeing he was euidently preached by the Apostles: this sense also followeth *Bellarmino de grat. & liber. arbit. lib. 5. c. 6.* But that Moses speaketh not of the precepts of the law in that place, is euident, because he sheweth the facilitie of them: *it is in thy mouth and heart to doe it, &c.* but it was not so easie a thing to performe the Law: *Bellarmino* answereth with *Tostatus*, that Moses speaketh not of the performing, but of the knowledge of the lawe: whereas the words are directly, *to do it*: *Sorus* in his commentarie thinketh that Moses speaketh of the externall obseruation of the law, which was readie at hand, but for the internall and spirituall obedience they were to expect further grace: But Moses speaketh directly of the inward obedience, *it is in thy truth, and in thy heart, &c.*

3. Some thinke that the Apostle applyeth that testimonie vttered by Moses of the law vnto the Gospell, by an argument from the lesse to the greater: that if Moses gaue such commendation of the lawe, much more is it true of the Gospell: But the Apostle sheweth the iustice of faith to be a farre different thing from the iustice and righteousnes of the law, and therefore not to differ onely as the lesse and greater, but as things of a diuerse nature.

4. Wherefore it may be more safely affirmed, that the Apostle citeth this very place out of Moses: as *Origen* thinketh, *hac à deuteronomio assumpta sunt*, these words are taken out of *Deuteronomie*: yet the Apostle as an interpreter alleadgeth them, omitting some things in Moses, and inserting some other by way of exposition: as that is, *to bring Christ againe from above, and to bring Christ againe from the dead*: and some words he altereth, as that which Moses calleth the Sea, S. Paul nameth the deepe, which in effect is the same: to this purpose *Iun. in parall. 16. lib. 2. Fains*: and *Pet. Martyr* affirmeth that it is so euident a thing, that Moses here speaketh of Christ, that certaine great Rabbines among the Iewes confesse that Moses in all that 30. chapter of *Deuteronomie*, hath reference to Christ: yet *Pareus* inclineth to thinke S. Paul here vseth but an allusion to that place of Moses: *dub. 6.*

Quest. 11. Whether Moses in that place directly speaketh of the righteousnesse of faith.

1. *Tolet* *annot. 6.* and likewise *Caietan*, which take this place to be alleadged by Moses in the litterall sense, do thinke that Moses doe speak of the circumcision and conuersion of the heart vnto God, which belongeth vnto the righteousnesse of faith: that when God should conuert and turne their hearts, they should then not find it an hard and difficult thing to keepe the commandements of God: *Pet. Martyr* much dissenteth not, that Moses then simply speaketh not of the precept of the law, but *ut iam per gratiam facile factu erat*, but as now made easie by grace and faith in Christ: so also M. *Caluin* denieth not but that Moses in that place speaketh of the obseruation of the law: but *ex suo fonte diducit*, he fetcheth it from the fountaine, and originall thereof, namely the iustice of faith.

2. Some thinke that Moses in that place speaketh not onely of the law, *sed de vniuersa doctrina*, but of the whole doctrine, which he hath taught, which was not onely legall, but contained many euangelicall promises: But the words of Saint Paul are against both these interpretations: *The righteousnesse, which is of faith speaketh on this wise, &c.* and *this is the word of faith, which we preach*, therefore Moses onely in that place speaketh of the word of faith.

3. Wherefore their opinion is to be preferred, who thinke that Moses in that place directly treateth of the doctrine of faith, and not by way of consequent onely as *Iunius* well obserueth, because Moses saith, *this commaundment which I commaund thee this day*, but that day Moses deliuered not the precept of the law, which were given before, but of faith: and

so the Apostle *ex consilio Moſis*, by the counsell and according to the meaning of Moſes himſelfe applyeth this place vnto Chriſt, *Iun. lib. 2. parall. 16.* ſo alſo *Fains: eſt oppoſita loci applicatio, &c.* it is a fit application of that place: likewise *Oſiander*, it is no doubt, but that *S. Paul appoſitiſſime allegauerit*, moſt fitly & aptly applied that place of Moſes to his purpoſe.

Queſt. 12. By what occasion Moſes maketh mention in that place of the Goeſpel, and of the meaning of the words.

1. *Origen* thinketh that Moſes, and the Apoſtles intendment is this, to ſhew, that Chriſt is euerie where: that he is not only in heauen, and in earth but in euery place: to the ſame purpoſe *Haymo*: he inſtruſteth vs by theſe words, *ne putemus Chriſtum localem eſſe*, that we ſhould not thinke that Chriſt is confined to a place: But this is not to the Apoſtles purpoſe, for of this point, there was no queſtion.

2. *Theodoret* expoundeth it of curioſitie: that no one ſhould curiouſly enquire, how Chriſt aſcended into heauen for vs, and ouercame death: to the ſame purpoſe *Pet. Martyr: quis aſcendit in celum, ut has videat, &c.* ſay not, who ſhall aſcend into heauen, to ſee this, or goe downe to the deepe, to be certified of Chriſts victorie; the word is in thy mouth and heart: it ſufficeth thee to beleue theſe things, to haue beene performed by Chriſt.

3. *Aſcelme* doth vnderſtand Moſes and Paul to ſpeake of incredulitie, that no man ſhould doubt of the aſcenſion, and deſcenſion of Chriſt: ſo alſo the *ordinarie gloſſ.* do not ſay, *who hath aſcended into heauen*, that is, none ſhall aſcend to heauen, *pro iuſtitia fidei obſeruata*, for obſeruing the righteouſnes of faith, nor ſhall deſcend to hell, for nor obſeruing it: for this were to denie the aſcenſion, and deſcenſion of Chriſt.

4. *Lyranus* applyeth it to the certaintie of the knowledge of the Goeſpel, *tollitur omnis excuſatio, &c.* all excuſe is taken away, they cannot be ignorant of the Goeſpel beeing preached and teſtified by the Apoſtles, as the Iewes needed not vnder Moſes to haue ſent farre or neere to haue the law made knowne vnto them, ſeeing it was at home euen at their doores: to the ſame purpoſe *Bellarmino lib. 5. de grat. & liber. arbit. c. 6.* ſo alſo *Oſiander* applyeth it to the certaintie of the preaching of the Goeſpell by the Apoſtles, which ſhall be ſo liuely declared, that they ſhall not neede to wiſh, any to goe to heauen, or to deſcend into the deep, to bring vnto them the word of promiſe, ſeeing Chriſt hath alreadie performed theſe things for them.

5. *Chryſoſtome* vnderſtandeth this place of the facilitie of the iuſtice of faith, in reſpect of the lawe: that there is no great thing required to be performed by our ſelues, as to aſcend to heauen or to deſcend into the deepe: *licet tibi domi ſedenti ſalutem conſequi*, thou mayeſt euen ſitting at home, obtaine ſaluation, though thou goe not ouer thy threshold: *Fains* alſo to the like purpoſe ſheweth, how Moſes in that place, and *S. Paul* here ſhewe, how the lawe is fulfilled for vs in Chriſt: that God requireth not of vs any difficult or impoſſible worke to be performed by vs, to aſcend into heauen, or deſcend to hell, to bee deliuered from the one, and to obtaine the other by our owne worke: for this were to call both the aſcenſion and reſurrection of Chriſt into queſtion: but Chriſt by his reſurrection and aſcenſion had performed for vs the worke of our redemption: This is ſome part of the Apoſtles meaning, but not all.

6. Wherefore this is the meaning of the Apoſtle: as he ſhewed before what the iuſtice of the lawe required, namely perfect obedience to be performed, in our ſelues, which being a thing impoſſible, there muſt needes remaine a doubt and deſpaire both of obtaining heauen, and in eſcaping hell: ſo now he declareth the nature and propertie of iuſtifying faith: firſt *per deſtin.* by remoouing that which is contrarie to faith: ſecondly, *per vſum*, by declaring that which is thereunto agreeable. And for the firſt, whereas there are two ſpeciall doubts, that trouble the mind, how we may obtaine heauen and eſcape hell, the Apoſtle ſheweth that the righteouſneſſe of faith taketh away both theſe doubts: firſt no man is now to ſay in his heart, who ſhall aſcend for me into heauen to bring me thither, for Chriſt hath done it already: and this were to bring Chriſt againe from thence to become man for vs, and ſo to aſcend againe: neither is any man now to make queſtiō, how he ſhall eſcape hell, or who ſhall deſcend thither for him: for Chriſt by his death hath deliuered vs from thence: faith in Chriſt doth deliuer vs from all doubt, he therefore that hath his faith grounded vpon the paſſion, reſurrection, aſcenſion of Chriſt, ſhall no longer be perplexed in his mind, as they are which hope to be iuſtified by the law, thus *Calv. Beza, Par.* So then he ſheweth two notable differences between the law & the goſpel: the one requireth things impoſſible to be done, namely,

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the complete and perfect obedience of the lawe, and so leaueth the minde in doubt and despaire of saluation: but the Gospel requireth not any thing impossible to be done by vs, but only to beleue in Christ, and so it freeth vs from all doubt and despaire.

Quest. 13. Of these words, *the word is neere thee, &c.*

1. Whereas the Latine translator hath, *what saith the* (Scripture,) the word (Scripture) is not in the originall: therefore the same nominatiue case must be supplied, which is expressed before, *the righteousness of faith, speaketh on this wise, &c.* as before he shewed what was not agreeable to the doctrine of faith, to make doubts of saluation, or to seeke to be iustified by the lawe: so now he declareth the true propertie of iustifying faith, which requireth no great act to be performed by our selues, but onely to beleue in Christ.

2. The Septuagint adde beside, *in thy mouth, and in thy heart, (in thy hands,)* which addition *Pet Martyr* thinketh nothing to hinder, but to helpe the Apostles meaning, because that which we beleue in the heart, and confesse with the mouth, must be confirmed by the worke of our hands: but it rather crosseth the Apostles meaning, to make mention here of workes, which the iustice of the lawe required: but the iustice of faith saith otherwise: and *Lyrannus* glosse is here superfluous and idle, that the Apostle speaketh, *in casu mortis*, in the case of death, when as there is no time of working, that then it is sufficient to beleue with the heart, and confesse it with the mouth: whereas the Apostle generally treateth of the iustice of faith, how it is sufficient to saluation vnto all.

3. And whereas the Apostle saith, *it is neere thee, in thy mouth, &c.* 1. The meaning is not, it is neere thee, that is, *consentaneum rationi*, agreeable to reason: *Hug. gloss.* for Christ preached things farre beyond humane reason. 2. *Vatablus* referreth it to the preaching of the Apostles: this word of faith was in their mouth and heart. 3. *Oflander* likewise applyeth it to the multitude of. beleeuers, this doctrine of faith which so many thousands beleueed, was not remote or farre of. 4. *Pet Martyr* expoundeth it of the knowledge and vnderstanding of the mysteries, which were hid before: *nobis fit prope per fidem, quod per naturam est remotissimum*, that it is neere vnto vs by faith, which was before most remote and farre off. 5. But the fittest interpretation is, that the Apostle sheweth the facilitie of the righteousness of faith, that God requireth no hard worke of vs, to crosse the Seas, and climbe vp the mountaines, or take long journeys to seeke out our saluation: but by the grace of Gods spirit, this faith is planted in our hearts, and confessed with our mouthes, and nothing els doth God require vnto saluation: so *Chrysost.* *in ore & corde tuo salutis causa*, in thy heart and mouth is the cause of saluation: so *Occumen.* *brenis salus nihil indigens externis laboribus*, saluation hath but a short cut, it needeth not external labour: *facile credere animo & ore confiteri potes, &c.* thou mayst easily beleue with thy mind and confesse with thy mouth, by the operation of the spirit, *Caluin:* and it seemeth to be a prouerbiall speech, to shewe the readines and facilitie of that which is in the heart and mouth: as it is said *Psal. 81. 10. Open thy mouth wide, and I will fill it, Fains:* so *Lyrannus,* *ostenditur iustitia per fidem Christi facilitas*, the facilitie of righteousness by the faith of Christ is shewed: And here *Origens* distinction may be receiued, who saith that two waies is Christ neere vs, *possibilitate*, in *possibilitie*, and so he may be neere vnto beleeuers, for they may haue grace to beleue: and *efficacia*, in efficacie and power, and so he is neere vnto those, which actually by the spirit doe beleue with the heart and confesse to saluation.

4. But where the iustice of faith is said to be easier then the iustice required by the lawe, that is not vnderstood in regard of the beginning and efficient cause of faith: for man hath no more power to beleue of himselfe then to doe good workes: for it is God that worketh in vs both the will and deed, *Philip. 2. 13.* but the righteousness of faith is easier, in regard of the manner of the worke: because the law requireth the obedience thereof to be performed by our selues: but faith referreth vs, for the performing of the law vnto Christ: Neither doth our saluation depend vpon the force and efficacie of faith, but vpon the worthines and vertue of Christ apprehended by faith: as when a sicke man walketh leaning vpon his staffe, it is his staffe that stayeth him, not his hand, which only layeth hold vpon the staffe: The iustice of the law is, as if a weake and sicke man should be enioyned to stand by himselfe without a staffe, but faith sheweth how our weaknes is propped and held vp by other helpes, as when a sicke man layeth his hand vpon a staffe.

Quest. 14. *How Moses that preached the law, is alleadged for iustification by faith.*

Ob. The obiection is made out of that place, *Ioh. 1. 17. The lawe was given by Moses, but*

grace and truth came by Iesus Christ, &c. but if Moses also taught iustification by faith, then grace also came by him. *Ans.* 1. *Pet. Martyr* answereth, that Moses is said to giue the law, because his principall intendment was to propound the law: yet he giueth testimonie also to the Gospell, because Christ was the end of the law, as the Apostles in the new Testament preach repentance, which belongeth to the law, but their principall scope and intent is to set forth the faith of the Gospell. 2. Hereunto for more full answer may bee added, that the law giuen by Moses is taken two waies, either strictly for the precepts of the morall lawe, and so Moses was the Minister of the law onely and not of grace, or for the whole doctrine deliuered by Moses, wherein also Euangelicall promises are contained.

Quest. 15. How Christ is said to be confessed.

v. 9. *If thou shalt confesse with thy mouth, &c.* 1. S. Paul here placeth the confession of the mouth first, both because he followeth that order which Moses did, who nameth it first, and for that we doe not knowe the faith of others, that beleue in Christ, but by their confession, *Mart. Pareus*.

2. By confession is vnderstood not a bare and naked acknowledgment of Christ, but the inuocation of his name, beleueing in him, giuing praise vnto him, and whatsoever belongeth vnto his worship: and this must be such a confession, as is ioyned with the beleefe of the heart: and not with a generall and historicall beleefe onely, such as the deuills haue, but a confident trust in Christ, in beleueing him to be our redeemer and Sauour.

3. Here we are to consider of fowre sorts of men. 1. Some neither confesse Christ, nor beleue, and they are atheists. 2. Some beleue and confesse not, they are timorous and fearefull, as Peter when he denied his Master. 3. Some confesse and beleue not, such are hypocrites. 4. Some both confesse and beleue, and they are right Christians.

4. The Apostle maketh speciall mention of the raising of Christ from the dead. 1. Because this was the most doubted of, his death the Iewes and Gentiles confessed, but his resurrection they would not acknowledge, *Mart.* 2. And vnlesse Christ had risen againe, all the rest had profited vs little, because in his resurrection he obtained a perfect victory ouer death, hell, and damnation, *Caluin.* 3. And this article of Christs resurrection, *presupponit alios articulos*, presupposeth other articles of the faith, and taketh them as graunted: as if he rose, he died, and his death presupposeth his birth, *Gerrhan.*

Quest. 16. How Christ is said to be raised by God.

1. By God in this place is not necessarie to vnderstand the person of the father: but the power of the Godhead in the whole Trinitie, whereby Christ as man was raised vp: So Christ as man was raised vp by the power of his father: but as he is one God with his father, so he is said to raise vp himselfe, *Ioh. 2. 18.* Christ is also said to be raised by the spirit of sanctification, *Rom. 1. 4.* so then Christ is here considered three waies, as beeing one God with his father, as the second person in the Trinitie, and as he was man: as he is God he only raiseth, is not raised, as he is man he is onely raised, and raiseth not, as he is the Sonne of God he both raiseth himselfe, and the father raiseth him: the father raiseth the Sonne by the Sonne, and the Sonne raiseth himselfe by the spirit of sanctification: whereby he was declared to be the Sonne of God, *Rom. 1. 4. Pareus annot. in v. 9.*

2. And generally concerning the workes of the Trinitie, there is a threefold difference to be obserued: for there are some workes wherein the Blessed Trinitie doe concurre together, both in their diuine essence and persons, and they are ioynt workers, as all those which are called *extra*, workes without them: as all things now ruled and governed by Gods providence, are so governed by the whole Trinitie, as *Ioh. 5. 17. My Father worketh hitherto, and I worke:* and the spirit of God also worketh, *Psal. 104. 30. If thou send forth thy spirit they are created:* some workes are proper and peculiar vnto the glorious persons of the Trinitie, as those which are called *ad intra*, the inward workes: as the father begetteth, the Son is begotten, the holy Ghost proceedeth; these are so peculiar vnto each of them, that what is proper to one, agreeth not vnto an other: and thirdly, some workes there are, wherein the Blessed Trinitie concurrereth in their diuine power and essence, as they are one God, yet with a speciall relation to their persons: as God the Father, Sonne, and holy Ghost, both created, redeemed the world, and sanctified the elect: but the worke of the creation is specially ascribed to the person of the Father, the redemption to the person of the Sonne, the worke of sanctification to the person of the holy Ghost, considered together with their infinite and omnipotent Godhead.

Wherein the Blessed Trinitie worketh ioyntly, wherein specially.

Quest. 17.

Quest. 17. Whether to beleue in the heart be not sufficient vnto saluation, without confession of the mouth.

v. 10. With the heart man beleueth vnto righteousness, and with the mouth hee confesseth to saluation. 1. *Lyranus* thinketh, that the Apostle onely giueth instance here of those, which are *in casu mortis*, at the point of death, in whom it is sufficient to beleue and confesse, when they haue no time to worke: But the Apostle perscribeth one generall way and rule whereby all are iustified.

2. The Greeke scholiast thinketh, that whereas the beleefe of the heart is sufficient, yet mention is made of confession in two respects, both in regard of others, which by this confession are to be instructed, and the time of persecution, when it is necessarie to make publicke confession of the faith: But this which the Apostle requireth is to be performed of euery beleuer, and at all times.

3. *Bellarmino* inferreth out of this place, *fidem non sufficere ad salutem*, that faith is not sufficient vnto saluation, but that the confession of the mouth, and other works are also required as causes concurring vnto saluation: which place, he saith is so euident, that in the colloquie at *Altenburge*, one for *ad salutem*, to saluation, would haue put, *de salute*, of saluation.

But we are not driuen to such a straight, as to vse any such shift: we will send *Bellarmino* to his aunient Cardinal *Tolet*, who vpon this place thus writeth; *oris confessio nos non iustificat à peccato, &c. sed iustificati tenemur eam palam profiteri, &c.* the confession of the mouth doth not iustifie vs, but being iustified, we are bound publickely to professe it, that we may obtaine euerlasting saluation, &c. confession then of the mouth is not required as a cause of saluation, because it is no part of iustification, but as a necessary effect that followeth.

4. *Pet. Martyr* thinketh, that by saluation here is not vnderstood, as in the former verse, the remission of sinnes, but *ulterioorem perfectionem*, a further degree of perfection in them that are iustified: as the Apostle in the same sense biddeth vs to worke out our saluation with trembling and feare, *Phil. 2.* so also *Gorrbani* interpreteth, *ad salutem*, to saluation, *ad salutis perfectionem*, to the perfection of saluation: But this were to giue way vnto them, which ascribe onely the beginning of saluation vnto faith, and the perfection vnto works.

5. Wherefore the Apostle maketh not here confession the cause of saluation, as beleefe is of iustification: but faith is the cause also of confession, which is required, not as a cause, but *tantum medium*, as a way and meane vnto saluation: for iustification and saluation, are here to be considered as the beginning and ende: by faith we are iustified, which faith must bring forth liuely fruits, as the confession of the mouth, and the profession of the life, before we can attaine to saluation: to this purpose *Pareus* *dub. 8.* likewise *M. Calvin* saith, the Apostle sheweth onely how a true faith may be distinguished from a fained faith: the faith which iustificieth must be such a faith as bringeth forth liuely fruits, as the franke confession of the mouth. And *Beza* addeth, that the Apostle maketh faith and beleefe here, the cause both of iustification, and of saluation, because the confession of the mouth, to the which saluation is ascribed, is an effect and fruit of faith: and so according to that rule in Logike, *causa causa, est causa causati*, the cause of the cause, is the cause of that which is caused by that cause: And so as *Beza* well concludeth, confession is *via qua peruenitur*, the way whereby we come vnto eternall life: as also other good workes in the life are the way, but not the cause: which, as *Origen* collecteth, are here also included, vnder confession: for he can not confesse Christ to be risen from the dead, which doth not walke in newnes of life: as the Apostle saith, *which God hath ordained for vs to walke in them*, *Eph. 2. 10.* now we vse to walke in the way.

18. Quest. Of these words, *Whosoener calleth vpon the name of the Lord, shall be saued*, v. 13.

1. The word here translated (*saued*) in that place of the Prophet *Ioel*, 2. 32. signifieth to be deliuered, which in effect is all one: the *Septuagint*, reading *σωθήσεται*, shall be saued, doe put the consequent for the antecedent: for he that is deliuered, shall consequently be saued: the Prophet there prophesieth of the spirituall benefits, which the Church of God should receiue by the Messiah, and so we are here to vnderstand, not any temporall, but a spirituall and eternall deliuerance.

2. This sentence is brought in by the Apostle vpon these two occasions, both to prooue his former generall proposition, that God is rich in mercie to all both Iew and Gentile: for the Prophet generally saith, *whosoener*, excluding none, whether Iew or Gentile: *Calvin*: as

also the Apostle sheweth the difference betweene the iustice of the lawe, which requireth doing, and the iustice of faith, which requireth nothing but beleeuing, and confession in the inuocating of the name of God, *Melanctb.*

3. *Callesh.* 1. *Grynens* thinketh that inuocation, the principall part of the worship of God, is here taken for the whole: as also *Origen* saith, *innocare nomen & adorare Deum, unum*, to inuocate the name of God, and to worship God, are one and the same: But as *Pet. Martyr* thinketh, *innocation*, here rather is taken properly, for the prayers of the faithfull. 2. Neither doth he speake of any inuocation, but of that, which is in faith: whereof the Apostle maketh mention, 1. Cor. 12. 3. *No man can say that Iesus is the Lord, but by the holy Ghost*: so the *ordinar. gloss.* he that prayeth, inuocateth, but this he cannot doe, *nisi prius credat*, vnlesse hee beleue before.

4. *Shall be saued*: He saith not, he shall obtaine, that which he prayeth for, for many times one may pray ignorantly for that which is not meet for him: but yet by his faithfull praier, he shall come vnto saluation, *Mart.*

5. By the name of the Lord, *Origen* well vnderstandeth Christ Iesus, as he sheweth by that place of S. Paul, 1. Cor. 1. 3. *with all that call on the name of our Lord Iesus*: and he further thus inferreth: if that *Enoch, Moses, Aaron* did call vpon God, and he heard them, *sine dubio, &c.* without doubt, they called vpon the Lord Iesus: and *Gorrhan* giueth this reason, why Christ is said to be the name of his father, *quia per eum, sicut per nomen notificatur*, because by him as by a name the father is made knowne.

6. But that other glosse of *Origens* here is verie corrupt: that whereas he mooueth this question, where the Apostle, 1. Cor. 12. 3. writeth to the Church of Corinth, *with all that call vpon the name of the Lord Iesus*, whom the Apostle should meane hereby, as though these were not of the Church: he resolueth, that these which are said to call vpon, &c. are those which beleue in Christ, but yet are not fully sanctified, nor ioyned to the Church, but are but beginners, and nouices as it were in the faith: whereas the Apostle in that addition, meaneth those faithfull brethren which were in other parts of Achaia, to whome he writeth as well, as to the Church of Corinthus, as it appeareth in the inscription of his second Epistle to the Corinthians, c. 1. 1.

Quest. 19. Of the gradation here vsed by the Apostle, v. 14.
the occasion thereof.

1. Whereas the Apostle riseth vp by decrees, they which doe inuocate God must beleue, and beleefe presupposeth hearing, and hearing preaching, and preaching sending: *Chrysostome* thinketh, that hereby the Apostle intendeth to discouer the ignorance and incredulitie of the Iewes, that it was their fault, that they beleued not: on Gods behalfe there was no want, and so he would haue it a proofof his former charge, that the Iewes were ignorant of the righteousness of God: But if the Apostle directed his speech against the Iewes onely, it should haue no coherence with that which went before, where he shewed, there was no difference betweene the Iew and Grecian.

2. Neither yet, as *Lyrannus* saith, *arguitur hic infidelitas non credentium*, doth the Apostle in generall reprove the infidelitie of those which beleued not among the Gentiles: he rather sheweth the contrary, that God was beleued vpon among the Gentiles, because he was there called vpon.

3. *Osiander* taketh it, that the Apostle by certaine degrees commeth to set forth the necessitie of the ministerie of the Gospell: to make a difference betweene those among the Gentiles, which truly inuocate the name of God, which cannot be where the ministerie of the Gospell is not: and those which boast that they are the worshippers of God, as the Turks, but yet receiue not the ministerie of the Gospell.

4. *Grynens* following *Beza*, maketh this the scope of the gradation: that as inuocation is a testimonie of faith, faith of vocation, vocation of election and saluation: so inuocation is a sure note of saluation: and so they would haue it a proofof the former proposition, *Who soeuer calleth vpon the name of God, shall be saued.*

5. *Pareus* thinketh the order to be this, that as hitherto the Apostle had set forth the doctrine of iustification by faith, and the difference betweene it and the iustice of the lawe: so now he sheweth the meanes, how this iustifying faith is obtained, which is by hearing of the word preached by those, which are sent thereunto.

6. As this is true, that the ordinarie meanes to beget faith is the preaching of the word;

so the Apostle hereby sheweth how the Gospel was to be preached vnto the Gentiles, as well as to the Iewes, because God had appointed them to beleue in his name, because his name should bee called vpon among the Gentiles, which could not be without faith, nor faith without preaching, nor preaching without sending: and thus Saint Paul doth together iustifie the vocation of the Gentiles, and his Apostleship, and sending to preach among them: to this purpose *Caluin, Martyr, Hyperius, Fains*, with others.

Quest. 20. Of these words, v. 15. *How beautifull are the feete, &c.*

whether it be rightly cited out of the Prophet.

1. The Apostle here leaueth the Septuagint, and followeth the Hebrew text: yet with some omission, and alteration: the Septuagint read thus, *adsum tanquam Spa, in montibus*, I am present, as pleasantnes, or beautie in the mountaines, &c. for the word *Spa*, (*hora*) with an aspiration signifieth time, opportunitie, and beautie, and without an aspiration (*ora*) carefules: the Apostle here rather followeth the Hebrew originall, leauing the vulgar translation.

2. But hee omitteth some things, as these words, *upon the mountaines*, because this did specially concerne the situation of Ierusalem: but the Apostle applyeth this text, to the solemne embassage of the Apostles to the whole world: and yet euen that part also of the prophesie was fulfilled in the Apostles, who were first sent to preach the Gospel in Iudea which was a country full of hills, and so *discurrerant per montes*, they did goe vp and downe vpon the hills: And whereas the Prophet *Isa. 52.7.* whence this place is taken, doth speake in the singular number: *How beautifull are the feet of him, that bringeth glad tidings*; the Apostle doth vse the plurall, therein expressing the force of the *Hebraisme*, which by the singular vnderstandeth the plurall.

3. The Prophet in that place speaketh of the deliuerance of the people from the captiuitie of the Assyrians: but because all those particular and temporal deliuerances, were grounded vpon the spirituall deliuerance by Christ: that place specially intendeth the spirituall ioy, which the Church of God should haue in the message of their spirituall deliuerance, *Mart. Origen* vpon this place, and *Cyrill* vpon *Isay*, likewise *Ambrose epist. 11.* doe interpret that place, and apply it vnto Christ, whom the Prophet speaketh of in the next verse before, *Behold it is I that doe speake*. But seeing Saint Paul doth directly apply it to the preaching of the Apostles, no other sence is to be followed: and so also *Tertullian, lib. 3. contr. Marcion.* expound it of the Apostles.

4. Their feete are said to be beautifull: 1. Not as *Origen* in an allegoricall sence, *quia ambulabant per viam vita*, because they did walke in the way of righteousness: for this was not peculiar to the Apostles, but common to all the faithfull. 2. Nor as *Haymo*, because the Lord had washed their feet, for S. Pauls feet were not then washed. 3. Wherefore here by a figure, *membrum*, a part is put for the whole person: *Vatab.* the message of the Apostles was welcome: and their feet are named, because they trauailed preaching the Gospel: *Par.* and thereby is also signified, that the Gospel should not be propagated by force & strength, *sed humili predicatione*, but by a lowly and humble kind of preaching. 4. And their feete are said to be beautifull, both in respect of the manner of their teaching, which was alluring & delighting, in respect of their sweete exhortations, and holy life, *Tolet*: and the powerfull demonstration of the truth by miracles, *Martyr*: but especially in respect of the message it selfe, which was the preaching of redemption by Christ.

5. But whereas the word vsed by the Prophet, *basbar*, signifieth simply to declare, publish, or bring tidings: the Greeke word *εὐαγγελίζουσαι*, signifieth of it selfe to *euangelize*, that is, to bring good tidings, so that the other word *τὰ ἀγαθὰ*, good things, may seeme to be superfluous; *Origen* answereth that one may *annuntiare bona*, bring tidings of good things, and yet not *bene*, well, as the heretikes which doe professe the Trinitie, the Father, Sonne, and holy Ghost, but not sincerely.

6. But this is somewhat curious, the Apostle doth expresse the Prophets word, which signifieth a bare message, by the word *Euangel*, or *Euangelize*, more fully to set forth the Prophets meaning: the good things, which the Gospel bringeth tidings of, are the peace of conscience, and the spirituall good things both in this life, as remission of sinnes, iustificati-
on, and in the next life, eternall.

Quest. 21. Of these words, v. 16. *But they haue not all beleened our report, &c.*

1. *Chrysostome* thinketh, this is an obiection made by the Iewes, that if the Apostles

were sent of God, how commeth it to passe, that all beleue not their message, and so by this saying in the message, they would except against their authoritie: But these words are not objected in the person of the Iewes: they are the Apostles words: because he saith, *our report*, and he giueth a reason out of the Prophet, for *Esaias* saith: But the Apostle indeede preuenteth a cauill of the Iewes, or whosoever might object, that if they were sent with so great authoritie from God, how came it to passe, that all obeyed not their doctrine: he answereth, this need not seeme strange, because it was foretold long agoe by the Prophet: for although faith presupposeth hearing, yet hearing alwaies bringeth not faith; like as where there is iustification, there is vocation, but not contrariwise, doth iustification alwaies follow vpon vocation.

2. *They haue not all obeyed, &c.* this the Apostle calleth, obedience to the faith, Rom. 15. whereupon it is called also the law of faith, Rom. 3. 27. because it requireth obedience, as the law doth, but not in the same manner: for the Law requireth obedience euen of those which are vnwilling, but giueth no strength to obey, and by that obedience it promiseth life and saluation: but the faith of the Gospel maketh vs willing, & giueth strength in some measure to obey, though not thereby to be iustified, *Mart.* this obedience of faith is twofold. 1. In willing, receiuing, and attending vnto the doctrine of faith, as it is said of Lydia, Act. 16. 14. 2. And this attentiu obedience in hearing and beleeuing, bringeth forth a practicall obedience in life, as S. Peter saith, 1. Epist. 1. 14. *As obedient children, not fashioning your selues to the former lusts of your ignorance: Gryneus.*

Quest. 22. Of the saying of the Prophet Isay, *Lord who hath beleued, &c.* c. 53. cited by the Apostle, v. 16.

1. The Prophet hath not the word *Lord*, but the Septuagint, whom the Apostle followeth, doe insert it by way of explanation: for the Prophet in that place, turneth himselfe vnto God, complaining of the small number of those, which should receiue the preaching of the Gospel: and somewhat is omitted, which the Prophet hath: as to *whom is the arme of God reuealed?* which is to be vnderstood, *de interiori reuelatione*, of the inward effectually reuelation, and operation of the spirit, called the arme of God: which is the secret cause, why all doe not receiue the Gospell: But it was not necessarie that the Apostle should repeate all these words, which the Prophet there hath, he onely taketh that which was for his purpose.

2. *Origen* obserueth, that where the Scripture vseth to aske the question, *who, &c.* sometimes *pro raro, aliquando pro nullo ponitur*, it is put for few, sometime for none at all: as Psal. 15. *Who shall rest in thy holy mountaine?* there it signifieth but few: and where the Apostle said v. 6. *Who shall ascend into heauen, that is to bring Christ from thence*, there it signifieth none at all. But here it is taken the first way.

3. *Our report*: the Hebrew word signifieth, *hearing*, *אזון*, which *Ambrose* and *Haymo*, take for the doctrine, which the Apostles heard and learned of God: as though the meaning should be this, who hath beleued those things which we haue heard of thee: but *Chrysost.* better referreth it to that, which the Apostles preached, and others heard, *quis credidit sermonibus nostris*, who hath beleued our sermons: so also *Beza*: the Syrian interpreter, *voci nostra*, our voice.

4. But whereas the Apostle thus bringeth in the Prophet speaking, for *Isaias* saith: this is not so to be vnderstood, as though this were the cause of their vnbeleefe, because *Isaias* so foretold: *Tolet* here sheweth a double vse of this word (*enim*) sometime it sheweth *causam rei*, the cause of the thing, sometime onely a cause of the speech: as if we should say, this man hath committed murther, for the witnesses haue said it, this is not giuen as a reason of the thing, but of the saying; *Tolet* annot. 10. the better answer is, that this particle (*for*) doth not shew the cause, but the consequence: for, not because the Prophet so said, did they not beleue: but because they beleued not, the Prophet so foretold, *Mar.*

Quest. 23. *Whether all faith come by hearing.*

1. *Obiect.* Instance may be giuen in infants, and those which are deafe and dumble, how in them, can it be said faith commeth by hearing? *Ans.* The Apostle speaketh of the vsual and ordinarie meanes, which God vseth to beget faith in them which are of yeares, and of perfect sense: the reason is otherwise in those which are deprived of the benefit of hearing, either for want of yeares, or by some other meanes, not by their fault: God in this case is not tied to outward meanes, which he can abundantly supply by the inward worke of his spirit.

Obiect.

Obiect. 2. Faith also is by miracles, and the Sacraments also helpe to confirme faith: therefore it is not by hearing onely.

Ans. The working of miracles is neuer separated from the word, so neither are the Sacraments ministred without the word, and therefore the one of these excludeth not the other: the preaching of the word is the principall meanes, which is but seconded by the other, *Faith.*

Obiect. 3. Faith commeth by hearing, then it will follow, that a man by hearing of himselfe may attaine vnto faith; and yet we see that many which heard the Apostles preach, were not conuerted to the faith.

Ans. The Apostle speaketh of the outward ministerie of the word, as it is ioyned with the inward operation of the spirit: *ex auditu est preparatiue, ex Deo effectiue*, it is by way of preparation by hearing, but effectually from God, *Gorrhan*: and here the Apostle speaketh of the hearing of the word among the faithfull, in whome the grace of God worketh inwardly together with the outward voice: *Paulus Burgensis* here addition. 1. confuteth at large their opinion, which affirme, that *fides est acquisita*, that faith is altogether procured outwardly, *sine infusione*, without the inward infusion of grace: and hee well sheweth out of *Thomas*, that two things are required vnto faith, first the propounding of such things, as are to bee beleued, then the assent thereunto: and two things make this assent, the outward *persuasion*, by the preaching of the word, and the inward and supernaturall operation of the spirit.

Obiect. 4. S. Paul was instructed by reuelation from Christ, therefore all faith commeth not by hearing.

Ans. The Apostle speaketh here of the ordinarie meanes, whereby faith is engendered, not confining or limiting the spirit of God, but that by extraordinarie meanes, yea without any meanes at all, faith may be wrought.

Obiect. 5. If faith commeth by hearing, then it sufficeth to heare, without any sifting or examining of that which we here.

Ans. 1. Faith commeth not by hearing of euery word, but the word of God: and that is the word of God, not which Christ onely preached, but which the Apostles also receiued from him, and which now is preached in the Church from the mouth of the Apostles, as *O-rigen* here noteth. 2. And the word must be receiued without any curious inquisition; for there are two kind of examinations, one is according to the iudgement of the sensuall and carnall man, and so the word must be examined, as the Scribes and Pharisees thus examined the doctrine of Christ according to their owne blind vnderstanding, and so reiect it; there is an examination according to the spirit, as the brethren of Berea examined the Apostles preachings according to the Scriptures, *Act. 17. 11.* and of this kind of examination speaketh S. Paul, *1. Thess. 5. 21.* *Trie all things, and keepe that which is good.*

Quest. 24. Whether the Apostle meane the Iewes or Gentiles:

Haue they not heard, v. 18.

1. Some thinke that the Apostle goeth about to prooue that the Iewes had heard the Gospel; if the remote parts of the world haue heard, much more the Iewes: *Chrysostome*, so also *Haymo*: and he giueth this reason, because Ierusalem was situate in the middes of the earth, *Ephes. 5. 5.* *This is Ierusalem, I haue set her in the middes of the nations, that are round about her*: and he giueth sower reasons thereof, wherefore Ierusalem was in the midst of the earth. 1. Because Israel onely had the true knowledge of God, that other nations by them also might be prouoked to the true worshippe. 2. And if they did keepe the lawe of God, that they might be had in honour of all nations, as in David and Salomons time. 3. If they breake the lawe of God, that they might bee afflicted on euery side, as they were. 4. And because Christ was to be borne of that nation, that the same of his doctrine, and miracles might be the more easily disperfed abroad: to this effect *Haymo*: so also *Pet. Martyr*, *Grynus*, *Beza*, *Iunius*, doe vnderstand this to be spoken of the Iewes, but not in the same manner: *Martyr* thinketh, that it is a direct prooffe, that the Iewes had heard the Gospel, least they should excuse themselves that they had not heard: *Grynus* thinketh the obiection to be framed thus, seeing faith commeth by hearing, the Iewes not hauing faith, may seeme not to haue heard. *Beza* doth inferre an other sense, as though the Iewes should obiection thus: you say that the Gentiles are called to the knowledge of God, and so haue heard: why haue not the Iewes heard also? and so the Apostle by way of concession, should

should graunt that not onely they, but all the world hath heard beside: *Iunius* doth thus gather the obiection, that the Iewes beeing charged, that they beleueed not the Gospel, might bee somewhat excused, because they had not heard: But this had beene a superfluous obiection, to doubt whether the Iewes had heard or not of Christ, seeing all Christs miracles were wrought among them, there he was borne, liued, suffered, died, and rose againe: there the Gospel was first preached by the Apostles: so that no doubt could be made thereof.

2. Wherefore it is rather vnderstood of the Gentiles; and it is a proofoe that the Gospell was preached vnto them, by a prophetick testimonie of the Psalme: thus *Caluin*, *Hyperius*, *Fains*, *Tolet*.

3. Or rather it may indifferently be vnderstood both of the Gentiles and Iewes, that none of them could plead ignorance, seeing that in some sort the Gospel of Christ, had bin notified to all the world: *Pareus*.

Quest. 25. Whether that place of the 19. Psalme, *Their sound went through all the earth*, be rightly cited by the Apostle.

1. Concerning the words: the *Septuagint*, whom S. Paul followeth, hath an other word, then is in the Hebrew text, which saith *cavam*, their line is gone through the earth: the *Septuagint* read, their *ᾠή*, sound: keeping the sense, though not the word: to make it answer vnto the next words following, *And their words vnto the end of the world*: and the Apostle retaineth that word *sound*, hauing respect vnto the present accomplishment of that prophesie, in the preaching of the Gospel by the Apostles to al the world: which was indeed a line and rule of faith vnto all: *Osiand*.

2. But a greater question is about the sense of that place, Psal. 19.4. where the Prophet Dauid seemeth directly to speake of the heauens, how they doe set forth the glorie of God, in such euident sort, that as with a loud voice they proclaime the same to all the world: for the answer vnto this doubt there are diuerse interpretations.

1. Some make the sense of that place allegorically, by the heauens vnderstanding the Apostles, by the Sunne, Christ; and so they will haue the Apostles and their preaching vnderstood by an Allegorie: thus *Augustine* and some others of the Fathers, and *Pet. Martyr* consenteth with them: But we are not to flee vnto allegories where the litterall sense will serue: and it is euident that the Prophet in that place litterally speaketh of the materiall heauens.

2. Some other thinke that the Apostle alludeth onely vnto that place, he citeth it not as a testimonie: *Martyr*, *Pareus*, refuse not this interpretation, though they insist not vpon it: and *Origen* hath the like obseruation, vpon the 6. to the Romanes, *observanda est consuetudo Apostoli*, &c. the custome of the Apostle must be obserued, that not alwaies when he assumeth any thing out of the Scriptures, he assumeth the whole text, as it lyeth, &c. But if the Apostle had onely alluded vnto that place, it had beene no sufficient proofoe of the matter in hand.

3. Some thinke that the Prophet in that place speaketh indeed of the materiall heauens, and the Apostle in the same sense alleadgeth the Prophet, that it should not seem so strange a thing for the Gentiles to haue the Gospel preached vnto them, seeing that from the beginning he spake vnto them by the knowledge of his creatures: *Caluin*, *Hyperius*, *Fains*: But then this allegation had been impertinent: for the Apostle speaketh of that hearing, which begetteth faith, *faith commeth by hearing*: and then it followeth, *haue they not heard*: and this knowledge which commeth by the creatures, is rather by seeing then hearing.

4. *Iunius* parall. 18. thinketh, that although the Prophet in that place doe litterally speak of the heauens, yet there is a secret comparison implied, that if the line of the heauens doe runne over all the world, much more the voice of the Gospel, whereby the glorie of God is more lively set forth: and that Saint Paul, the best interpreter of Scripture, openeth and vnfoldeth that comparison here insinuated.

5. But there is no inconuenience, if we affirme, that the Prophet there litterally & historically speaketh of the heauens, and prophetically of the Apostles: not that one place of Scripture admitteth diuerse senses, as *Tolet* annot. 11. but in beeing admitted, that the Scripture hath one whole sense, yet there may be a diuerse application, one sense including another: As the sense of this place, hath an historicall relation to the heauens, and yet it

containeth a propheticall prediction of the preaching of the Apostles through the world: Pareus dub. 12.

Quest. 26. Whether the Gospel were preached to all the world in the Apostles time.

1. Some are of opinion, that the Gospel was not preached by the Apostles, nor in the Apostles times to all the world: Origen he vrgeth this reason, hom. 28. in Matth. because many barbarous nations in his time had not heard of the Gospel: as the *Ethiopians*, *Germanes*, *Sarmatians*, *Dacians*, *Scythians*, and so his opinion is, that *prope consummationem seculi*, &c. neere to the end of the world, the Gospel shall be preached to all the world, which was not preached before: of the same mind is *Augustine*, epistol. 80. ad *Hesychium*, that there were many nations in Africa, to whom the Gospel was neuer preached, as was easie to learne by those captiues which were brought from thence: so also *Anselme*, likewise *Caetan* giueeth instance of those nations among the Indies, which haue been conuerted by the Spanyards to the Christian faith: whose countries were not knowne in the world before: in c. 24. Mar. the same instance is vrged by *Pererius* disput. 4. *Rhemist.* Matth. 24. sect. 4. in the same opinion is *Bellarmino*, that the Gospel is not yet preached to the whole world, but shall be before the comming of Christ, *de Roman. Pontif. lib. 3. c. 4.*

Contra. 1. It is certaine, that so many nations were not ignorant of the Gospel in *Origens* time, for the *Britaines* were conuerted to the faith in the Apostles time by *Simon Zelotes*, as *Nicephorus* saith, and afterward, preachers were sent in King *Lucius* daies from *Elutherius* Bishop of Rome, to confirme the Christian faith, before *Origens* time; and not long after there was at the Councell of Nice, Bishops from *Scythia* and *Persia*, which shew, that they had before that receiued the Christian faith. 2. Many countries might haue receiued the Gospel before, which in continuance of time might bee obscured, and discontinued: as who knoweth whether they of India heard not of the Gospel before? for it is held that *Thomas* preached vnto them, which they acknowledge to this day, whereupon he commonly is called *Thomas of Inc*: the seruice which the Spanyards haue done, was to bring them in obedience to the Bishop of Rome, and to corrupt them with *Pseudochristianisme*: As *Augustine* was sent into England, who first brought them vnder the iurisdiction of Rome, but the Christian faith they had receiued long before, but then much decayed, and in many places abolished. 3. And further we may answer with *Pet. Martyr*, that where *Augustine* with others of that time speake of so many nations, to the which the Gospel had not beene preached, the Gospel was not *publice receptum & creditum*, publicly receiued and beleened, by the authoritie of the Magistrate: for during the space of 300. yeares after Christ, there were few Christian Magistrates.

4. And whereas that place is obiected, Mat. 24. 14. *The Gospell of the kingdome shall be preached to all the world, &c. then shall the end come:* *Chrysostome*, *Euthymius*, *Theophylact*, *Hilarie*, vpon that place doe vnderstand that consummation of the ouerthrow and destruction of *Ierusalem*, before which time the Gospel should be preached to all the world. See this argument further answered, *Synops. Papif. Centur. 5. err. 31.*

2. An other opinion is, and the more probable, that the Gospel was preached in the Apostles time to all the world: as *Chrysostome*, *Hierome*, *Euthymius*, *Theophylact*, *Ambrose*, *Hilarie*, *Lyranus*, *Haymo*, doe affirme: and of our new writers, *Martyr*, *Osiander*, *Pareus*, with others; whose arguments are these.

1. *Theophylact*, and *Occumenius* vpon this place, thus inferre, *terrarum orbis hos audiuit, &c.* the whole world did heare them, that is the Apostles: as here the Apostle saith, *their found went through the earth.*

2. *Chrysostome* vseth this reason, that if Saint Paul onely preached the Gospell from *Ierusalem* to *Illicum*, and so to *Spaine*, as he himselfe testifieth, cap. 15. v. 19. 24. it is very like that all the Apostles beeing dispersed, might, and did preach the Gospel to the known parts of the world.

3. *Hilarie* vpon that place, Mat. 24. 14. cited before, sheweth that before the ouerthrow of *Ierusalem* by the Romans, the Gospel was preached in the vniuersall world.

4. *Haymo* and *Lyranus* vrge that commission given by Christ vnto his Apostles, Act. 1. *Tee shall bee my witneses in Ierusalem, Iudea, Samaria, and to the ends of the earth, &c.* and this is so much the more probable, because *Ierusalem* was situate in the middelt of the earth, from whence the Apostles were dispersed, in *quatuer mundi climata*, into the fowre quarters

of the world.

5. *Pet. Martyr* and *Pererius* shew by particular induction, in what severall countries the Apostles preached, out of *Dorotheus*, *Eusebium*, *Hierome*, *Isidore*: *S. Peter* preached in Iudea, Antioch, Galatia, Cappadocia, Pontus: *S. Paul* from Ierusalem round about to Illyricum, at Rome, and in Spaine; *S. Iames* the sonne of *Zebede* in Iudea, and Spaine; *S. Iohn* in Iudea, and *Asia minor*: *S. Andrewe* in Scythia, Epirus, Thracia, Achaia; the other *Iames* in Ierusalem: *S. Phillip* in Scythia, and Phrygia; *S. Bartholomew* in the nearer India, and Armenia the greater; *S. Mattheu* in Ethiopia; *S. Thomas* among the Parthians, Medes, Persians, Hyrcanians, Indians; *Simon* in Mesopotamia; *Iude* in Egypt: *Matthias* in the inward parts of Ethiopia: *Barnabas* together with *Paul* in Syria, Cyprus, and many regions of Asia, and Europe.

6. Adde hereunto the euident testimonies of Saint Paul, Coloss. 1. 6. *The Gospell is come vnto you, as it is vnto all the world*: and v. 23. *The Gospell hath beene preached to euery creature, which is vnder heauen*: vpon these reasons and testimonies it appeareth, that the Gospell was preached in the Apostles time to all the world.

But here diuerse answers are framed to these reasons.

1. *Augustine* thinketh, that where the Apostle saith, the Gospell hath been preached, &c. the *preterperfectense* is vsed for the future: that is, it shall be preached: so the *ordinarie glosse*, *locutus est prateritum*, he speaketh in the time past for the certaintie of the Prophecie.

3. But *Thomas* taking this to bee an insufficient answer, as indeed it is: for the Apostle prooueth by this testimonie, that all had heard already, not that they should heare: therefore he vseth here a distinction: the Gospell may be said to be preached to the whole world, three kind of waies; either so to be preached, as the faith should be planted, and Churches founded: or so as it might come to the knowledge of euery one in particular: or the fame onely of the Gospel might be dispersed ouer all the world: the last of these onely he thinketh was done in the Apostles time, the first, not till afterward: the third way is not necessarie at all to be performed: But there was more then a fame onely of the Gospel spread abroad in the world in the Apostles time: for the Apostle speaketh of such a kind of hearing, as had beene able to beget faith, *faith commeth by hearing*: but a fame onely is not sufficient.

3. *Fauius* thinketh the whole earth is named, because the Gospel was preached to the two great families of the world, the Iewes and Gentiles.

4. *Tolet* thinketh that the world is named by a figure, for the greater part of the world: as it is said *Act. 2. 5*. *There were men dwelling at Ierusalem of euery nation vnder heauen*: But neither of these answers doe satisfie, because the ends of the earth are named: and seeing that place of the Psalme is historically vnderstood of the heauens, which are patent and open to euery part of the earth, it beeing prophetically applyed to the preaching of the Apostles, must haue as large a sense.

Therefore I insist vpon the latter opinion, as the better grounded, that in the Apostles time, the Gospel was preached to all the world: but because there are many nations nowe found in India, and in other places, which seeme neuer to haue heard of the Gospel, here certain cautions are to be admitted.

1. The word *ἀνθρώπων*, *tebel*, signifieth the habitable world: many countries may be inhabited now, and in great likelihood are, which were desolate then, and after occupied: *Parthi*.

2. *Ambrose* in his Commentarie here saith, *Ubi praesentia hominis pradicantis deficit, eo Evangelij sonus & fama peruenit*, where the presence of a Preacher was wanting, thither the sound and fame of the Gospel might come, as the fame of the wonders, which were done in Egypt, came vnto the knowledge of other nations, as *Rahab* confesseth to the spies, *Iosh. 2*.

3. Adde hereunto *Hieromes* coniecture vpon the 24. of *Mattheu*, who thinketh that in his time, there was not any nation, *qua ignorauit nomen Christi*, which was ignorant of the name of Christ; and if there were any nation, which had not a Preacher of the Gospel, yet *ex vicinis gentibus opinionem fidei*, &c. yet it could not choose but haue some opinion of the faith from the next and neere nations: the like conceit hath *Caietan* in his Commentarie, by the ends of the world, vnderstanding *externa regionis*, the extreame parts of the region, from whence the inward parts might receiue the preaching of the Gospel.

4. *Lyra* addeth further, that though not by the Apostles themselves, yet by their disciples, while the Apostles were yet living, the Gospel was preached, as by *S. Sabinian* and those which came with him, in Fraunce, and to the utmost coasts of the Ocean: and so in other places of the world, other disciples sent by the Apostles might preach, whether they themselves in person came not.

5. *Pet. Martyr* also hath this caution, that whereas the Fathers and auncient writers doe speake of diuerse nations called to the knowledge of Christ: their meaning is, that then the faith in such nations, was receiued publicly *ex magistratuum instituto*, by the authoritie of the Magistrate, which was not seene in the Apostles times: when as the Magistrates were enemies to the Christian faith.

6. Adde hereunto that many nations, which then had the Gospel preached vnto them, for their vnthankfulnesse were deprivied of that benefit, and so fell to Pagan idolatrie againe: as here in England after the Christened Britains succeeded the heathenish and idolatrous Saxons: Now all these cauteles beeing laid together, it may safely be affirmed, that the Gospel of Christ was preached to the whole world in the Apostles time: so that the Lord shall not need to send new Embassadors and Apostles, as before, to preach the Gospell to the world: and yet we denie not, but that toward the comming of Christ the knowledge of the Gospel shall be reuiued, and be more plentifull, then many years before, by the industrie of faithfull and zealous pastors, which shall beate downe the superstitious idolatrie of the new Romanists, as the Apostles did the heathenish idolatrie of the old Romanists: which thing we haue seene fulfilled in this age, beginning at the first preaching of Luther vnto this time.

7. And thus I conclude this point with that excellent obseruation of *Chrysostome*, that the Gospel of Christ was speedily published to the whole world, in the space of 20. or 30. years: which cannot be said of any other sect or heresie whatsoeuer, that it should in so short a time goe ouer the world: But whereas the *Mahumetan* profession may be here objected, that it dispersed it selfe into many places in a short time: *Pet. Martyr* maketh this answer: that they build vpon a foundation laid before, for they acknowledge God the creator of heauen and earth: they beleue the immortalitie of the soule, and the resurrection of the bodie: and the errors which they hold, they either receiue from the Iewes, or they are a relique of the *Arrians*, as in that they affirme Christ to be a great Prophet, yet a creature: and this may be the reason, of the easie proceeding and first encreasing of this sect: whereas the Gospel which the Apostles preached was altogether contrarie to the profession of the Heathen in euery point: But I thinke it may better be answered that neither the *Mahumetan*, nor *Popish* sect, nor any other, was euer so generally receiued, as the Gospel preached by the Apostles, nor yet in so short time: for *Mahomets* religion was diuerse hundred yeares in hatching, before it attained vnto that rule and dominion, which now it hath: it is now about a thousand yeares, since the first beginning thereof.

The Gospel published to the world within the space of 20. or 30. yeares.

Quest. 28. How God provoked the Iewes to enmit by the Gentiles, v. 19.

1. Where the Apostle saith, *I demand, did not Israel know, &c.* Concerning the occasion of these words, 1. *Chrysostome* thinketh this is an other prooffe, that the Iewes were not ignorant of the preaching of the Gospell, by their emulation and enuie conceiued against the Gentiles: so he applyeth both the former interrogation, *haue they not heard*, and this, to the Iewes: so also *Martyr*: likewise *Beza*, *Grynem*, and *Iunius lib. 2. paral. 19.* supplying here the word (God:) *hath not Israel knowne God*, doe make this another objection touching the Iewes: that though they haue heard of the Gospel, yet they might be ignorant of God, that sent preachers vnto them, and so by their ignorance might be excused: But there was no doubt at all to be made, whether Israel knew God, beeing the knowne worshippers of God. 2. *Tolet* thinketh that all this which followeth is a continued prooffe of the calling of the Gentiles. 3. But I preferre *Origens* exposition, that *S. Paul* spake before of the Gentiles, and now of the Iewes: shewing that they were inexcusable, and this thing, which is asked, whether they knew, is the preaching of the Gospel, and consequently the vocation of the Gentiles, which they could not be ignorant of, as *S. Paul* prooueth by the contrarie effects before prophecied, of their emulation and enuie against the Gentiles: thus *Haymo*, *Osiander*, *Pareus*, *Piscator*, *Fainm.*

2. *Did not Israel know, &c.* The answer is here affirmatiue, yes, they did know: how then saith the Apostle, 1. Cor. 2. 8. *If they had knowne, they would not haue crucified the Lord of glory:* we must answer here by a distinction, that they had a literall and superficial knowledge, but they knew not this myserie in truth: it was not *vera & salutaris cognitio*, a true and sauing knowledge.

3. *I will prouoke you to enuie, &c.* Not that God is properly the author of enuie and hatred: but thus to be vnderstood. 1. *Occasionaliter*, by way of occasion: because God conferred his benefits vpon the Gentiles, which angered the Iewes, as Act. 13. 44. the Iewes were full of enuie, when they saw the Gentiles to follow the Apostles, *Haymo*. 2. God is the author of this enuie, *per accidens*, accidentally: as the light of the Sunne delighteth sound and perfit eyes, but it offendeth the weake and dimme sight: so the light of the Gospel offendeth the blind and peruerse heart, *Grynnew*. 3. And the Lord is the author of this enuie and emulation, as it is a punishment, *Mart.* as the Lord saith in the same place, Deut. 32. 21. *They haue mooned mee to ieaousie with that which is not God, and therefore I will moone them to ieaousie with those which are no people.* 4. And in respect of the ende it is of God, that the Iewes by this emulation may in the end be prouoked to beleue in Christ: like as a mother to bridle the insolencie and wantonnes of the child, wil seeme to cast him off and adopt a stranger, that the child may haue more grace, *Chrysost.* or the mother will giue the childs meat to the dogges, which he playeth with, that he may learne to make more of it, *Oflander*.

4. But it will be here obiected, that Moses in that place speaketh of the idolatrie of the people, for the which the Lord would cast them off: but at Christs comming they were not idolaters: *M. Caluin* answereth that although they committed not visible idolatrie, yet they were guiltie of a greater sinne, in that they refused the Lord of life. 2. And wheras the Iewes worshipped God with externall rites and sacrifices, after their tearme and dare was out, and added many superstitious rites of their owne: herein they were idolaters: for as well an idole may be set vp in the mind, as in a sensible image of woode or stone, *Mart.*

5. The Gentiles are said not to be a nation. 1. Not onely in the opinion of the Iewes, which counted them as no people in respect of themselves: for euen our Blessed Sauour calleth them dogs, Matth. 15. 26. *It is not good to take the childrens bread, and giue it vnto dogs.* 2. Nor yet need we excuse this tearme with *Origen*, that they are called *no nation*, because the beleeuing Gentiles were not *una gens*, one nation, but a nation of nations. 3. But they are so called, because the Gentiles while they were strangers from God, as they counted the true God for none, so the Lord held them as no people, beeing without the knowledge and worship of God.

6. So here the Iewes are charged with a treble fault: 1. Enuie and emulation. 2. Then contempt, they held the Gentiles to be vile, and as no people. 3. They conceined anger and wrath against them, *Gorrhau*.

Quest. 29. Of these words, *Isaias is bold,*
&c. v. 20.

1. Whereas the Apostle before sunderly had alleadged Scripture to prooue the vocation of the Gentiles, by the preaching of the Gospel vnto them, and the reiection of the Iewes: this testimonie which now he citeth is *bipartitum*, twofold: the former part sheweth the vocation of the Gentiles, the other the obstinacie of the Iewes and thereupon their reiection.

2. *Isaias* is said to be bold: that is, as *M. Caluin* following *Chrysostome*, he doth *aperie loqui*, speake openly, not couertly: but rather, he speaketh confidently, not fearing the persecutors which were set before him, as *Origen* according to that saying of S. Stephen, Act. 7. 52. *Which of the Prophets haue not your fathers persecuted, &c. which shewed before of the comming of the Iust.*

3. Some doe more particularly referre it to that kind of death, which *Isay* was put vnto, in beeing cut a sunder with a saw, *Haymo*, gloss. *ordinar.* *Gorrhau*, but we need not descend to that particular: *Origen* here further obserueth well, that it was not with the Prophets as some thinke, *nesciebant quid dixerant*, that they knewe not what they said, but spake as men beside themselves: for *Isay* here vnderstood what he said, and knew what trouble would arise vpon this so euident a prophesie of the vocation of the Gentiles: yet he will not hold his peace.

4. But touching the allegation of these words, some small difference there is; Saint Paul

S. Paul neither exactly followeth the Hebrew text, nor yet the Septuagint, as *Erasmus* obserueth, and as may appeare vnto him that will compare them together: but he taketh the sense: 1. The order is somewhat inuerted, for *Isay. 65. 1.* the first part of the sentence, *I was found of them that sought me not*, is there the latter: and the latter here, *I was made manifest to them that asked not after me*, is there the first. 2. The word in the Hebrew which S. Paul translateth, *I was made euangēs, manifest*, is there *nidrashti*, not, *I was sought for of them that asked not after me*: for how can that be: but *I caused them to seeke me*, as *Beza* and *Pagnine* obserue.

Quest. 30. Of these words, *All the day haue I stretched forth my hands, &c. v. 21.*

1. Concerning the reading of these words. 1. The Greeke preposition *ἐν*, may as well here signifie, *against*, as *Beza* and *Erasmus*, as vnto: for this is spoken indeede not *for* or *vnto*, but *against* Israel. 2. The word *ἀπειθήντα*, the Latine translator interpreteth, *incredulous* or *not beleeuing*: rather, *disobedient* and *immorigerous*, *Beza*: *contentious*, as the Syrian interpreter: for the Hebrew word is *forer*, which signifieth the rebellious, *Psal. 68. 6.* 3. The other word *ἀντιλέγοντα*, *gain saying*, as *Origen* obserueth, the Septuagint haue, and not the Hebrew: *Caluin* thinketh that the Apostle expresth the Hebrew word (*forer*) by these two, *rebellious*, and *gain saying*: so also *Beza*: But *Iunius* parall. 19. thinketh rather, that the Apostle doth *συμψύτως*, *compendiously*, in one word expresse the Prophets meaning, which is set forth in many words in that place, *Isa. 65. 3.* *a rebellious people, which walketh a way that is not good after their owne imaginations, a people that prouoke me euer to my face, &c.* all this the Apostle comprehendeth in these two words, *rebellious*, and *gain saying*.

2. By *all the day*. 1. *Origen* vnderstandeth literally the day, wherein Christ did hang vpon the crosse, &c. and so a part is taken for the whole, *gloss. ordinar.* but then it should not haue beene said, *all the day*. 2. *Haymo* interpreteth it to be the whole time *Dominica predicationis*, of the Lords preaching, vnto his passion. 3. But *Oecumenius* better taketh it for all that time, which went before, since they came out of Egypt: so also *Grynæus* with *M. Caluin* and others vnderstand, all that time, since the Lord beganne to take speciall care of this people: and thus the Prophets vse to speake, as *Ierem. 7. 13.* *I rose up early to speake vnto you, &c. but ye would not heare: toto tempore legis Mosaisca*, all the time of the law of Moses, *Lryan.*

3. *I stretched out my hands*. 1. Not vpon the crosse, as *Origen* and *Ambrose*, for Christ said before he suffred, that he would haue gathered them together, as the henne her chickens, but they would not, *Mariyr.* 2. Neither is thereby only signified the miracles which Christ shewed, and the benefits bestowed vpon them, as *Haymo*: and as *Gorrhan* by extending the left hand, signifieth their protecting from euill, and by the right hand the collation of benefits. 3. But hereby we vnderstand generally all those meanes, which the Lord vsed, not only by his benefits, but by his threatnings, promises, preaching of his word, whereby hee would haue called them to repentance, *Parvus.*

4. Yet they were still a rebellious, and gain saying people: rebellious in heart, and gain saying in their mouth: contrarie to those two speciall works of grace before spoken of, the beleefe of the heart, and the confession of the mouth, *Pellican*: so here three sinnes are set forth in the people: their *ingratitude*, that regarded not Gods tuercie in calling them; their *incredulitie* in their rebellion, obstinacie in gain saying: three vertues also are described in the seruants of God the Prophets; their patience in suffering, signified by the stretching out of their hands; their *perseuerance*, all the day; the cause for the which they suffered, against a rebellious, and gain saying people.

4. Places of Doctrine.

1. Doct. *A good intention maketh not a good action.*

v. 1. *They haue the zeale of God, but not according to knowledge*: Hence it is euident, that to make a good action it is not sufficient to haue a kind of zeale and good intention: for then the Iewes had beene excused for putting Christ to death, which they did of a blind zeale: and here the Apostle confesseth that they had zeale, but it was not according to knowledge, and therefore it was a false and erroneous zeale; such as they were ruled with, that should thinke they did God seruice in killing his seruants, *Ioh. 16. 2.*

Doct. 2. *Of the kinds of prayer.*

v. 1. *My hearts desire:* There is *oratio mentalis, vocalis*, a mentall and vocall prayer, the one onely in the mind, the other vttered by the voice: of the first our Sauour speaketh, Matth. 6. 6. *When thou prayest, enter into thy chamber:* of the other v. 9. *after this manner prayee:* And Saint Paul sheweth them both in this place, *that his hearts desire was, &c.* he prayeth both with his heart and voice: and the prayer of the heart is the more principall.

Doct. 3. *How to discerne true loue and friendship.*

v. 2. *That they may be saved, &c.* Herein Saint Pauls true affection appeared toward his countrie men the Iewes, in wishing their saluation: whatsoeuer one freind wisheth vnto an other beside this, it is nothing: hence it is that Saint Paul in all his Epistles beginneth his salutation with *grace and peace:* this was Abrahams commendation, that he had a care to instruct his familie, children, and seruants in the waies of God, Gen. 18. 18.

Doct. 4. *Of the consent betweene the law and the Gospell.*

v. 4. *Christ is the end of the law:* So then herein both the law and the Gospell agree, that both of them doe ayme at Christ: the law looketh vnto him as the end, and the Gospell also requireth obedience to the law: but Christ is couertly insinuated in the lawe, but openly shewed in the Gospell: the law leadeth indirectly vnto faith, and the Gospell as it were indirectly pointeth at the lawe: requiring the obedience thereof, not as a cause, but as a fruit, testimonie, and consequent of iustification: and so that is fulfilled, which S. Paul saith, Rom. 3. 31. *doe we then make the lawe of none effect through faith? God forbid, yea we establishe the lawe.*

Doct. 5. *Of the difference betweene the law and the Gospell.*

v. 5. *He that doth these things, shall liue thereby, &c.* Hence may be gathered three differences betweene the law, and the Gospell. 1. The law commandeth things impossible, and not in mans power, as in euery point to keep and fulfill the law: the Gospell onely requireth faith and beleefe. 2. The law worketh terrour and perplexitie of conscience, breeding doubts and questions in the mind, who shall ascend to heauen to bring vs thither, who shall descend to hell, to keep vs from thence: But the Gospell bringeth comfort and peace of conscience, and assurance of saluation. 3. The righteousness of the law is grounded vpon the law of Moses, but the iustice of faith vpon the Gospell, *this is the word of faith, v. 8.*

Doct. 6. *Of the diuerse kinds of calling and sending to preach.*

v. 18. *How shall they preach, vnesse they be sent, &c.* Though the Apostle doe here especially speake of the extraordinarie calling, such as was this of the Apostles, yet it is true of the ordinarie calling of preachers, that none must take vpon them to preach, vnesse they be sent of God: which is either immediately, as the Prophets were so called of God in the old Testament, or mediately by the authority of the Church, or by them to whom it is committed: which kind of mediate calling is not in euery Church the same in respect of some circumstances, which are left to the libertie of the Church, *Pareus*: but yet the same end must be propounded, which is the edifying of the Church, and none ought to be sent, which are not meete: for such are not sent of God, but runne vncalled, and vsent, and are intruders: But no man, as the Apostle saith, ought to take this honour vpon him, but he that is called of God, Heb. 5. 4.

Here I cannot omit that obseruation of *Fains*: who thinketh the sending of Ionas to haue beene ordinarie, from the companie of the Prophets: and of the Apostles by Christ, excepting Paul: whereas for the former the text saith, that Ionas fled from the presence of the Lord, that called him: and who were called extraordinarily if the Apostles were not, both in respect of the caller, which was Christ God in the flesh, and of their extraordinarie and miraculous gifts.

Now the ordinarie calling is in a Church already settled and constituted, the extraordinarie, when a Church is to be settled: and it is of two sorts: either when there is no Church at all, as the Apostles were sent vnto the Gentiles, who were altogether straungers from God: or when the Church is wholly corrupted with false doctrine and corrupt manners: as the Prophets were raised vp in Israel, when they were fallen to idolatrie: and now in

in this last age, when Christians vnder Antichrist were become Idolaters, God hath stirred vp many zealous preachers, as *Hus, Hierome, Luther, Calvin*, with other excellent instruments.

Doct. 7. *Of the peace which the Gospel bringeth.*

v. 15. *How beautifull are the feete of them, which bring glad tidings of peace?* Whereas without Christ God was offended with the world, and there was no peace, but the earth was full of tribulation, 2.Chron. 15.4. God by Christ reconciled the world to himselfe, and sent peace; according to the song of the Angels at the birth of Christ: *glorie to God in heauen, and in the earth peace*: which peace is threefold: first toward God, in the assurance of the remission of sinnes, Rom. 5. 1. peace of conscience, in that sinne hath no more power ouer vs to perplex and and trouble our minds: and peace with our brethren: of these two our Saviour speaketh, Matth. 9. 57. *Haue salt in your selues, haue peace one with an other*: But whereas Christ saith he came not to send peace, but debate, Luke. 12. 51. that is to be vnderstood of the peace of the world, which hateth the light, and with it the children of light can haue no peace.

5. Places of controuersie.

Controv. 1. *Against inherent iustice.*

v. 3. *They beeing ignorant of the righteousnesse of God, &c.* Stapleton Antidot. p. 601. contendeth, this place to be vnderstood of inherent, not of iustice imputed: for that which is imputed (saith he) is not giuen, neither receiueh he any iustice, to whom it is imputed onely, but remaineth still wicked in himselfe.

Contra. 1. The righteousnesse, which is inherent in a man, is the righteousnesse of workes, which the Apostle calleth their owne righteousnesse, but the righteousnesse of God, is not the righteousnesse of workes, but that which is of faith: as the Apostle sheweth, v. 6. there he calleth that the righteousnesse of faith, which here he nameth the righteousnesse of God, but this is no other then righteousnesse imputed: now faith is imputed for righteousnesse without workes, Rom. 4. 5, 6. thus then the argument is framed: the righteousnesse of God is the righteousnesse of faith: this is prooued, both out of this place, v. 4. and c. 3. 22. *the righteousnesse of God by faith*: but the righteousnesse of faith is by imputation, c. 4. 5, 6. therefore the righteousnesse of God, is righteousnesse imputed.

2. The iustice is not onely giuen, which is actually conferred, but that also which is accounted and imputed: as the debt which is freely pardoned is as fully discharged, as if the debt were paid: and they which are iustified by righteousnesse imputed, remaine not wicked, because they are counted righteous in Christ, beeing iustified by faith: and are sanctified in some measure, and so are regenerate, and become new, beeing mortified vnto sinne: by which their mortification and dying vnto sinne, they are not iustified before God, but onely by faith in Christ.

Controv. 2. *Against the workes of preparation, which are done without faith.*

v. 4. *Christ is the ende of the law*: Here Chrysostome well noteth that if Christ be the end of the law, it followeth, that, *qui Christum non habet, etsi legis institutam habere videatur, eam tamen non habeat*, he which hath not Christ, though he seeme to haue the righteousnesse of the law, yet he hath it not, &c. without Christ then, and faith in him, there is no true righteousnesse before God: for without faith it is impossible to please God, Heb. 11. 6. what is become then of the Popish workes of preparation, which should goe before iustification? as though a man hauing not faith, yet by his workes might prepare and make himselfe fit for iustification following: for all such workes, which come before faith, and so are not sanctified in Christ, as before God no better then sinnes.

Controv. 3. *That it is impossible for any in this life to keepe the lawe.*

v. 5. *The man that doth these things shall liue thereby*: 1. Hence it is euident, that no man can performe the law in euerie point: for the lawe requireth perfect obedience in all things: and as he that keepeth it shall liue thereby, so he that fayleth in any part thereof, is vnder the curse of the lawe, as S. Paul sheweth, Galat. 3. 10.

2. If it be answered, that it is impossible to keepe the lawe by the power onely of free-will, but by grace it is possible to be kept, S. Iohn sheweth that euen the regenerate by grace are not without sinne, 1. Ioh. 1. 8. and consequently they transgresse the lawe: for sinne is the transgression of the lawe, 1. Ioh. 3. 4.

3. And whereas *Stapleton* obieſteth, *antid. p. 63 7.* that then this ſhould be a ridiculous deceitfull, and idle promiſe, *He that doth theſe things ſhall live thereby*, if none were able to doe them; and it were like as a father ſhould promiſe his ſonne an inheritance, if he could get a kingdome, which were impoſſible for him to doe.

Contra. 1. Though the condition be impoſſible to vs to be fulfilled, yet it is poſſible in Chriſt, who hath performed the perfect obedience of the lawe. 2. And though it be not poſſible to keep the law perfectly, yet by grace we are made able in ſome meaſure to keepe the law, and the reſt where we faile, is ſupplied by the perfect obedience of Chriſt. 3. Neither is the example like, for the ſonne is not bound in any dutie to fulfill that condition: but we are debtors vnto God, for the keeping of the lawe: which if it be now impoſſible, it is mans owne fault, who in his creation was made righteous, and endued with ſufficient ſtrength to keep the law: See further hereof, *Synopf. Centur. 4. err. 63.*

Contr. 4. Againſt the doubting of ſaluation.

v. 6. *Say not in thy heart, who ſhall aſcend, &c.* 1. The Apoſtle ſheweth the contrarie effects of the law and Goſpel: they which depend vpon the righteousnes of the law are continually in doubt, how they ſhall come to heauen, and how they ſhall eſcape hell: but the righteouſneſſe of faith remooueth all theſe doubts: becauſe their faith is grounded vpon the word of God, which teacheth them, that Chriſt aſcended into heauen for them, and that he died for them, they neede none other to aſcend to prepare them a way into heauen, nor to deſcend to ſuffer death, and deliuer them from hell.

2. There is not then any queſtion remaining in the faithfull of their ſaluation, either *dubitando*, by doubting, how they ſhall goe to heauen, or *trepidando*, in beeing afraid of hell: but becauſe our faith is not here perfect there may be ſome ſtriſe and waſtling in the ſoule betweene the aſſurance of faith, and carnall infirmitie: ſometime the faithfull may make queſtion, *luctando*, in wreſtling and ſtriving againſt carnall diſtruſt, ſaying, *if God be with vs, who can be againſt vs?* but at length faith preuaileth and triumpheth, reſolving thus with the Apoſtle, *who ſhall ſeparate vs?*

3. But here we muſt make a difference of feare: faith expelleth not all feare, but onely the ſlauiſh and ſeruile feare of hell and damnation, ioyned with diſtruſt and torment of conſcience: yet a filiall feare and reuerent awe of God remaineth in the ſeruants of God: which is cheifely for the time paſt, they feare to offend ſo gracious a God, and mercifull a father, they feare not for the finnes alreadie committed, which they are aſſured are forgiven in Chriſt.

4. And this aſſurance and firme perſwaſion of ſaluation the Apoſtle inſinuateth afterward, where he ſpeaketh in the ſecond perſon to euery faithfull perſon, *If thou ſhalt confeſſe with thy mouth, &c. thou ſhalt be ſaued:* ſignifying thus much, that euerie one examining himſelfe by the beleefe of his heart, and confeſſion of his mouth, may vndoubtedly conclude that he is ſaued. This maketh againſt the Popiſh vncertaintie and doubting of ſaluation: Whereof ſee more, *Synopf.*

Controv. 5. Againſt unwritten traditions.

v. 8. *This is the word of faith which we preach, &c.* The Apoſtle here ſheweth that the Goſpel which he preached was agreeable to the Scriptures, he preached no other thing, then he here writeth: and he writeth nothing but was conſonant to the old Scriptures: as *Irenæus* thus teſtifieth, *per Apoſtolos Euangelium peruenit ad eos, &c.* by the Apoſtles the Goſpell came vnto vs, which they then preached, but afterward by the will of God, in the Scriptures they deliuered, *fundamentum & columnam fidei noſtre*, the foundation and pillar of our faith, &c. *lib. 3. c. 1.* The Romaniſts then may be aſhamed to flie vnto that vile and baſe refuge of the old Manichees, to ſay, that the Apoſtles preached ſome things, and committed other to writing: See *Synopf.*

Controv. 6. Againſt freewill.

v. 8. *The word is neere thee, &c.* *Erasmus* in his deſenſe of freewill againſt Luther, vrgerh this place, to ſhew the power and ſtrength of freewill in keeping the commandements: and he preſſeth thoſe other words of Moſes, *non eſt ſupra te*, it is not about thee, that is, beyond thy ſtrength.

Contra. 1. But the Latine tranſlator there ſayleth in the rendring of the right ſenſe of

of the words: which are, *is not hid from thee*, not, *which is not above thee*. 2. He speaketh of the facilitie of the commandements, not by the power of freewill, but by faith in Christ, who hath fulfilled the law for vs, and by whose grace we are enabled in some good measure to keepe the commandements of God, which are not greivous vnto vs which are iustified by faith and sanctified by the spirit. 3. And if it be admitted, that Moses there speaketh of the law: his meaning onely is, that the knowledge of the law, was not hid from them, neither was it farre off, that they had need fetch it from heauen, or from the yrmost parts of the Sea, it was present with them, and continually in their mouth, beeing rehearsed by the Priests and Leuites: so that *nulla ignorantia excusatio sit reliqua*, there remained no excuse of ignorance: thus Luther answereth Erasmus: and Bellarmine also acknowledgeth, that Moses there speaketh, *de facilitate non observando, sed cognoscenda legis*, of the facilitie of knowing, not doing the law, *lib. 5. de grat. c. 6.*

Controv. 7. Against *Limbus Patrum*, that Christ went not downe thither to deliuer the Patriarkes.

v. 7. Say not, *who shall descend into the deepe*: that is, to bring Christ againe from the dead: the ordinarie glosse would inferre vpon these words, that Christ descended into *Limbus* to fetch the Fathers from thence: for he that saith, *who hath descended*, in a manner denieth, that none descended thither, and so not the Patriarkes, and consequently neither Christ, who descended not, *nisi pro illis liberandis*, but to deliuer them.

Contra. 1. But *Lyranus* refuseth this interpretation vpon these two reasons: because it is neither agreeable to that place of Moses, Deut. 30. which will beare no such sense: nor yet vnto the words following: where he expoundeth, the descending into the deepe, of the raising of Christ from the dead, v. 9. 2. Some of our owne expositors, doe interpret this clause, *descending into the deepe*, thus, that Christ, *subierit inferni dolores*, hath vndergone the very doulours of hell for vs, *Caluin*: *Marryr* expoundeth it of the place of hell: as if one of curiositie should aske who should goe downe to hell to certifie vs, that Christ hath ouercome hel and damnation for vs. Some vnderstand it of the graue, as *Lyranus*, *Oflander*: to say, who shall descend into the deepe, is all one, as to denie, that Christ is risen from the dead: but Moses for the deepe, saith (*Sea*) which cannot properly be taken for the graue. Some thinke that by going to heauen, and descending to the deepe, are meant things of great difficultie and impossible, to shew that the Gospel requireth no such thing of vs, to goe to heauen or hell, *Faius*: But beside this last, it may be added further, that by the confession of the death of Christ, we are consequently deliuered from the feare of descending to hell, that is, of being condemned, because by Christs death we are deliuered from the feare of hell, so that hee which remaineth still fearefull of hell, doubteth of the truth of Christs death and resurrection: to this purpose, *Pareus*: See before qu. 12.

Controv. 8. Whether the righteousness of faith, and the righteousness of the law, bee one and the same, or contrarie the one to the other.

1. *Stapleton* affirmeth them to be the same, *Antidor. p. 618.* by these arguments. 1. The law leadeth vs to no other righteousness, but to the righteousness of the law: but it leadeth also to faith in Christ; therefore faith in Christ is that righteousness. 2. The end of the law is the righteousness of the law, and Christ is the ende of the law, therefore faith in Christ is the ende of the law. 3. That which is perfect and imperfect, doe not differ in kind, as an infant, and a man of perfect age: the iustice of the law is imperfect, the iustice of faith perfect, they then differ no otherwise.

Contra. 1. The law directly intendeth the iustice of the law, and indirectly it leadeth vnto Christ: so it is false, that it leadeth and directeth onely to the iustice of the law: it leadeth vs vnto the righteousness of the law one way, by the proper scope and intent thereof, and to Christ an other way, indirectly, and by an accident, because when we see our weakenesse in performing the law, we are driuen to seeke vnto Christ, that hath kept the law for vs. 2. The same answer serueth for the next obiection: Christ is the ende of the law, one way, as is said, and the righteousness of the law, an other. 3. They differ rather as a thing perfect and imperfect of two diuerse kinds, not as an infant, and a man of yeares, but as reasonable and vreasonable creatures; they agree onely in generall, they are both a kind of iustice, and haue one efficient cause, God is the giuer and worker of the one iustice, and of the other; but they differ in the seuerall properties, the one is imputed, the other inherent, one is

by faith the other by workes.

2. Neither yet doe these two kinds of righteousness differ, as contrarie the one to the other, as some thinke: 1. One good thing is not contrarie to another, but both the righteousness of the law, and of faith are good. 2. Neither doth God command contrary things; but both the iustice of the law, and of faith are commanded. 3. And one contrarie doth expell an other: but the righteousness of the law, doth necessarily follow and accompany faith, (though not to be iustified by it) as sanctification doth accompanie iustification.

3. Neither doe they differ onely *ratione, non re*, not in the thing or indeed, but in a certain respect, as *Gryneus* saith, they are *una specie*, of one and the same kind, and that the distinction and difference between them is not *realis, sed rationis*, is not reall, but rationall: as the Peripatetike Philosophers doe make morall vertue, and vniuersall iustice one and the same, *re & subiecto*, in the matter it selfe and subiect, and to differ onely, *ratione*, in a certain respect: for as it is considered as an habite of the minde, it is called vertue, but as it giueth vnto euery one his owne, it is iustice: so (he thinketh) these two kinds of iustice do differ, not in nature and substance, but onely in a certaine respect and rationall difference. But vnder correction of so worthy a man, there is a greater difference then thus, betweene the iustice of the law, and the iustice of faith. 1. *Gryneus* himselfe confesseth in the same place, that they differ *subiecto*, in the subiect: for the iustice of faith, is *subiectiue*, in Christ, by way of a subiect, the iustice of the law hath man for his subiect: therefore they differ otherwise, then in a diuerse respect. 2. That which differeth in forme, matter, qualitie, subiect, differeth more, then onely in a certaine respect. But the iustice of the law, and of faith differ in all these: 1. In forme, the iustice of the law saith, *doe this*, and thou shalt be saued; faith saith, *beleene onely, &c.* 2. In matter they differ, the one consisteth of workes, the other of faith. 3. In qualitie, the one is imperfect, the iustice apprehended by faith is absolute and perfect. 4. In subiect, the iustice of faith is imputed vnto vs beeing inherent in Christ, the iustice of the lawe is inherent in man and not imputed.

4. Wherefore these two iustices, 1. are neither one and the same, as *Stapleton*. 2. nor contrarie. 3. nor differing onely in a certaine respect, as *Gryneus*. 4. but they differ, as diuerse *species* or kinds of the same gender; they are both *iustice*, but the one inherent, the other imputed, the one consisteth in doing, the other in beleeuing, *Par. dub.* 5. and *Pet. Martyr* will haue them differ, as in Logike, the difference, and propertie of a thing; the difference is that which giueth essence vnto a thing, as Christs iustice applyed by faith maketh our iustification, the propertie, is that which followeth the nature of a thing: and so the iustice of the law in our holinesse and sanctification doth followe necessarily our iustification by faith.

Controv. 9. *Whether the righteousness of the law, and that which is by the lawe, doe differ.*

Pererius disput. 2. maketh three kinds of iustice. 1. One is *iustitia legis*, the iustice of the law, or the law of iustice, which is that iustice, when God by his grace doth helpe vs to fulfill the law. 2. The iustice of faith is that, which is giuen vnto those, that beleue in Christ. 3. *Iustitia ex lege*, iustice by the law is that, which a man doth of himselfe, without faith & grace, onely by the strength of free will; and this is that iustice, which the Apostle here setteth against the iustice of faith. This distinction also hath *Stapleton*, making the like difference betweene *iustitia legis*, and *iustitia ex lege*, righteousness of the law, and righteousness by the law, and *Bellarmino*, as is before alleadged, qu. 29.

Contra. 1. As the righteousness of faith, and by faith, with Saint Paul are one and the same, as *Rom. 4. 11.* it is said to be of faith, *πίστεως*, and here v. 6. righteousness which is by faith, *ἐν πίστει*: so neither doe the righteousness of the law, and by the law differ: for both of them haue the same definition: he that doth the law, shall liue thereby: so that these termes of the law, by the law, through the law, in the law, in matter of iustification are all one, and in effect the same: as that which he calleth the righteousness *νόμου*, of the law, *Rom. 8. 4.* the same is *ἐν νόμῳ*, by the law, *c. 10. 5.* *Ἰπὸ νόμῳ*, through the law, *Gal. 2. 21.* *ἐν νόμῳ*, in the lawe, *Gal. 10. 11.*

1. Concerning that distinction, it faileth in one of the parts thereof: for that which they call *iustitiam ex lege*, righteousness by the law, which a man doth without grace and faith, onely schooled by the law, and moued by the terrour thereof, that is no iustice at all: for the law is holy and good, *Rom. 7. 12.* and the workes thereof holy and good, but without faith

faith and grace no man can doe any good thing: neither doth S. Paul dispute of any such imagined iustice, but euen of those workes of the law, which are done by men sanctified by grace, as the Apostle giueth instance in Abraham and Dauid sanctified men, Rom. 4. who yet by the workes of grace were not iustified.

3. Indeed *Augustine* hath such a distinction, betweene the righteousness, *legis*, of the law, which is fulfilled in vs by grace, and *ex lege*, by the lawe which is that righteousness, which a man worketh by his owne free will: as is before alleadged, qu. 29. But *Augustines* meaning is not, that a man is iustified by either of these kinds of righteousness, therefore that distinction, as he vseth it, is impertinent to this purpose: for we affirme, that the righteousness of the law, whereby they pretended to be iustified, is indifferently called, of the law, or by the law: and the Apostle herein maketh no difference.

lib. 3. contr. 2. epist. Pelag. c. 7.

4. And as for that exact righteousness which the law requireth, which indeed is that which is called *iustitia legis*, the righteousness of the law, it is no otherwise fulfilled in vs, then by faith in Christ, Rom. 8. 4. the faithfull also receiue grace by the spirit of sanctification to keepe the law in some measure: but they are said rather to walke according to the law, and in S. Iohns phrase, κατὰ τὰς ἐντολάς, according to the commandements, then to fulfill or keep the law and commandements.

Controv. 10. That Baptisme doth not giue or conferre grace.

v. 8. This is the word of faith, &c. The ordinarie glosse out of *Augustine* doth inferre hence, and out of that place, Ioh. 15. 1. Yee are cleane through the word, &c. that it is not the water which saueth in baptisme, but the word: for he saith not, yee are cleane because of baptisme, but through the word: *detrahe verbum*, &c. take away the word, and what is water but water: *accedat verbum ad elementum*, &c. let the word come to the element and it becommeth a Sacrament, *unde est tanta virtus aqua*, &c. whence is this great vertue of the water, that it toucheth the bodie, and the heart is washed, *nisi faciente verbo*, &c. but because the word worketh, not because it is rehearsed, but beleued, &c. this iudgement of *Augustine* here cited in the glosse, is agreeable to Saint Pauls doctrine, Ephes. 5. 26. Cleansing it by the washing of water through the word: the water then washeth not of it selfe, but by the word: then the element it selfe conferreth not grace, as the Romanists hold. See further *Synops. Centur. 2. err. 69.*

Controv. 11. Against the dissembling of our faith and profession.

v. 9. If thou shalt confesse with thy mouth, &c. It is then necessarie to confesse the faith of Christ, which is beleued in the heart, contrarie to the opinion of the Libertines, which renew the old error of Priscillianists, and Carpocratian heretikes, which thought it lawfull to dissemble their faith before the Magistrate: so doe the Family of loue, the Libertines of these daies: and such carnall Gospellers, which thinke it safe for them to goe vnto the Popish Masse, and other superstitious rites, keeping their conscience to themselues: they are the *Nicodemites* of these daies. But the Apostle reprooueth them all, requiring this as necessarie vnto saluation to confesse Christ with the mouth: And our Sauour saith, that who so is ashamed of him here, he will be ashamed of him in his kingdome, Mark. 9. 38.

Controv. 12. That faith is not onely in the vnderstanding.

The Romanists (as namely *Bellarmino*) doe affirme, that faith onely hath the seate in the intellectuall part: lib. 1. de iustificat. c. 6. and so they hold faith to be an act onely of the vnderstanding: *Rhemist. annot. 2. Cor. 13. sect. 1.*

But the contrarie is euident here: the Apostle saith, with the heart man beleueth, &c. now the heart is not the seate of vnderstanding, but of the affections: and yet the heart is taken according to the phrase of Scripture, not for that vitall part of the bodie, but for the soule and all the faculties thereof: wherefore though knowledge and vnderstanding be requisite vnto faith, yet the principall part thereof, is an assured confidence and beleete, which is in the heart and affections, not in the braine onely and vnderstanding. See further, *Centur. 4. err. 48.*

Controv. 13. The Scriptures the onely sufficient rule of faith.

v. 11. For the Scriptures saith, &c. S. Paul hitherto hath prooued the whole doctrine of faith

faith by him deliuered by the testimonie of Scripture: and Act. 26. 22. he professeth, that he taught none other things, then Moses and the Prophets did: we are then onely in matters of faith to haue recourse vnto the Scriptures, not vnto vnrwritten traditions, whether the Papists would send vs, for they are vncertaine, mutable, variable, and therefore can be no rule of faith.

And further, whereas the Apostle addeth, the *Scripture saith*, as before, c. 9. 17. hereby that euill of the Iesuites is remooued, which say that the Scripture is mute and dumbe, and cannot be a Iudge of controuersies: but the Apostle saith, the *Scripture speaketh*, that is, God speaketh in the Scriptures, and it speaketh and proclaimeth the truth to euery one; therefore it is not a dumbe but a speaking Iudge: and therefore is sufficient to determine all controuersies of religion, and matters of faith. See further *Synops. Centur. 1. err. 5.*

Controv. 14. *How the Apostle saith, there is no difference between the Jew and the Grecian, v. 12.*

Object. The Apostle before gaue the prioritie vnto the Iewes, c. 1. 17. *To the Jew first, and also to the Grecian:* how then doth he say here, there is no difference.

Ans. 1. We must distinguish the times: there was in the olde Testament a difference made, because the Lord then had made choise onely of Israel, before all the people in the world, but now vnder the kingdome of the Messiah, this difference is taken away: Christ hath broken downe the wall of partition, and of both made all one: so *distingue tempora & conciliabis Scripturas*, distinguish the times, and you shall reconcile the Scripture: *Parens.*

2. Adde hereunto, that because euen at the first preaching of the Gospel, the Iewes had a prebeminencie, and the Gospel was first offered vnto them, the distinction of the times will not fully satisfie: the Iewes were not preferred *quoad bona gratia*, in respect of spiritual grace, but *quoad prerogatiuam*, &c. in respect of some prerogatiues they had, which S. Paul sheweth what they were, Rom. 3. 2. and c. 9. 5. 6. *Gorrbhan.*

Controv. 15 *Against the maintainers of vniuersall grace.*

Object. Whereas the Apostle saith, v. 12. *rich vnto all*, he may seem to fauour their opinion, which hold, that God hath vniuersally and indifferently decreed to shewe mercie vnto all, and so in his owne purpose he hath not reiected any.

Ans. We must vnderstand the Apostle here not to speake *absolute*, absolutely of all in generall, but with two qualifications: he speaketh of all *distributive*, by way of distribution, all both Iewes and Gentiles: he is rich to all not in particular, but of what nation or kindred whatsoever, Jew, or Gentile: for that the Apostle taketh vpon him to prooue, that not to the Iewes only, but to the Gentiles also the promises of mercie in Christ do belong: secondly, the Apostle nameth (all) *limitate*, with a certaine limitation, *vnto all that call vpon him*, that is, *all beleeuers*, for they onely call vpon God, that doe beleue in him.

Controv. 16. *That faith iustificieth not by the act thereof, but onely as it apprehendeth Christ.*

Whereas the Apostle saith, v. 13. *Whosoener calleth vpon the name of the Lord, shall be saued, &c.* Bellarmine would hence inferre, that faith doth not iustifie, *relative*, by way of relation vnto Christ, by beleeuing in him, but in seeking, asking, invoking, as here the Apostle saith: *lib. 1. de iustific. c. 17.*

Contra. 1. The Apostle saith not, neither can it be concluded out of his words, that we are saued by calling vpon God, but inuocation is a sure note and argument of saluation, because it is an euidence of their faith, whereby they are iustified and saued. 2. But faith iustificieth onely *passiuely*, as it apprehendeth Christ, not *actiuely*, in respect of the worke and merit thereof: for we are iustified by the righteousness of God, by faith in Christ, Rom. 3. 22. but the act and worke of faith is a part of mans righteousness, not of Gods, therefore so faith iustificieth not, but as it apprehendeth the righteousness of God in Christ: See further, *Synops. Centur. 4. err. 53.*

Controv. 17. *That faith onely iustificieth, not inuocation.*

Bellarmino out of this place, *Whosoener calleth, &c.* would confirme an other of his errors, that faith *pro parte sua*, for it part iustificieth, if other things bee not wanting: for saluation is here ascribed to inuocation: *lib. 1. de iustific. c. 12.*

Contra. 1.

Contra. 1. The same answer may suffice: for here saluation is not ascribed vnto inuocation, neither doth the Apostle shew, how; but who they are that shall be saued, namely, they which call vpon him, which is an act and effect of faith: for without faith there is no inuocation: the argument then followeth not, they which call vpon God shall be saued, therefore for their calling vpon God they shall be saued: for this were like, as if one should reason out of these words of S. Paul, *Act. 27. 31. Except these abide in the shippe, ye cannot be safe:* all that did abide in the ship were safe, therefore because they did abide in the shippe, they were safe: for the ship brake, and some were saued by swimming, some vpon boards, and other peices of the ship.

Controv. 18. *Against the inuocation of Saints.*

ver. 14. How shall they call on him, in whom they haue not beleueed, &c. This place is strongly vrged against the Popish inuocation of Saints by our Protestant writers, as *Pareus, Fains,* and others: for if we are to call vpon none, but in whom we must beleue, and we are onely to beleue in God, *Ioh. 14. 1. Yee beleue in God, beleue also in me:* it followeth that God onely must be called vpon.

The Rhemists in their annotation here answer, by a distinction of beleefe: that none can inuocate Christ as their Lord and Master, vlesse they beleue him so to be: but they may trust also in Saints, that they can helpe them, and so also may beleue in them, as their helpers: and this phrase (they say) to beleue in men, is found in Scripture, as *Ezod. 14. 31. they beleueed in God and in Moses,* for so it is in the Hebrew.

Contra. 1. Seeing the Scripture curseth him that trusteth, or putteth any confidence in man, *Ierem. 17. 5.* how can Papists escape this curse, that are not ashamed to professe their trust and confidence in man. 2. Though that in the Hebrew phrase the preposition (*beth*) which signifieth (in) be vsed, yet it is no more, then is expressed in the Latine phrase in the datiu case, and so the Latine translator well obserueth, *crediderunt Deo & Mosi,* they beleueed God and Moses: the meaning is no more then this, that they beleueed Moses as a true Prophet of God, that it came to passe as he had forerold. 3. And seeing all our faith and confidence must be grounded vpon the Scripture, but in the Scripture men haue no warrant to trust in Saints, that they can helpe them, this is but a vaine confidence. 4. Neither are there diuerse kinds of a religious beleefe and confidence: there is a ciuill kind of assurance, which is the good perswasion that one may haue of another: but all our religious beleefe must be onely setled vpon God. 5. And so to conclude, *Augustine* saith in *Psal. 64. Non potest esse Deo grata oratio, quam ipse non dictauit, &c.* that prayer cannot be acceptable to God, which he (that is Christ) hath not indited: But Christ hath not indited any prayer vnto any but vnto God onely: therefore that forme of prayer is onely acceptable to him: See further hereof in *D. Fulkers* answer to the Rhemists vpon this place.

Controv. 19. *That we must pray with confidence and assurance.*

M. Calvin also vpon these words, *How shall they call on him, in whom they haue not beleueed, &c.* confuteth the opinion of the schoolemen, *qui se dubitanter Deo offerunt,* which doubtfully offer their praiers to God: and so *Bellarmino* saith, that it is not necessarie for a man in his prayer to beleue and bee perswaded that God will heare him, *lib. 1. de bonis operibus, cap. 9.*

Contra. But the Apostle here requireth an assured beleefe in him that prayeth; and our Sauour saith, *Whatsoeuer yee desire when ye pray, beleue that ye shall haue it, and it shall bee done vnto you,* *Mark. 11. 24.* See further *Synops. Centur. 4. err. 88.*

Controv. 20. *Against the vaine pompe of the Pope of Rome, in offering his feet to be kissed.*

v. 15. How beautifull are the feet, &c. This maketh nothing at all to countenance the pride of the Romane Antichrist, who hath offered his feet to be kissed of Kings and Emperours. 1. The Prophet first, and the Apostle following him, meaneth not any such particular gesture to be offered to the feet, but by a figure is vnderstood the reuerence due to the person of those which preached the Gospel: and this rather confoundeth the pride of the Pope and Cardinals, that ride in state on their trapped horses, whereas the Apostles trauailed on foote, preaching as they went: and therefore it is said, *how beautifull are the feet.* 2. And this honour is onely belonging to them which preach the Gospell: but the Pope and his Cardinals are so far from preaching the Gospel, that they by all meanes suppress it, and per-

persecute with sword and fire the professors of it: *Martyr*. See hereof more *Synopf. Cent. 2. err. 29.*

Controv. 21. *Against humane traditions.*

v. 17. *Faith cometh by hearing, and hearing by the word of God, &c.* Hence it is evident, that nothing must be preached but the word of God, and that faith onely is builded thereupon: all humane traditions must giue place, and whatsoeuer is vrged beside the word of God: The Papists indeed, are not ashamed to call their traditions, *verbum Dei non scriptum*, the word of God not written; which is not farre from blasphemie, to make their owne inuentions, and traditions equall with the word of God: which is not to be found but onely in the Scriptures: for the word of God is certaine, we know who is the author thereof, it is consonant to it selfe, and remaineth for euer: but their traditions are of obscure and vncertaine beginning, they are contrarie to themselves, and are changeable. *Basil* hath this notable testimony concerning the authoritie of the Scriptures, calling it, the sinne of pride *aut non admittere, &c.* either not to admit the things written in the Scriptures, or to adde vnto them: and this he confirmeth by that saying of S. Paul, Gal. 3. 15. *Though it be but a mans covenant, when it is confirmed, yet no man doth abrogate it, or addeth any thereto, &c.* See further concerning traditions, *Synopf. Centur. 1. err. 13.*

Serm. de confessione fidei.

Controv. 22. *That the Ministers and Preachers of the Gospel haue a lawfull calling, against Stapleton.*

v. 15. *How shall they preach vnesse they be sent, &c.* Hereupon the Romanists, as namely, *Stapleton Antidot. p. 684.* and the *Rhemists* in their annotations here, take occasion to charge the Protestant Ministers with intrusion: because they haue neither an extraordinary calling, because they are not furnished with the power of miracles, nor yet ordinarie from the Church.

Contra. 1. It is not true, that there is no extraordinarie calling without the gift of miracles, for we read of many Prophets which were sent in time past, and yet are not mentioned to haue wrought any miracles. 2. The Preachers and Protestant Ministers now, doe enter by that ordinarie calling, which is established in those seuerall Churches, where they are placed. 3. In the beginning of the reformation of religion, diuerse, which were stirred vp to be preachers of the Gospel, had a calling such as it was in their Popish Church, as *Luther, Pet. Martyr*, with others. 4. But we insist rather vpon this point, that where either there is no Church, or the same corrupted; diuerse are extraordinarily raised vp, and so sent of God (of which extraordinarie sending the Apostle speaketh here,) where no lawfull calling is to be had: as learned *D. Fulke* in his answer vpon this point, sheweth out of *Ruffinus*, how diuerse great nations haue been conuerted by lay men, and women: as a great nation of the Indians, by *Adesius* and *Fruementinus*, the country of the Iberians by a captiue woman: yea and further he addeth, how in constituted Churches, lay men which were able were permitted to teach the people, which was the defense of *Alexander* Bishop of Ierusalem, *Theophilus* of Caesaria against *Demetrius B. of Alexandria*, for suffering *Origen* before he was ordained to teach in the Church: how much more, where the Church is corrupted, may not lay persons be stirred vp extraordinarily to preach.

Controv. 23. *That the Hebrew text is more authenticall, then the vulgar Latine translation.*

v. 18. Whereas the Apostle saith, *their sound is gone through the earth*, according to the *Septuagint*: and so the Latine translator readeth: and yet in the Hebrew text, Psalm. 19. the word is *kanam*, *their line*: hereupon and by occasion of the like places, our aduersaries doe commend the vulgar Latine as more authenticall, and freer from corruption, then the Hebrew.

Contra. For answer hereunto: 1. Some thinke, that the *Septuagint*, for *kanam*, *their line*, might read *kalam*, *their voice*, which word is in the end of the former verse, *Fains*: but then, as *Pareus* obserueth, the *Septuagint* would haue translated it *gari*, voice, as they did before, not *q̄b̄ȳȳ* sound. 2. *Beza* thinketh they translated thus (their sound) to make it answerable vnto the next clause, and their words into the end of the world. 3. And *Pareus* getteth that they might read *q̄l̄a*, which signifieth, *adificium cameratum*, a vaulted building, such as the frame of the heauens seemeth to be. 4. But I rather thinke that the Apostle refuseth not the *Septuagint*, whose translation was so well knowne, because they retain the sense of the place, though they exactly render not the words: for both in respect of the

heauens,

heauens, whereof the Psalmist speaketh; their line and workmanship, was as it were their voice, and in respect of the Apostles their propheties of their sound, and voice, was as a line, and rule of doctrine to the Church; and these two the Prophet Isay ioyneth together, c. 28. 10. *precept upon precept, line upon line*; where the same word is vsed: and thus the precepts of the Apostles, was indeede a line vnto them, whom they taught. 5. But it were a very preposterous course to preferre the translation before the originall; as the riuers before the spring and fountaine: which is contrarie to *Augustines* mind, lib. 2. *de doctrin. Christ.* who would haue the olde Testament examined according to the Hebrew, and the newe according to the Greeke originall.

24. Controv. *Against the workes of preparation.*

v. 20. *I was found of them, that sought me not.* In that the Gentiles were called, when they sought not after God, neither enquired after him: it is euident that they did not prepare a way by their morall workes, or ciuill kind of life, and thereby make themselues more fit and apt for their calling: for they are called in the former verse, *a foolish nation*, altogether vnwise vnto saluation: for it is not possible without faith to please God, Heb. 11. 6. so *Chrysostome* here confesseth, in that the Lord saith, *I was made manifest to them, that asked not after me*; he sheweth, *quod totum hoc Dei gratia perfecit*, that Gods grace wrought all, &c. and yet afterward, forgetting himselfe, he saith, *nequaquam omnium erant vacui*, they were not void of all: for in that they apprehended and acknowledged the things manifested vnto them, *hoc de suo attulerunt*, this they brought of their owne, &c. whereas our Sauour Christ saith, *without me ye can doe nothing*, Ioh. 15. 5. See more hereof, *Synops. Centur. 4. err. 75.*

25. Controv. *Against the Iewes, that will not haue the Prophet to speake of them, in these words, I haue stretched out my hands, &c.*

Whereas the Prophet Isa. c. 65. 2. as the Apostle here citeth him, v. 21. calleth them *a rebellious people*. *Pet. Martyr* out of *Munster* sheweth how a certaine Rabbin among the Iewes would not haue this spoken of the Iewes, but of the Gentiles: & that which followeth in the Prophet, how they sacrificed in gardens, and burnt incense vpon bricke, and remaine among the graues, he applieth vnto the Gentiles, professing themselues Christians, he meaneth the Papists, which haue their altars, whereon they sacrifice, and doe visit the sepulchres of the dead, and worship their reliques.

Contra. 1. It may be a shame vnto those, which call themselues Christians to giue such offence to the Iewes, as to pollute themselues with those things, which the Prophet directly enueigeth against: when shall we look to haue the Iewes conuerted to the Christian faith, when they find idolatrie, and other superstitions practised among Christians, for the which their forefathers were punished. 2. But yet they absurdly and ignorantly wrest this so euident a place from themselues to the Gentiles: for first it is euident, that the Prophet speaketh of two kind of people; the one that asked not after God, and yet he did declare himselfe vnto them; the other, to whome he stretched forth his hands continually, and called them vnto him: the first must needs be the Gentiles, for the Iewes professed themselues worshippers of God, and asked after him: therefore the other are the Iewes: and this further appeareth, because this is reckoned among one of their faults, they did eate swines flesh, which neither was practised among the then Pagan, nor now beleeuing Gentiles. 3. Wherefore this rebuke must light vpon the Iewes: for they contemning the Lords altar, did set vp other altars in gardens to sacrifice vpon, to their idols: they did visit the graues and sepulchres, either to consult with the dead, contrarie to the law, Deut. 18. or els to adore their reliques, as Papists now doe. 4. And it is apparant to all the world, how this prophesie is fulfilled: God hath reuealed himselfe to the Gentiles, and the Iewes are blinded still.

6. Morall obseruations.

1. Observ. *Of the securitie and assurance of faith.*

v. 6. *Say not in thine heart who shall ascend into heauen, &c.* So long as a man is vnder the terror of the law, his mind is continually perplexed and troubled, doubting of heauen, how he shall come thither, and fearing hell who shall deliuer him from thence: but beeing iustified by faith, and so at peace with God, nothing doth trouble vs: we neede not to say, who shall ascend to heauen, to bring vs thither, or descend to hell to redeme vs

thence, for Christ hath done both for vs: in whom we are so sure of Gods loue, that nothing can separate vs from it: as S. Paul sheweth by his owne experience, Rom. 8. 38. 39. so long then as the mind is doubtfull, perplexed, and wauering, it is a sure signe, that such haue not yet attained vnto this iustifying faith.

Observ. 2. *Against pride and vaine-glorie.*

Chrysostome vpon these words, v. 11. *Hee that beleeneth in him shall not be ashamed:* taketh occasion to shew the vaine desire of humane praise: whereas it is faith in Christ, that bringeth true praise, and deliuereth from shame and confusion: I will abridge his morall vpon this point.

1. First he describeth this vanitie, by the adiuncts thereof, *quid illa sumptuosius, quid difficilius, &c.* what is more sumptuous, and more hard: as to build goodly houses, to provide multitude of seruants, great horse, to set forth shewes, to go in pompe, and all to get praise: what can be more costly?

2. By the euent: it consumeth not onely money, but *devorat animas*, it deuoureth the soule, *mater gehenna est inanis gloria*, vaine-glorie is the mother of hell, and vehemently kindleth the fire thereof.

3. By the difference between this passion, and all others: *qua morte finiuntur*, which ende by death: but this vaine desire sheweth it selfe after death, as in the immoderate cost bestowed in garnishing sepulchres: that they which could not afford one halfe pennie to the poore while they liued, *morientes sumptuosam mensam verbis praebeant*, beeing dead to prepare a sumptuous table for the wormes.

4. By the condition and propertie of it: as there is no seruitude, no not of the Barbarians, which is more greiuous, then the seruitude of vaine-glorie: it commandeth most seruile things: he which is ambitious refuseth no labour nor seruice, to further his vnsatiable appetite: so that there cannot be a greater slaue, then a vaine-glorious man.

5. The companions of vaine-glorie, are enuie, couetousnes, adulteries: for many one in his foolish brauerie vaunteth himselfe, *hanc & hanc ego decepi*, I haue deceiued this woman and that, and had my will of them.

6. Vaine-glorie is an vncertaine thing: though a man hed tenne thousand commendrs, they much differ not a *graculis garrientibus*, from so many cackling iayes: for they will vpon any occasion be as readie to dispraise.

7. Beside, that which a man desireth to be praised, he soonest obtaineth by contemning of praise: for men doe not more wonder at any, then at him, *qui non laudari sustinet*, which can not endure to be praised.

8. This studie of vaine-glorie is farre vnlike all other studies and professions: in other arts men will make them their iudges that haue skill: but the vaine-glorious man, putteth himselfe vpon the ignorant multitude: the harlot is not so vaine: for she contemneth and despiseth many louers; but the man ambitious of praise, doth fawne euer vpon base and vile persons, for praise and commendation.

Now *Chrysostome* in this manner proceeding to lay open the vanity of this desire of praise, doth also shewe the remedies against it.

1. There is a woe denounced to such, Luk. 6. 26. *Woe be vnto you, when all men speake well of you: for so did their fathers to the false Prophets:* euill men are sooner commended of the world, then good.

2. We must set before vs the everlasting praise of God, which will make vs to tread vnder foote the praise of men: like as they which delight in the comelinesse of the bodie, *alia splendidior facies visa, à prima separat*, a more beautifull face doth turne a mans desire from the former: the seruant looketh to his master, the scholler to his teacher, the labourer to his paymaster: but he that desireth the praise of men, looketh not to God his master and rewarder: *Athleta in arena certans, in theatro probari cupit*, the champion or combatant struiuing in the sand and ground below, yet seeketh to be approoued in the theatre aboue: yet a vaine-glorious man, *cum theatrum in caelo habet, spectatores in terris colligit*, when he hath his theatre in heauen, yet doth seeke vnto him spectators in earth.

3. We must consider the dignitie and excellencie of our calling, and say with S. Paul, knowe ye not that we shall iudge the Angels: and wilt thou then that shalt iudge the Angels, be iudged of vile and base persons here in earth?

4. We must set before our eyes, the examples of the Saints, that haue condemned the vaine-glorie of this world: as *Helias*, when the King and nobles and people were gathered together, and wondred at him: he sought not their praise, but checked them, saying, *how long halt ye betweene two opinions?* 1. King. 18. 21. and when all Iudea assembled vnto Iohn, he fawned not vpon them, but reprooued them, *O generation of vipers: to this purpose Chrysostome.*

Observ. 3. *Against despaire.*

v. 12. *He that is Lord ouer all, is rich vnto all:* From this place *Oecumenius* collecteth a comfortable note: that seeing Christ is so desirous of our saluation, *vt suas diuitias existimet esse*, that he counteth it his riches, if many be brought vnto the faith: that no man should despaire of saluation: And that we should haue a desire vnto our saluation, which our Blessed Saviour so thirsteth after: as he did, when he wept ouer Ierusalem, which he would haue gathered vnto him, as the henne doth her chickens, but they would not, *Matth. 23.*

Observ. 4. *Against enuie.*

M. Calvin vpon the same words, he is rich vnto all, doth thus collect; that one should not enuie another, as though they lost any thing by the graces bestowed vpon an other: for God is abundantly rich, *eius opulentiam largitate non minui*, his bountie and riches is not diminished by his giuing: God hath enough in store for all: it is therefore called *the deepeenes* of his riches, c. 11. 33. the bottome whereof can neuer be sounded, nor the fountaine drawne drie.

5. Observ. *Of the reuerent respect, which should be had vnto the Ministrie, and Ministers of the word.*

v. 15. *How beautifull are the feete:* seeing the Ministers of the Gospel doe bring vnto vs the tidings of saluation, and of peace with God: they ought to be more welcome vnto vs, then they which bring vs newes of any worldly treasure whatsoever: and herein appeareth how earthly-minded men of this world are, that haue no more regard vnto those, who are the messengers of God for their soules health: that whereas, in euery profession the Ministers thereof are honoured: as the Pagans did highly esteeme their idolatrous sacrificers; the Turkes, their *Musulmen*, which are their Priests; the Papists their Masse-priests: yet among Protestants, their Ministers and Preachers, are of least regard, vnlesse it be among those few, that receiue comfort by their ministerie.

6. Observ. *Against titulare Ministers, which haue the name onely, and not the thing.*

v. 15. *How beautifull are their feete, which bring glad tidings of peace, &c.* It is required then of Ministers, that if they would be honoured as Messengers, they should bring the Message with them, that is, to preach good things vnto the people: this then maketh for the reproofe of idle or vn sufficient Ministers, that either can not, or will not preach to the people: where is now their loue vnto Christ, seeing they feede not his flocke: as Christ said vnto Peter, *lovest thou me, feede my sheepe, &c.* Ioh. 21.

7. Observ. *Of the necessitie of the preaching of the word.*

v. 17. *Faith commeth by hearing, &c.* Where then there is no preaching of the word of God, there can be no hearing: where no hearing, there no faith: this sheweth the miserable state of those people, which want the ordinarie ministrie and preaching of the word of God: how can they but fall into the ditch, that either haue no guides, or those but blind: for the Scripture saith, *Where there is no vision, there the people decay.* Prou. 29. 18. where are no Prophets ordinary or extraordinarie, there the people must perish: *Chrysostome* compareth the word of God, and the preaching thereof vnto oyle, and faith as the lampe, without the word preached faith decayeth, as the lampe without oyle is extinguished: The consideration hereof should moue Christian Magistrates which are the cheife pastors of the Lords inheritance, to prouide, that the people be euery where taught: and the people themselves should be incited cheifely to seeke for the foode of their soules.

1. The text with the diuerse readings.

v. 1. I say then, (*I demand. G.*) hath God cast away his people? God forbid: (*let it not be. Gr.*) for I also am an Israelite of the seede of Abraham, of the tribe of Benjamin.

2 God hath not cast away his people, which hee knew before? (*from the beginning. S.*) Know ye not what the Scripture saith of Elias: *U. Be. B. G.* (*to Elias. S. in Elias. L. the preposition is (ev, in) but it is taken as the Hebrew preposition (beth) is, to signifie (de, of,) how he communeth with God (cryeth. S. maketh intercession. L. U. B. yet he doth not pray against Israel, but onely communieth, εὐχόμενος,) against Israel, saying:*

3 Lord, they haue killed thy Prophets, and digged downe thine altars: and I am left alone, and they seeke my life.

4 But what saith the answer of God (*the diuine answer. Gr. Be. L. it was said vnto him in reuelation. S.*) vnto him? I haue reserued (*left. Gr.*) vnto my selfe seuen thousand men, which haue not bowed the knee (*and worshipped. S. ad.*) vnto (*before. L. ad.*) Baal: (*that is, the image of Baal. V. Be.*)

5 Euen so then at this present time, is there a remnant (*a reservation. Be.*) according to the election of grace. (*of God. L. ad.*)

6 And if *it be* of grace, it is no more of works, or els were grace no more grace: but if it be of works, it is no more grace: or els worke were no more worke: (*this clause is omitted in the vulgar Latine.*)

7 What then? Israel hath not obtained, that he sought: but the election hath obtained it, and the rest haue beene hardened: *B. G.* (*blinded. L. S. V. B. P. but παρω, properly signifieth to harden, as Ioh. 12. 40. he hath blinded their eyes, and hardened their hearts.*)

8 According as it is written, God hath giuen them the spirit of slumber, (*of compunction, L. U. S. A. P. of commotion, S. of remorse, B. the word κατανύξις, properly signifieth compunction, but because they which are in a deepe slumber can not feele though they be pricked, it signifieth here rather slumber, the cause beeing taken for the effect*) eyes that they should not see, and eares that they should not heare vnto this day.

9 And Dauid saith, Let their table be made for a snare, and for a net, (*or trappe, B.*) and for a stumbling block, (*a scandale, Gr.*) and for a recompence (*a relation, Gr. a requital*) vnto them.

10 Let their eyes be darkned, that they see not, and bow downe their backe (*their thigh, S.*) alwaies.

11 I say then (*I demand, G.*) haue they stumbled, that they should fall? God forbid: but through their fall (*sinne, L.*) saluation commeth vnto the Gentiles, to prouoke them to emulation. (*to follow them, G.*)

12 Wherefore if the fall of them be the riches of the world, and the minishing (*condemnation, S.*) of them, the riches of the Gentiles, how much more shall their abundance be?

13 For I speake to you Gentiles, in as much, as I am the Apostle of the Gentiles, I magnifie my ministrie: (*office, G. B.*)

14 If by any meanes I might prouoke vnto emulation (*promoke, B. prouoke to follow, G. the word is παραζηλος, to promoke vnto zeale or emulation*) and might saue some of them.

15 For if the casting away of them be the reconciling of the world, what shall the receiving be but life from the dead?

16 For if the first fruits be holy, so is the whole lump: and if the root be holy, so are the branches.

17 And though some of the branches be broken off, and thou beeing a wild Oliue tree, was graft in for them, and made partaker of the roote and fatnesse of the Oliue tree;

18 Boast not against the brances: and if thou boast, thou bearest not the roote, but the roote thee.

19 Thou wilt say then, The branches are broken off, that I might be graft in.

20 Well: thorough vnbeleefe they are broken off, and thou standest by faith: be not high minded, but feare.

21 For if God spared not the naturall branches, take heede, least he also spare not thee.

22 Behold therefore the kindnes (*benignitie, B. S. beautifullnes, G. goodnes, L. χενότης*) and

scue-

seueritie of God: toward them which haue fallen, seueritie, but toward thee kindnes, if thou continue in his kindnes, or els thou also shalt be cut off.

23 And they also if they abide not still in vnbeleefe shall be graffed in: for God is able to graffe them in againe.

24 For if thou wast cut out of the wild oliue tree by nature, and contrarie (*beside, B. S. παρὰ,*) to nature was graffed in a right oliue tree, (*good oliue, Gr.*) how much more shall they which are by nature, be graffed into their owne Oliue tree?

25 For I would not, brethren, that ye should be ignorant of this secret (*mysterie, Gr.*) that ye should not be wise (*arrogant, B. G. Α.*) in your selues, (*in your owne conceits, B.*) that obstinacie (*blindnes, L. V. see before v. 7.*) in part is come to Israel, vntill the fulnes of the Gentiles be come in.

26 And so all Israel shall be saued, as it is written, The deliuerer shall come out of Sion, and shall turne away vngodlines from Iacob.

27 And this is my couenant (*testament, U. S. S. P. διαθήκη, signifieth both, but the first is fitter here*) to them, when I shall take away their sinnes.

28 As concerning the Gospel, *they are* enemies for your sake, but as touching the election they are beloued for their fathers sake.

29 For the gifts and calling of God are without repentance. (*such as he cannot repent him of, B. V. God changeth not in his gift, S.*)

30 For euen as ye in times past haue not beleued God, (*obeyed, Be. S. ὑπακούετε, it signifieth both, but the first is more proper here*) yet haue now obtained mercie thorough their vnbeleefe:

31 Euen so now haue they not beleued, (*not obeyed, Be. haue bene contumacious, S. see the former verse*) by the mercie shewed vnto you, (*your mercie, Gr.*) that they also may obtaine mercie, (*not beleued the mercie, B. Α. in the mercie, L. not beleued because of your mercie, V. S. Bezareferreth it to the latter clause, that by your mercie they might obtaine mercie.*)

32 For God hath shut vp all in vnbeleefe, (*contumacie, or disobedience, S. B. ἀπειθεία signifieth both, the first rather here, for the Apostle still vrgeth the necessitie of vnbeleefe, as c. 9. 32.*) that he might haue mercie on all.

33 O the deepenes of the riches, both of the wisdome and knowledge of God! (*and of the wisdome and knowledge of God, L. see 32. quest.*) how vnsearchable (*incomprehensible, L.*) are his iudgements, and his waies past finding out?

34 For who hath knowne the mind of the Lord? or who was his counseller?

35 Or who hath giuen vnto him first, and he shall be recompensed?

36 For of him, and thorough him, (*in him, S.*) and for him, are all things, to him be glory for euer. Amen.

2. The Argument, Methode, and Parts.

THe Apostle in this Chapter treateth of the calling of the Gentiles, and of the reiection of the Iewes: yet so, as that he both exhorteth the Gentiles not to insult ouer the Iewes, because they are reiected for a time: and to the comfort of the Iewes he sheweth that they are neither totally, nor finally reiected, but shall in the ende be conuerted. There are 3. parts of the chapter: the first is doctrinall, shewing, that the Iewes are not totally reiected, to v. 11. the second is exhortatorie, both to Iewes and Gentiles, to v. 33. the third is the conclusion. v. 33.

1. In the Doctrinall part, 1. he sheweth, that all the Iewes are not reiected by these reasons. 1. by his owne example, that was a Iew. 2. by the immutabilitie of Gods foreknowledge, v. 2. 3. by an argument *à pari*, taken from the like in Elias time: the antecedent containeth Elias complaint vnto God, v. 3. and Gods answer to him, v. 4. the consequent sheweth the application: euen so now a remnant shall be saued, v. 5. as in Elias time: this is amplified by setting forth the efficient cause, of their election, the grace of God, which can not fall away, which is enlarged by the contrarie, *not of works*, v. 6. 2. Then the Apostle speaketh of the part of the Iewes reiected: which is propounded by the contrarie, v. 7. and prooued by testimonies of Scripture, one of *Isay*, v. 8. the other of the Prophet Dauid, v. 9, 10.

2. In the exhortation, 1. He mooueth the Gentiles, that they should not insult ouer the Iewes,

Iewes, to v. 25. 2. He comforteth the Iewes by a prophetically prediction of their conuersion, to v. 33.

1. The summe of the Apostles exhortation is set forth, v. 18. that the Gentiles (to whom he directeth his speech, v. 13.) should not boast themselves, nor be high minded, v. 20. or arrogant in themselves, v. 25. This exhortation is strengthened by diuers arguments. 1. From a double end of the reiection of the Iewes, one to bring saluation to the Gentiles, the other, that the Iewes might emulate the example of the Gentiles: these two ends are propounded, v. 11. and then amplified, the first v. 12. by an argument from the lesse to the greater: that if the world gained so much by the reiection of the Iewes, much more by their conuersion: the other end is urged by shewing the ende of the Apostles ministerie among the Gentiles, which was to prouoke the Iewes to emulation, to saue some of them, v. 13, 14.

2. *Argument* from the hope of the conuersion of the Iewes, v. 15. which is grounded vpon the force of the Couenant, they are branches of an holy roote, v. 16. therefore let not the Gentiles insult.

3. *Arg.* From the former state and condition of the Gentiles, they were as a wild oliue tree, v. 17.

4. *Arg.* The Gentiles should shew themselves vnthankfull to insult against the roote, which did beare the branches, v. 18.

5. *Arg.* The Gentiles might be cast off themselves, therefore they were not to boast: which he prooueth by an argument from the greater to the lesse: if God spared not the naturall branches, much lesse the vnnaturall, v. 19, 20, 21.

6. *Arg.* From the cause or originall of the vocation of the Gentiles, the bountie and mercie of God, therefore they were not to boast, v. 22.

7. *Arg.* From the hope of the conuersion of the Iewes, which was touched before, v. 15. which is amplified, by the efficient, the power of God, and by an argument from the lesse to the greater, v. 24.

The prophetically prediction of the conuersion of the Iewes for their comfort followeth: which is propounded v. 25. as before he shewed, that the reiection of the Iewes was not *total*, so here he prooueth, that it shall not be *final*: but that Israel shall be called againe, 1. by two testimonies of the Prophet Isai, v. 26, 27. 2. from the dignitie of the Iewes depending vpon Gods grace and election, which was infallible, v. 18, 19. 3. *à pari*, from the like, as the Gentiles sometimes beleueed not, but were receiued to mercie, so the Iewes then beleueed not, but should receiue mercie, v. 30, 31. 4. From the end, God hath shut vp all in vnbeleefe, that all might tast of his mercie, v. 32. and ascribe nothing to themselves.

3. The conclusion consisteth, 1. Of an exclamation, with an admiration of Gods wisdom and knowledge, as vnsearchable: which is shewed, 1. by the secrecie thereof, not to be found out by any creature, v. 24. 2. by the bountie of God, not prouoked by any mans giuing first vnto him. 3. because God is the beginning and end of all things. 2. Then followeth the Apostles vow and wish, that all glorie may be ascribed vnto God, v. 36.

3. The questions and doubts discussed.

Quest. 1. Of the scope and intent of the Apostle in this chapter.

1. Whereas the Apostle had in the ende of the former chapter shewed out of Isai, how the Iewes for their obstinacie were reiecte, and the Gentiles called: now he sheweth in this chapter for the comfort of the Iewes, that all generally were not cast off, but onely the vnbeleeuers, *Origen*: and so least that the Iewes might haue despaired, and some might also haue obiected, as though hereby Gods promises to his people should haue beene made of no effect, he sheweth this reiection of the Iewes not to be generall, *Par.* and this he doth, *ne insultarent Gentiles*, least the Gentiles might haue insulted ouer the Iewes, *gloss. ordin.*

2. So then partly to minister consolation to the Iewes, *Bucer*: partly to repress the insolencie of the Gentiles, the Apostle sheweth three things concerning the reiection of the Iewes: that it is not *vniversalis*, vniuersall, to v. 11. nor *inutilis*, vnprofitable, to v. 25. nor *irrecuperabilis*, irreconerable, from v. 25. to the ende, *Lyran.*

3. And touching the first, that their fall is not generall: he sheweth, first that all are not reiecte, as by his owne example; then that some are assumed, as seuen thousand were in Elias dayes: and yet some reiecte, v. 8. 9. *Gorrhan.*

Quest. 2.

Quest. 2. Why the Apostle maketh mention of the tribe of Benjamin, whereof he was.

v. 1. I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin, &c. 1. Pet. Martyr thinketh that Saint Paul would signifie here, that he was not obscurely borne, but of a noble tribe, euen of Benjamin which came not of any of Iacobs handmaids, but of Rachel his principall wife: and out of the which Saul the first King of Israel was chosen. 2. Tolet giueth a contrarie reason, that least Saint Pauls calling might be ascribed to the dignitie of his tribe, he sheweth he was of Benjamin, which was *ultima & minima*, the last and least of all the tribes. 3. The *interlin. gloss.* thinketh it is added, because mention is made next before, of the seed of Abraham, least he might be thought to be of Abraham by Ismael: But this doubt was remooued before, in that he saith hee was an Israelite. 4. Gorrhan giueth this coniecture: *alludit genus operi sequenti*, S. Pauls kinred and tribe is mentioned, as agreeable to the worke that followed: for as Rachel died in the birth of Benjamin, so the Synagogue in the birth of Paul: and as Iosephs cup was found in Beniamins sackes mouth, so the word of Christ in the mouth of Paul: and as Iacob saith of Benjamin, Gen. 49. that hee is a wolfe deuouring the prey: so S. Paul spoiled the Iewish Synagogue, and brought many as a prey vnto Christ.

5. But these collections are too curious: S. Paul onely hereby sheweth that he was a Jew by nation, not a Profelyte converted to the faith: by rehearsing three of their principall Fathers, Israel, Abraham, Benjamin, *Patres*: that his kinred was so farre off from beeing an hinderance to him, that he was chosen to be *præcongratia*, a preacher of grace: *Buser*: and therefore all the Iewes were not reiected.

Quest. 3. How God is said not to cast off that people whom he knew before, v. 2.

1. Chrysostome taketh here Gods foreknowledge for his prescience, by the which hee did foresee the people whom he had chosen, *aptum fore fidei recepturum*, to be apt and readie to receiue the faith: But herein the Greekes erred in attributing too much to mans freewill: and the contrarie is euident out of the Scripture, and reasons diduced from them, that Gods prescience was no cause, why he elected the people of Israel. As 1. Deut. 7. 7. the Lord saith, he did not set his loue vpon them or choose them, because they were more in number, &c. he did of his meere loue choose them, not for any respect vnto any thing in them. 2. How could he foresee any goodnesse in them, in whom naturally there is nothing but euill. 3. And the Lord here saith, v. 4. *I haue reserved seven thousand*, he ascribeth it not to their owne wil, but to his owne grace, that they were so reserved.

2. Some will haue this vnderstood comparatiuely, *ipsum præscit ante Gentes*, God did foresee them to be his people before the Gentiles, so Oecumenius vnderstandeth it of the priority of the calling of the Iewes before the Gentiles: But as Beza well obserueth, the Apostle here speaketh not of vocation, but of the decree of eternall predestination.

3. Some interpret it thus: *which he knew before*, that is, had before enlarged with many excellent benefits: but it is euident by the circumstance of the place, that the Apostle speaketh here of election before all time, not of the collation of benefits in time, *ex Tolet annot. 1.*

4. Wherefore, we must vnderstand, that Gods prescience is taken foure waies: 1. Either largely for his foresight, whereby he seeth and knoweth all things which are done in the world: as Peter saith to our Saviour, Ioh. 21. 17. *Lord thou knowest all things*: and this generall prescience in God, belongeth to his vnderstanding, rather then will, and is no cause of things: for all that God in this sense knoweth, he decreeth not. 2. Gods prescience is taken more strictly, for his foreknowledge of those things which he decreeth to be, both of good, which he purposeth to worke, and of euill, which he purposeth to permit: and this prescience is *practicall*, the former is onely *speculatiue*. 3. It is vsed yet in a more strict sense, as when it signifieth the approbation and acceptance of God in his eternall loue: as Rom. 8. 29. *Whom he knew before, he predestinate*: and so *præscire* is *probare*, to foreknow, is to approoue, as Origen saith: and so Gods prescience differeth from election, as the cause from the effect: as it signifieth election and predestination it selfe: and so Augustine taketh it here, *præscit, id est, prædestinavit*, he foreknewe, that is, predestinate: so also Haymo, Lyrannus: and so the meaning is, whom he knewe before, *ab æterno electum amplexus*, whom he loued and embraced beeing elected from the beginning: Beza: and here the word *præcognoscendi*,

of foreknowing, signifieth *beneplacitum*, the good pleasure of God, whereby hee chose them to be his children, *Calvin*: for there is difference betweene these two words, *προβλέπειν*, to foresee, and *προγινώσκειν*, to foreknow: this signifieth a foreknowledge with approbation, in which sense, the Apostle saith, 2. Tim. 19. *The Lord knoweth, who are his*: the other is taken for a bare prescience and foresight, which is not ioyned with such approbation.

Quest. 4. Of *Elias* complaint vnto God concerning *Israel*.

1. S. Paul alleading the Scripture, as an interpreter, doth not tie himselfe strictly to so many words, nor to the same order: in the place which is here cited, 1. King. 19. *Elias* saith, *They haue killed thy Prophets (with the sword,)* which clause is here omitted, and he saith in the first place, *And haue destroyed thine Altars*, which the Apostle rehearseth in the second place: likewise in these words, *They seeke my life (to take it,)* these last are omitted: and the Lord in his answer in that place, maketh mention of seuen thousand which neither had bowed the knee to Baal, nor kissed him with their mouthes: which latter is here omitted also by the Apostle.

2. *Chrysostome* noteth how the Apostle in great discretion bringeth in the example of *Elias*, that great Prophet, *qui omnibus erat in pretio*, who was highly esteemed of them all: whose authoritie they could not gaine say. And S. Paul by this example of *Elias*, doth secretly meet with an obiection: because he had giuen instance onely of himselfe before, they might haue imputed it to S. Paul, as an insolent part, as though the whole condition and state of *Israel* rested in him onely: whereunto he answereth, that there might be many more beleeuing *Israelites*, though not knowne vnto them, as in the daies of *Elias*.

3. *How he maketh request against Israel*. 1. There are two kinds of request or complaint against one, either in complaining of the faults or sinnes committed, or in crauing punishment & vengeance for their sinne: some think that *Elias* complained against them the latter way, as *Leui ben Gerson*, thinketh that the fire, wind, and earthquake, which were sent before, did signifie *impetum Elia*, the heat and earnestnes of *Elias*, that would haue incensed the Lord to punish his people: *Pet. Martyr* also consenteth, and would excuse it thus, the Prophet was not angry with their persons, but would haue their sins punished, & he had the spirit of prophesie, wherby he knew that the Lord would punish them, and so therein his prayers concur with Gods will: *Lyrannus* thus helpeth the matter, that he did it not *zelo vindictae*, sed amore iustitiae, not with desire of reuenge, but in zeale of iustice: *non ut punirentur, sed corrigerentur*, not that they should be so much punished, as corrected, and amended, *Gorrhan*. But herein *Elias* had been much vnlike *Moses*, that prayed for the people, and *Samuel*, which said, *God forbid, that I should cease to pray for the people*, 1. Sam. 12. and our Saviour Mat. 15. biddeth vs to pray for our enemies. 2. Therefore *Beza* to mitigate the matter, translateth the word *ἐνυπνίαται*, talked with God, and thinketh, he did onely *id simpliciter dicere*, &c. rehearse that simply without any other intent, which made against *Israel*: But S. Paul vseth this word in the other sense, which is to make request, as chap. 8. 16. the spirit is said to make request for vs, and vers. 34. Christ maketh request for vs. 3. Wherefore this was onely a complaint of the great decay of religion, and of the great impietie of the people, *Pareus*. *M. Calvin* thinketh that he did *imprecari interitum*, with their destruction: so also *Grynneus*, that beside the complaint of the Apostasie of *Israel*, there was *tacita imprecatio*, a secret imprecation: but this I refused before: I therefore rather consent to them, which thinke that the Prophet onely here vttereth his complaint vnto God, of the generall falling away of the people, *Osiander*. *postulabat illius exemplum*, &c. hee entreated his helpe against the rebellious people, *Tolet*. annot. 2. *Deum interpellat indicem*, he calleth God to bee Iudge betweene them, *Gorrhan*. *Pet. Martyr* obserueth that there are two kinds of expostulation with God, one when as simply complaint is made of the iniquitie of the times, and the sinnes of the people, which it is lawfull to doe; the other when as men so expostulate with God, as that they shew their discontent, and doe charge God, as it were with negligence in the regiment of the world: but the Prophet here expostulateth with God after the first manner.

4. *They haue broken downe thine Altars, &c.* These were not the Altars of the high places, for they are commended, which cast them downe. 2. Nor yet the altars, which *Iero-boam* set vp for his golden calues; for they were not the Lords altars. 3. Nor yet the altars

tars in the temple at Ierusalem, for they were not vnder the dominion of Israel, against who Elia complaineth. 4. *Pet. Martyr* thinketh they were the altars, which had beene erected by Abraham and other of the Patriarkes, the memorie whereof yet remained: but it is not like that they continued so long. 5. And to vnderstand by these altars, by a figuratiue speech, the true worship of God, as *Faius*, *Gryneus*, *Parenis*, it seemeth not to bee so proper. 6. *Haymo* thinketh they were such altars, as the godly among the tenne tribes, *Deo edificauerunt*, did build vnto God, because they could not goe downe to Ierusalem: but these could not be called Gods altars, which were built by a priuate authoritie. 7. Therefore *Osiander* better vnderstandeth the altars, *quo iussa erecta*, which had been erected at the Lords commandement, as by the Prophets Samuel, Elias, who had the Lords extraordinary direction for the erecting and building of altars.

5. *And I am left alone*: wherein Elias errot appeared, both in complaining, as though all the people were fallen away, and that he himselfe was left alone; whereas the Lord had reserued to himselfe a great number, though they were not knowne: *Lyrannus* giueth the reason, *quia spiritus non semper tangit corda Prophetarum*, the spirit alwaies mooueth not the hearts of the Prophets: as Elisha saith, 2. King. 4. 27. *Her spirit is vexed within her, and the Lord hath hid it from me.*

6. But it will be objected, how Elias could say that none were left but himselfe, when Obadiah had hid an hundred of them: the answer is, that Elias might thinke, that they were all destroyed by Iezabel, from whom he also fled: *Faius*, *Parenis*.

Quest. 5. Of Gods answer vnto Elias.

1. Concerning the word here vsed *xenualiquidis*. 1. Though it properly signified the oracle or answer of God giuen in the Tabernacle from the mercie seat, yet it generally is taken for any diuine answer or oracle giuen by God, *Faius*. 2. It cometh of the word *xenualiquidis*, which either hath a large signification, which is to be named, or called, as Act. 11. 26. the brethren, of Antioch were first called Christians: or it is taken more strictly, for a diuine answer or direction receiued from God, *Beza*. 3. Which may be done diuerse wayes, either in dreame, as Matth. 2. 11. or by any other reuelation, as *Noah* is said to bee warned of God, Heb. 11. 7.

2. The Apostle doth not repeate the whole answer of the Lord vnto Elias in that place, but onely so much as was pertinent to his purpose: Elias made three complaints: 1. Of the cruell outrage of the idolaters in breaking down the altars, and killing the Lords Prophets. 2. Of the small number of true worshippers, *I am left alone*. 3. And they sought his life also to take it away, that there should not be one Prophet left. To euery one of these complaints, the Lord maketh answer, giuing Elias a speciall remedie for each of them: touching the first, he biddeth him to annoint *Hazael* King of Aram, that should be reuenged of the idolatrous Israelites: and for the third, he must anoint Elizeus, to bee Prophet in his place, that therein the Idolaters should faile of their desire, thinking vterly to root out the Lords Prophets: and for the second, the Lord putteth the Prophet in comfort, that hee had reserued many thousand beside himselfe: and this part of Gods answer the Apostle onely alleadgeth as sufficient for his purpose.

3. By seuen thousand God would notifie, *multitudinem*, a multitude, which hee had reserued to himselfe, *Caluin*: as other numbers are also vsed to be put, the certaine for the vncertaine: as the five wise and five foolish virgins, Matth. 25. and the rich mans five brethren, Luk. 16. but the number of seuen is vsually taken for the whole, as *Dauid* saith, seven times a day will I praise thee, *Haymo*: But *Origen* is somewhat curious, who thinketh the number of seuen is vsed, because the seuenth, was the day of rest, to signifie those which came vnto Christ, and by faith had rest in him: *Gorrbau* also descanteth in like manner, how the number of seuen, is mentioned, to signifie the vniuersalitie, because all things were made in seuen daies, and of a thousand, to shew their perfection; because that is a perfect and absolute number.

4. Though the Lord onely spake of 7000. men, yet thereby are vnderstood women, and all other which continued in the true worship of God: the rest beeing comprehended vnder the more worthy sex, *Gryneus*.

5. The word *Baal* signifieth a Lord, or an husband, for so their Idols they made their Lords, and did as it were espouse themselves vnto them: and so the superstitious Papists at this day, doe make the Saints and their images, their Lords and patrons: But whereas in the

originall, there is added the article of the feminine gender, *ἡ*, to *Baal*, it is euident that the word *εἰκότι*, *imagini*, image, must be supplied, as *Erasmus* and *Beza* well obserue. Wherein the *Rhemists* doe bewray their cauilling spirit, for taking here exception to our translations; that insert the word, *image*: *Tolet* here well obserueth that though *Baal* were a general name to all their idols, whereupon they were called in the plurall *baalim*, yet here it specially signifieth the idoll of the *Sydonians*, which now the *Israelites* worshipped.

Quest. 6. Of the Apostles collection inferred out of this answer made to *Elias*.

1. *Euen so then, &c.* *S. Paul* maketh his times in all things like vnto those daies, wherein *Elias* thus complained. 1. Both in the thing it selfe: for as then *Elias* seemed to be alone in *Israel* that worshipped God, and yet there were many true worshippers beside: so now it may be thought that *I Paul* onely beleue in *Christ*: but God hath a great remnant beside. 2. The Apostle maketh the similitude to agree euen in the phrase also, & manner of speach: for there the Lord saith, *κατέλιπον*, I haue left, and here he calleth them *λείμμα*, a remnant: *ut omnia faciat similia*, to make all things alike, *Calvin*: and as here the Apostle saith, according to the election of grace, so there the Lord saith, *I haue reserved vnto my selfe*, which is as much in effect: for it was the worke of Gods election and grace, that they were so reserved.

2. *A remnant.* 1. The vulgar Latine, and so *Origens* translator read, *a remnant is saved*: but in the originall it is onely (and so *Chrysostome* and *Theophylact* read) *there is a remnant saved*. 2. Which remnant was not so small a number, (though in respect of the vnbeleeuers it was small) but it made many thousands: as *Iames* said to *Paul*, *Act. 21. 20. Thou seest brother, how many thousand Iewes there are, which beleene*. 3. They are called *reliquie*, a remnant, not because they seemed vile in respect of others, *Gorrhan*: but they were like rather vnto the wheate, *quod electis paleis purius residet*, which remaineth more pure, the chaffe being cast out: but rather in regard of the smalnesse of their number: as our *B. Sauour* saith, many are called, but few chosen.

3. *According to the election of grace.* 1. Here *Origen* in his wandring speculation would make a difference betweene those which are called by grace, which are they that beleue in *Christ*, and those which are called by election of grace, which beside faith haue good workes, &c. as though a iustifying faith could be without workes. 2. *Chrysostome* saith that election is added to shew how God calleth some of grace, but such as he foresaw, would beleue: so the Greeke scholiast, *indicat plurimam partem gratia fuisse, &c.* he sheweth that the greatest part was of grace. But the Apostle sheweth in the next verse, that all is of grace, there is no place for workes. 3. Therefore *Haymo* better interpreteth, according to the election of grace, *secundum predestinationis donum*, according to the gift of predestination: and the interlinearie glosse, *per gratiam, qua electi sunt*, by the grace whereby they were elected: and here the Apostle vseth an Hebraisme, the election of grace, for gracious election, *Beza, Pareus*.

Quest. 7. Of these words; *If of grace, it is no more of workes, &c.*

1. *Origen* thinketh, that the Apostle speaketh of the ceremoniall workes of the law, such as were circumcision, the sacrifices, and the like: But the Apostles words are generall, shewing an opposition between grace and all workes whatsoever, whether legall, morall, naturall.

2. Whereas that other clause, *If of worke, then not of grace, then worke were no more worke*, is omitted in the vulgar Latine: *Erasmus* would iustifie that omission by this reason, because it is not the Apostles question, whether worke be worke, but hee onely affirmeth grace: *Tolet* also saith this addition is superfluous, because it is comprehended in the former.

Contra. 1. The Syrian translator, and the Greeke expositors, *Chrysostome*, *Theophylact*, *Occumenius*, haue this clause, though it be omitted in *Origen*, and the Greeke copies generally haue it. 2. And it is agreeable, to the Apostles purpose, who to prooue the election of grace, doth shew it by the contrarie *antithesis* and opposition: and his argument standeth thus, it is either of grace altogether, or of workes altogether, but not of workes altogether, therefore of grace: the consequence of the proposition he proueth by this inconuenience, that if grace be ioyned with workes, then worke were no more worke: for if the reward be

of grace, it is not by the merit of the worke: and the assumption and second part he prooueth by an other absurditie, for then grace should be no more grace, for that which is giuen to the merit of the worke, is giuen of debt, not of fauour, as before the Apostle reasoned, c. 4. 4. this clause then is neither impertinent, nor yet superfluous.

3. This place of the Apostle meeteth with diuerse cauills. 1. The Greeke Scholiast saith, that we need no worke to come vnto Christ, *sed sola voluntas, & mentis intentio sat est*, the will and intention onely of the mind is sufficient. But I aske, this will, and intention, whether it is Gods worke or mans: if it be Gods worke, as the Apostle saith, that *God worketh both the will and the deed*, Phil. 2. 13. then is it of grace: if it be mans, then is it a worke: but all workes are here excluded. 2. Beside this, grace cannot be here vnderstood, to be a thing infused into and inherent in man, as the Romanists, for then it were a worke, *Oslander*: but grace is here conceived to be *subiectiue in Deo*, in God as a subiect, as worke is (*subiectiue*) in man as a subiect. 3. *Gorrbans* conceit here hath no place, that a worke may be said to merit, and it shall be of grace, because it meriteth of grace: for the verie opposition betweene grace and worke, one excluding the other, alloweth no such permission. 4. Worke and grace may stand together, but not as ioyned causes: but workes must follow grace, *ne accepta gratia sit inanis*, that the grace received be not in vaine, as *Origen* saith: and though the reward follow workes, yet the merit of the worke is not the cause, but the grace and fauour of God, which hath appointed such a way and order, that the faithfull, after they haue wrought and laboured, should be rewarded: it is *consecutio & ordo*, a thing that followeth, and an order, which God hath appointed, not any merit: *Mart.*

4. Though the Apostle especially entreat here of election, that it is of grace, yet because the Apostles rule is general, *ad totam salutis nostrae rationem extendi debet*, it must be extended; to the whole manner and way of saluation, *Caluin*: for as election is by grace, not by workes, Rom. 9. 11. so our calling is by grace, not by workes: 2. Tim. 1. 9 *Who hath called vs with an holy calling, not according to our workes*: our iustification also is by faith without workes, Rom. 3. 24. 28.

Quest. 8. How it is said, *Israel obtained not that he sought*, v. 7.

This doubt is mooued, because our B. Saviour saith, *Matth. 7. 7 Aske, and it shall be giuen you, seeke and you shall finde, &c.*

1. The answer is, there are two kinds of seeking God, a lawfull, right, and true seeking of God, wherein must be considered both the manner, which must bee faith, and the ende which is to the glorie of God: and the other seeking is not right, which sayleth of either of these, as the Iewes failed in both: for they sought not righteousness by faith, cap. 9. 23. and therefore missed of that, which they sought for: and beside they went about to establish their owne righteousness, and would not submit themselves to the righteousness of God, c. 10. 3. that is, they sought their owne praise, and glorie, and not Gods, and therefore it was no maruell if they failed of their desire.

2. Like vnto those were they, which sought and followed Christ, Ioh. 6. but it was to haue their bellies filled, and fed by him: so Saint Iames saith, chap. 4. 3. *Ton aske and receiue not, because yee aske amisse, that you may consume it on your lusts*: in like manner the Prophet *Hoshea* rebuked the old Israelites, *They shall goe with their sheepe and bullockes to seeke the Lord, but they shall not finde him, because hee hath withdrawne himselfe from them*, *Hos. 5. 6.*

3. *Chrysostome* somewhat otherwise, sheweth the reason why they obtained not that they sought: *Iudaei sibi ipse repugnat, &c.* the Iew is contrarie to himselfe, for they sought righteousness, and yet when it was offered them, they reiected it: they looked for the Messiah, and yet, when he came they would none of him: like as wanton children, that call for bread, and when it is giuen them, they cast it away.

Quest. 9. Of these words, v. 8. *As it is written, God hath giuen them the spirit of slumber*, whence it is taken.

1. *Origen* is of opinion, that these words can no where be found in the olde Scriptures: *Ego hactenus inuenire non potui*, I could not find them out yet (saith hee) and therefore hee thinketh, that the Apostle addeth these words of his owne, and followeth the sense of the Prophet, rather then the words: But if it were so, the Apostle would not haue set this sentence before, *As it is written*, if it were not so written, as it is here alleadged: *Erasmus* thinketh

thinketh that Saint Paul deliuereth the sense of that place, Isa. 6. 9. as likewise he doth, Act. 28. 27. but in that place there is no mention made of the spirit of slumber or compunction: some thinke that the Apostle citeth not here any particular place, but alludeth onely vnto the like places of the Prophet Isai, as cap. 19. 14. *The Lord hath mingled among them the spirit of errors: ecclesiastic. expos.* but that place is spoken of the Egyptians, and theretore could not properly be applyed by Saint Paul to the Iewes: therefore I subscribe rather to *Pareus*, and *Tolet*, who thinke that this testimonie is taken out of two places of the Prophet Isay, the first, chap. 29. 10. *The Lord hath covered you with a spirit of slumber:* the other part is found, cap. 6. 9.

2. But there is some difference both betweene the translation of the Septuagint, and the Hebrew, and betweene S. Pauls citation, and the Septuagint, and between S. Pauls allegation, and the originall. 1. The Septuagint in that place, Isa. 19. 14. vse the word *πρωτινεν*, *He hath made them drunke with the spirit of slumber:* but in the Hebrew it is, *he hath covered*, of the word *nasaph*, to hide or couer: the Apostle vseth the word *ἐλασεν*, he hath giuen: in the other place, Isa. 6. 9. the originall vseth the imperatiue moode: *Make their hearts heavy, and shut their eyes:* the Septuagint expresse it by the active, applying it to the people, *they haue shut their eyes:* and so doth S. Luke cite it, Act. 28. 27. and Matt. 13. 16, but S. Paul referreth it vnto God, *hee hath giuen*, &c. as Ioh. 12. 40. it is said *he hath blinded their eyes:* wherein the Apostle followeth the sense of the Prophet: for as *Pet. Martyr* well obserueth, *quod Deo imperio fit, à Deo fieri dicitur*, that which is done by the commandement of God, is said to be done by God.

3. But there is some difference yet in the word *tardemah*, *slumber*, which the Prophet vseth, Isa. 29. 10. which the Septuagint translate *καταύξεις*, *compunction*: here much adoe is made about the signification of this word. 1. Some take the signification of the word *νύσσω*, which is to *mooue*, to *drine*, and so interpret it *spiritum commotionis*, the spirit of commotion, perplexitie: so the Syrian interpreter, *Anselme*, *Faius*: but this should much differ from the Hebrew word which signifieth *slumber*: commotion, and rest, or slumber, are not one and the same. 2. Some doe take the other sense of the word, *compungo*, to *pricke* or *peirce*: in which signification, *Chrysostome*, *Theophylact*, *Oecumenius*, by compunction vnderstand the settled obstinacie of the Iewes: like as a thing nayled to a post mooueth or stirreth not: *Haymo* interpreteth it, *spiritum inuidentie*, the spirit of enuie, wherby they were offended at the calling of the Gentiles: there are two kind of compunctions, one is taken in the better part, as Act. 2. 37. *They were pricked in their hearts to repentance:* so also the ordinary gloss. and *Lyrannus*, vnderstand the enuie of the Iewes, to the doctrine of Christ: but yet the reason appeareth not, why the Septuagint should render the Hebrew word *tardemah*, *slumber*, by a word signifying *pricking* or *compunction*. 3. Therefore some are of opinion, that the Greeke word *καταύξεις*, rather signifieth *soporem*, *slumber*, as both *Beza* here, and *Tolet* annotat. 6. alleadge out of *Hesychius*, who expoundeth it by an other Greeke word *ἡσυχίαν*, rest, ease: and hee seemeth to deriue *καταύξεις*, of *νύξ*, the night, whereof commeth the word *νύσσω*, to sleepe: and of this his opinion that the Septuagint translate this place by a word, signifying *slumber*, *Tolet* bringeth three reasons: 1. Because the Hebrew word *tardemah*, signifieth a dead sleepe or slumber, which sometimes they render by the word *סאבס*, 1. Sam. 26. 12. which is a kinde of stupiditie, senselesnesse, or astonishment, which in effect is all one. 2. Psalm. 60. 5. *Thou hast made vs to drinke the wine of giddinesse:* there an other word *targelah*, is vsed, of the like signification with *tardemah*, which is a kind of giddines or drowlines, such as is in those that slumber: which word the Septuagint interpret *καταύξεις*, the word which they vse here. 3. The words following, *Eyes that they should not see, and eares that they should not heare*, doe shewe the effects of slumber, or sleepe. 4. But notwithstanding these coniectures, seeing the word *καταύξεις*, signifieth *compunction*, as not onely the Greeke interpreters, *Chrysostome*, *Origen*, *Theophylact*, *Oecumenius*, who best knew the proper signification of the Greeke word, do interpret, but the Scripture also thereto beareth witness: as Act. 2. 27. they are said to be *pricked in their hearts*, *καταύρυνται*, of the which word *καταύξεις*, *compunction*, is deriued: I thinke this word fittest to be retained, yet in sense it is all one, as if he should haue said the spirit of slumber: whereof *Osander* giueth this reason, because they are as it were pricked and stirred, when they are called to the Gospel, as they which are indeede a sleepe are loath to be awaked: *Pareus* addeth that the effect is put for the cause, like as they which are fast a sleepe

a sleepe cannot with any stirring or pricking be awaked: But I rather thinke that it is a metaphoricall speach; because they which are pricked and so perplexed with greefe, haue no sense of any other thing: as Cyprian saith of some, *transpuncta mentis alienatione dementes*, they beeing madde, and beside themselves in their pricked and pierced soule, neglect to be cured, and to be brought to repentance, &c. *de orat. dom.* so that the *spirit of compunction*; is the same with a *fear*, and *cauterised* conscience, whereof the Apostle speaketh, 1. Tim. 4. 2. which is all one with a spirituall giddines or slumber: and this answereth to the word before vsed, v. 7. *ἐπαρμόνισαν*, they were hardened: like as the hand which hath a hard skin drawne ouer, feeleth not the pricke put vnto it.

4. It is called the *spirit of slumber*, or *compunction*, which Haymo vnderstandeth to be the minde filled with enuie: but rather, as Gods spirit worketh in vs euery good grace; so the euill spirit is the minister of wrath in the reprobate, instigating and moouing them continually vnto euill: whereupon they are called, the *spirit of fornication*, the *spirit of couetousnes*, and such like: As God sent such a spirit of giddines and phrensie vpon Saul, which did beset and make him madde with enuie and malice.

5. The last words, *vnto this day*: Some will haue a part of Scripture here cited by the Apostle, and so they referre vs to that place, Deut. 29. 4. *The Lord hath not giuen you an heart to perceiue, and eyes to see, and eares to heare vnto this day*: Tolet annot. 7. *Faint*. But there is great difference betweene these two testimonies, the *Lord hath not giuen them eyes to see*, which are the words of Moses, and the *Lord hath giuen them eyes, that they should not see*, as here the Apostle citeth the text; the first sheweth onely the negation and deniall of a gift, the other expresseth further a iudgement of induration or hardening: wherefore these words are no part of the testimonie, but added by the Apostle, and are to be ioyned with the last words in the 7. verse, *the rest haue bene hardened*, (the words comming betweene beeing enclosed in a parenthesis) *vnto this day*; Beza, Pareus: as the Apostle saith, 2. Cor. 1. 15. *Vnto this day the vail is laid ouer their hearts*.

6. Now whereas two exceptions may be made to the Apostles allegation here; the one that the Apostle seemeth not to prooue directly that which he intended; that the rest are hardened; the other, that his prooue is but weake beeing taken from a particular example of those times: hereunto we answer. 1. That the Apostles prooue is direct from the effect to the cause: if God in his iustice hardened them, then were they hardened: their owne malice was the cause of their hardening properly, and as we say *per se*, of it selfe: and the iustice of God, *per accidens*, accidentally. 2. His prooue also as it is direct, so is it forceable: for that place, Isay. 6. containeth a manifest prophesie of the obstinacie of the Iewes in the times of our Sauour, as is euident by the frequent application of it, in the Gospel, as Matth. 13. 14. Act. 28. 26. and say, that were not a speciall prophesie, yet because the rule of Gods iustice is certaine and constant, and alwaies like it selfe, the Lord finding greater obstinacie among the Iewes at the comming of his Sonne into the world then before, was in like sort to exercise his iustice. See further *Iun. pand. l. 2. c. 1. l. 2.*

Quest. 10. *How God is said to send the spirit of slumber, to giue eares not to heare, &c.*

1. Their opinion here is refuted, that will haue God no wayes the cause of hardning the heart, which is Pighius assertion, as he is here confuted at large by Pet. Martyr, who in this manner obiected. 1. That place of the Prophet Isay is a prediction, therefore not the cause of hardening. *Ans.* It followeth not: for euen that word which Isay preached, did prouoke the Iewes, and they were thereby further hardened: and though euery prediction be not a cause of that which is to come, yet such predictions, as foretell of such things as the Lord himselfe will worke, as here the Prophet speaketh of the hardening of the heart, doe not onely shew the thing but expresse the cause also.

2. Ob. *Nemo cogitur ad peccandum*, but no man is compelled to sinne. *Ans.* We must here distinguish between *violencia* & *necessitas*, violence and necessitie: true it is, that God forceth and compelleth none to sinne, yet they cannot otherwise choose but sinne, by reason of the corruption of nature, to the which man hath enthralled himselfe: in respect whereof it is impossible that man should beleue of himselfe, without the worke of the spirit, as it is said, Ioh. 12. 39. *they could not beleue, &c.*

3. Obiect. Pighius saith, that by *impossible*, here we are to vnderstand *difficile*, that which is hard to bee done; not that it was simply impossible that they should beleue, but it was an hard matter for them so to doe. *Answer.* Neither doe wee say that simply

it is impossible in respect of the absolute power of God, but *ex hypothesi*, by way of supposition, the blindness and obstinacie of mans heart, beeing presupposed: and to say that a man may belecue of himselfe, though hardly, is the euasion of the old Pelagians: for of himselfe, not onely hardly, but not at all can a man belecue; as our Sauour saith, *Without me, yee can doe nothing*, Ioh. 15.5.

4. *Obiect.* Whereas that place by vs is wrged, Mark. 4. 11. *To you it is given to know the mystery of the kingdome, but to them, &c. all things are done in parables, that they seeing may see, and not discern, &c.* to shewe, that God hath an hand and worke in blinding of the eyes of the obstinate; *Pighius* will haue this word (*that*) to shew not the finall, but efficient cause, because they were blind, therefore Christ spake in parables: they were not therefore blinded the more, because he spake in parables.

Ans. 1. Their blindness was not the cause of Christs speaking in parables: for that had beene a reason rather, why Christ would haue spoken more plainly vnto them, but because they were wilfully blind, he therefore spake in parables; that they might continue in their blindness still. 2. These words *that, because*, doe not alwaies shewe the cause of a thing, *sed causam notitia*, but the cause of the knowledge or manifestation of a thing, which is by the effect; as Luk. 7. 47. our Blessed Sauour saith of the woman; *many sinnes are forgiven her, for she loued much*: by the effect of her great loue, he doth demonstrate the cause, the forgiveness of her sinnes: so here Christ sheweth the cause of his preaching in parables, by the effect, the hardening of their heart, and blinding of their eyes. 4. And like thereunto is that place, where the Lord saith concerning Pharaoh, *For this cause haue I raised thee vp, that I might shew my power in thee*, Rom. 9. 17. that was the end of raising vp Pharaoh, that God might get himselfe honour in his confusion: as this was the end of Christs preaching in parables, that the Iewes might be confirmed in their obstinacie, and hardnes of heart.

5. *Ob.* Whereas we also vrge that place of Isay, 6. 9. *Make the heart of this people fat, shut their eyes, &c.* *Pighius* replyeth that God biddeth it to be done, he is not said to doe it: and in that he saith, *shut their eyes*, is thus much in effect, *pradicare excandos*, preach that their eyes shall be blinded, &c.

Ans. 1. That which the Lord biddeth to be done; is held to be done by the Lord himselfe, beeing done by his commandement. 2. And it is a very strange construction, *shut their eyes*, that is, prophesie or preach, that their eyes should be shut vp: but thereby is signified, that by the word which he preached, they should be occasioned to stumble, and their eyes should dazle at it; as bleare eyes at the brightnes of the Sunne. 3. And that God is the cause of their hardning and blinding, is euidently expressed, Ioh. 1. 2. 40. *he hath blinded their eyes, and hardened their hearts.*

6. *Obiect.* To this *Pighius* againe replyeth, that man in himselfe is the cause of his hardning and blindness, yet the Scripture so speaketh, as though God blinded their eyes: and yet he doth not: as when they which haue tender eyes, and are made more blind by looking vpon the Sunne, who will say that the Sunne-beames are the cause of blindness, the fault is in the eyes. And both S. Matthew, c. 13. 10. and S. Luke, Act. 28. 27. doe otherwise cite that place, Isay. 6. 9. *the heart of this people is waxed fat*, making no mention at all of God to be the cause or worke of it.

Ans. 1. Doth the Scripture so say, that God blindeth the eyes, and is it not so? this were to make the Scripture to speake one thing, and to meane an other. 2. That similitude maketh directly against him: for though the first and principall fault be in the eyes, yet accidentally the brightnes of the Sunne doth increase the blindness of the eyes: and so God in his iustice more hardeneth the hearts of the obstinate, which they first hardened by their owne perversenes and vnbeleefe. 3. S. Matthew indeede and S. Luke, doe in that manner cite that text, therein following the reading of the Septuagint; whereof diuerse reasons are yeilded. 1. Some thinke, that the Iewes falsified the Scriptures, and therefore the Septuagint, which translated them, before they were corrupted, were rather followed: but *Origen* vpon that place, Isay. 6. refuseth this conceit, because it is not like that our Sauour and the Apostles would haue test that faule vntouched, if the Iewes had falsified the Scriptures. 3. *Hierome* in his Commentarie also vpon that place, reporteth an other opinion of certaine Ecclesiasticall writers, who thought, that Saint Luke, because he was more skilfull in the Greeke tongue, did rather followe the Septuagint: but this reason is not sufficient for Saint Matthew, though it might seeme probable for the other. 3. Some thought,

that

that the Septuagint did so translate, that they might decline that blasphemie, (as they thought) to make God the author of the hardnesse of the heart: but *Hierome* taketh away this, because in other places the Septuagint are not afraid so to translate, as *God hardened the heart of Pharaoh*. 4. Wherefore the Septuagint in their translation tooke that libertie, not alwayes to render the words, but the sense, and the Apostles followe them, because their interpretations was then receiued and well known, and so it would haue giuen offence to the Gentiles, if it had beene refused: and though neither S. Mathew, nor S. Luke doe directly make God the author, yet it is sufficient that S. Iohn in his Gospell so alleadgeth that place: which small difference betweene them teacheth vs, that we should compare one Scripture with an other, and interpret one by an other. And thus much (if not too much) of their opinion, that would utterly exclude God, from being any cause at all of the hardening of the heart.

2. A second opinion is of them, which ascribe somewhat vnto God herein, but not much: as *Chrysostome* saith, that this word, *he gaue*, *non operationem Dei, sed concessionem significat*, doth not signifie an operation of God, but a concession onely: so *Theophylact*, he gaue, that is, *permisit*, he suffered them to be hardened: likewise the *interlin. gloss.* he gaue them the spirit of of compunction, that is, *permisit habere*, *hee permitted them to haue*, &c. But to doe a thing, is more then to suffer: and it is a violent interpretation, *to gaue*, that is, *to suffer* to be giuen: beside, he that suffereth a thing to be done which is in his power to hinder, is accessarie to the doing of it: so that allowing vnto God *permission* onely, they either will make God an idle beholder, and no doer, or they will make him accessarie and consenting to euill. *Origen* much better answereth this question, how it may be said *de bono Deo*, of the good God, that he should giue Israel, *eyes not to see, and eares not to heare: vide ne hac magis sit retributio & merces incredulitatis*: see (saith he) if this be not rather a reward of their incredulity: so hardnes of heart, as it is a punishment may well proceed from God, not as a sufferer and permitter onely, but as an agent and doer.

3. Some, as these doe extenuate the power of God too much, and so doe ascribe too much vnto God, in making him the principall cause of hardening of mens hearts, which must needs follow as the fruits and effects of their reprobation, which God absolutely decreed, without any respect vnto their workes: True it is, that they which hold the absolute decree of reprobation, must needs make God a proper and principall cause of the hardening of the heart, seeing their reprobation is the beginning and originall of their rebellion, obstinacie, and forsaking of God: but that God reiecteth none, but for sinne, nor decreeth none to be damned, without relation to their sinne, is before at large handled: c. 9. contr. 10. whether I referre the reader: at this time, that place of the Prophet, *perditio tua ex te Israel, thy perdition is of thy selfe*, O Israel, onely may suffice to cleare God, from being either the proper, or principall cause of hardnesse of heart.

4. Others doe discharge God altogether, and make the deuill only the author and cause of the blindness of the heart, according to that saying, 2. Cor. 4. 4. *in whom the God of this world hath blinded the minds*: this place was much vrged both by the *Arrians*, who would prooue by this place, that Christ is no otherwise God, then as this name is giuen vnto creatures in Scripture, as here vnto the deuill; as also by the *Manichees*, who held that there were two beginnings, and two Princes or Gods, one of good the other of euill.

Hereupon some of the fathers, to take away all aduantage from these heretikes, as *Hilarie*, *Augustine*, *Chrysost.* *Ambrose*, did expound this place of the true God, making this the sense, *in whome God hath blinded the mindes*, that is, *of the infidels of this world*. But 1. here the words are evidently transposed: for in the originall, thus the words stand, *the God of this world*. 2. And the *Arrians* with the *Manichees* may be otherwise answered, then by declining the right sense of this place: for though Sathan be here vnderstood, he is not said simply to be of God, but with an addition, *God of the world*, whereas Christ is simply called God, Rom. 9. 5. *Who is God ouer all, blessed for euer*: and so are the *Arrians* answered: And to the *Manichees* we say, that the deuill is called the God and Prince of the world, not as though the kingdome were diuided with him, but we graunt, that a principallie is committed vnto him, yet as Gods Minister, that he can goe no further, then the Lord permitte: and therefore hee is called, *the euill spirit of the Lord*, which came vpon Saul, 1. Sam. 16. 14. because the Lord vseth him as his messenger, and minister of his iudgments. Yet this place being vnderstood of Sathan, maketh not him the onely cause of the blindness

Whom the
Apostle
meaneth by
the God of
this world,
2. Cor. 4. 4.

and hardnes of heart, though he be a principall doer in it: for here the Apostle saith, *that God gaue them the spirit of slumber.*

5. Nor yet is man onely the cause of his owne hardening and blindnesse, as the *ordinar. glosse* saith, *excacati sunt, quia noluerunt credere*, they were blinded because they would not beleue: for their blindnesse was the cause of their vnbeleefe, as the Apostle here sheweth, that the Iewes beleued not, because they were blinded, *Mart.* and *Gerrhan* here distinguisheth well, that there are two kinds of *cecitie* or blindnes: there is *cacitas culpa & poena*, a blindnes which is a fault, and a blindnes which is a punishment: the first is the cause of infidelity, and infidelity causeth the second: that is, a man is first blind, which is the cause he beleueth not, and then as a reward of their infidelitie, they are more blinded still: wherefore though the corruption of a mans heart be a cause of his owne blindnes and hardnesse of heart, yet there is some other cause beside.

6. Wherefore to the hardening and blinding of the heart, these three concur, mans owne corruption, as the first and nearest cause, Sathan as the instigator and tempter, God as a iust iudge: the Scripture maketh all these the causes: God is said to harden Pharaohs heart, and Sathan also blindeth the mindes of the infidels, *2. Cor. 4. 4.* and Pharaoh hardened his owne heart, *Exod. 9. 34.* the corruption of mans heart is as the coale, that sendeth forth sparkes, *Iob. 5. 7.* the deuill bloweth and stirreth the coales, and kindleth the fire: God he smiteth as it were on the anuile, and frameth and disposeth euery thing to his owne will: so God hath a stroke in the hardening of the heart, not by permission onely, neither in making a soft heart hard: but both in leauing men beeing blind by nature, to his owne will, and in withdrawing his grace, and giuing him ouer, as a iust Iudge, to the malice of Sathan to be further hardened: and so God is the author of the hardening of mans heart, not as it is a sinne, but as it is a punishment of sinne: and thus, and no otherwise doe Protestants maintaine, God to be an agent and worker in these actions: and therefore that is a meere slaunder of *Stapleton*, that *Caluin* should hold, *Deum esse actiuam causam peccati*, that God is the actiue cause of sinne, *Antid. p. 715.* and the like slaunder is vttered by *Becanus*, *p. 6.* that the God of the *Caluinists* is, *author peccati*, the author of sinne. See more hereof, *c. 6. quest. 18.*

11. Quest. Of the meaning of those words, *Let their table be made a snare, &c. v. 9.*

1. Concerning the place here cited out of *Psal. 69. v. 22.* *Origen* obserueth, that the Apostle doth not tie himselfe to so many words: for some he addeth, as *ἐν δίκαν*, for a net or trappe, which neither the Hebrew, nor the Septuagint haue: and some he omitteth, as *coram ipsis*, before them: so also *Erasmus*: but *Beza* obserueth, that this latter is not omitted, for *unto them*, is equiualent, to *before them*: further, both *Martyr*, *Beza*, *Pareus*, *Caluin*, thinke, that the Hebrew word *lisblomim*, signifieth *pacifica*, their prosperous things, which the Septuagint read, *οὐκ ἀνταπόδωκα*, for a retribution: as though the word were *lesbillomim*, retributions: but *Iunius* and *Pagnine* doe there interpret the word *lisblomim*, retributions; because of the preposition *iamed*, beeing set before, which signifieth for a recompence, or retribution.

2. Now for the meaning of the words. 1. *Origen* by their table, vnderstandeth the Scriptures, which were a scandale vnto them, in that they peruerterd them to their owne hurt: as where the Scriptures describe the Messiah to be a glorious deliuerer, which must be vnderstood spirituall, they were offēded, because they looked for a temporall deliuerance. 2. *Haymo* doth vnderstand by the table, *collatio verborum in mensa*, their conferences together at the table, how to take Christ: but in this sense their table was a snare to others, rather then to themselves. 3. *Lyrannus* doth thus distinguish these three, their table became a snare in peruerterg the Scriptures, and a trappē, when they were taken by *Titus* and *Vespasian*, and a scandale, when to the infamie and opprobrie of that nation, their nobles were put to torment, and shamefull death, by the Romanes. 4. But the better interpretation is this: by the table, as *Chrysostome* expoundeth, we vnderstand, *omnes illorum delicia*, all things, wherein they delighted; as their prosperitie, their publike state, their Temple, *Caluin*: the hauing of the Scriptures, sacrifices, and such other spirituall or temporall blessings, the Prophet prayeth that all may be turned to their hurt: & he vseth three similitudes; let them be a snare, as birds are taken, when they thinke to find foode, a trappē, as the beasts are caught and enrapped in the net, and a scandale, as that whereas men doe stumble in their going and running, and fall.

3. For a recompence vnto them. 1. The interlin. glosse vnderstandeth the retribution of eternall death. 2. Haymo and Lyrannus haue speciall reference to Christ: that as they would haue blotted out his name, so their name is perished; as they killed him, so they were killed of the Romanes. 3. But it generally rather sheweth a retaliation and recompense in their iust punishment, for all the wrongs and iniuries which they had offered to the seruants of God, and especially to Christ himselfe. Pareus.

4. Let their eyes be darkened, and bowe downe their backs. 1. Lyrannus by the darkening of the eyes, interpreteth the error of their vnderstanding; and by the bowing of their backs, the error of their will. 2. Gorrhan vnderstandeth, error in faith and manners. 3. Deprime oneribus conscientie, hold them downe with the burthen of their conscience, Pellie. aterna seruitute opprime, oppresse them and keepe them vnder with euermlasting seruitude: Melancthon following Chrysostome and Theopylast. 4. But the generall sense is better: that they are depriued of all strength both inward and outward; for the backe or loines, (as it is in the Hebrewes) signifieth the strength: so their eyes are blinded, they are voide of all vnderstanding in spirituall things, and they are likewise depriued of all grace and strength, both spirituall, they haue no endeauour or will, to that which is good, Genenens. Pareus; as also temporall, their authority and gouernement is taken from them, they liue in perpetuall seruitude. Grynew.

Quest. 12. Whether it be lawfull to vse any imprecation, as David doth here.

1. Origen seemeth to be of opinion, that it is not lawfull: and therefore he hath here a strange interpretation: he thinketh the Prophet prayeth not against the Israelites, but for them, that their eyes might be darkened, *ne videant peruersa*, that they see not peruerse things: as it had beene happy for Marcion, Basilides, and Valentinus, and other heretikes, that they had not seene those peruerse errors, which they held: But seeing both that which goeth before, *let their table be made a snare, &c.* and that which followeth, *bowe downe their backs*, are imprecations made against them, how can this coming between be taken to be a prayer for them?

2. Augustine agreeing in the same opinion, that no imprecation is lawfull, yet followeth an other interpretation: he thinketh that the Prophet spake this, *non optantis voto, sed spiritus providentis*, not as with a desire of one that wisheth, but with the spirit of one foreseeing and foretelling what should happen: lib. 1. de serm. Dom. in monte: so Haymo, *hac verba non optantis voto, sed pradicentis officio dicuntur*, these words are not vttered with a wishing desire, but by way of prediction, &c. so also the ordinar. gloss. And these reasons may bee alleadged against imprecations.

1. Our Blessed Sauour biddeth vs to pray for our enemies, Matth. 5. 46. S. Paul also saith, Rom. 12. 14. *Blesse them which persecute you, blesse I say and curse not, &c.*

2. The example of our Sauour, is against imprecations, who prayed for his enemies: he cursed them not.

3. Yet we haue some forren examples of such as refused to make imprecations, as Balaam would not curse the people of Israel: and a certaine woman. Priest of Athens could not be hired to curse Alcibiades, making this answer, that it was her office to pray for other, not to curse them: much more should Christians abstaine from cursing.

3. Wherefore for the solution of this question, these distinctions must be premised. 1. The cause must be considered: whether it be priuate, which concerneth ones person onely, in which cause it is vnlawfull to curse: or whether it be publik concerning the glory of God: wherein imprecations are vsed: as S. Peter sentenced Ananias to death, Act. 5. & laid a curse vpo S. Magus, Act. 8. S. Paul cursed Elymas the sorcerer, Act. 13. or it may be a priuate cause, yet ioyned with the glory of God: as Elisha cursed the children which called him bald head, 2. King. 2. 2. The condition & calling of them, which vse imprecations must be considered, whether they do it of a priuate affection, which is vnlawfull: or of a propheticall spirit, as the Prophets & Apostles did; as it is said of Paul, that when he cursed Elymas, *hec was full of the H. Ghost*, Act. 13. 9. herein they as Prophets do by their imprecation inflict that punishment which is appointed of God. 3. The things must be considered, which are wished vnto any by these imprecations: they are either temporall, which may tend vnto their amendment; as Psal. 89. 16. *Fill their faces with shame, that they may seeke thy name*: these imprecations are more tollerable, which a man sometime wisheth against himselfe, that he may bee afflicted with

some crosse, or other, rather then to fall into sinne: or they are eternall: but euerlasting destruction cannot be denounced against any without Gods speciall warrant.

4. The persons are to be distinguished, which are cursed: they are such of whome there is hope of amendment: or such as are in a desperate state, and professed enemies to God and godlines, against whom such imprecations doe lie: as S. Iohn will not haue vs to pray for those whom we see to sinne vnto death, 1. *epist. c. 5.*

5. The manner and kind of imprecations must also be looked into, some are extraordinarie, whereunto men were directed by a propheticall and extraordinarie spirit: of the lawfulnessse of such imprecations, there is no question: or ordinarie, wherein these circumstances must be considered. 1. The persons that curse, they must thereunto be called as the publike Magistrate or minister, and parents in their families. 2. The persons that are cursed must be intractable and incorrigible, and refuse all wholesome admonition. 3. The manner must be this, they must not curse absolutely, but with a condition, that such may be conuerted, or confounded. 4. With what affection, not hating their persons, but detesting their vices, against the which, they open their mouthes to curse.

Now in Davids imprecation all the things before required concurred, it was Gods cause, he had a propheticall spirit, they were professed enemies to God: the reasons before alleadged doe conclude only against priuate curses; in our owne cause, against persons not desperately euill, and without any speciall direction.

Quest. 13. *Of the ende of the stumbling of the Iewes, v. 11.*

v. 11. *Haue they stumbled that they should fall, &c.* 1. Chrysostome here obserueth well the Apostles wisdom, that when he speaketh of the execution and reiection of the Iewes, he alleadgeth Scripture, least he might be thought to speake of euill will: *consolationem à seipso ponit*, but the consolation he bringeth in his owne name, that his loue toward them might appeare; as here he sheweth a double end of their stumbling; one, that thereby saluation might come vnto the Gentiles, the other, that by the calling of the Gentiles, the Iewes againe might be prouoked and stirred vp to beleue in Christ: the first end serueth to beat downe the pride and insolencie of the Gentiles, the other, to comfort the Iewes, that they should not thinke their fall to be irrecoverable.

2. *Haue they stumbled, &c.* 1. The Latine translator addeth, *haue they so stumbled*, that they should fall; which Tolet iustifieth and would haue the meaning to be this, not that the ende of the falling of the Iewes should be the calling of the Gentiles, but that their fall was not without recovery: and Origen hath the like obseruation, shewing here the diuerse kinds of falling: some fall and neuer rise againe, as Lucifer, who shall neuer, no not in the end of the world be restored: the fall of others is recoverable, as here the Iewes did not so stumble, *ut ab omni legis obseruantia declinarent*, to decline from the whole obseruation of the law. 2. But Erasmus well obserueth, that here the Apostle speaketh not *de magnitudine lapsus, sed de euentu*, of the greatnes of their fall, but of the euent; for the Apostle throughout this whole epistle doth exaggerate the sinne of their incredulitie; neither is this particle (so) in the originall, neither doe the Greeke expositors, Chrysost. Theoph. Occumen. insert it. 3. Yet this must be added further to Erasmus obseruation, that the calling of the Gentiles, was not onely the euent, which followed the incredulitie of the Iewes, but it was the ende and scope, for the which God suffered the Iewes to fall: for this euent must not be seuered from the providence of God, Beza, annot. 4. Nor yet is this question so propounded, as though the Iewes did stumble and fall with any such intention to profit the Gentiles, as Gryneus seemeth to note, no man that is in his right minde will hurt himselfe; which the Iewes should haue done, if they of purpose had stumbled to fall: But Photius obserueth that the Iewes, as much as in them lay, did so stumble, *ut corruerent*, to fall altogether: *nec sic affecti sunt, &c.* neither were they so affected, that any good should come thereby to themselves, or others: *sed Deus illorum casu, &c.* but God vsed their fall both for the saluation of the Gentiles, and their owne emendation. 5. Theophylact must here also be warily and aduisedly read: the Iewes are not so fallen, *ut se nequeant, quando velint, attollere*, that they can not raise vp themselves againe, when they will, &c. for this were, as though the Iewes of purpose had fallen, that the Gentiles might come in, and then they would returne againe: neither is it in any mans power to returne when he will: for ones conuersion, is as life from the dead, v. 13. as one can not raise himselfe from the dead, so neither can he conuert and

turne

turne vnto God: 6. *Haymo*, and *Augustine* before him, put in the word *solum*, onely; that is, they haue not stumbled onely to fall, as though no good should come thereby: but God did not suffer them to stumble at all to fall: God propounded not to himselfe their fall, as an ende of their stumbling, for God delighteth not in the destruction of any, but God respected two singular good ends in the fall of the Iewes, the vocation of the Gentiles, and their owne conuersion. *Pareus*.

Quest. 14. How the stumbling and falling of the Iewes, brought saluation to the Gentiles.

v. 11. Through their fall saluation commeth to the Gentiles. 1. The word *παράσπουα*, is not well here translated *delictum*, as the Latine interpreter, which *Anselme* interpreteth, *peccatum*, sinne, and vnderstandeth it of that speciall sinne of the Iewes, in putting Christ to death: so also *Gorrbane*: but it here signifieth rather *lapsum*, their fall, as *Erasmus* well noteth; to answer vnto the former question, *Haue they stumbled that they should fall?* so also *Tolet* annot. 9.

2. But we must not thinke, that the fall of the Iewes was properly the cause of the calling of the Gentiles: but it was the occasion rather: for euil is not of it selfe the cause of that which is good: but God by his power draweth good out of euill: for otherwise, as *Lyrannus* alleadgeth out of *Augustine* in his *Enchyridion*, *Deus non permetteret mala fieri, nisi inde eliceret maiora bona*, God would neuer suffer euil to be, vnlesse he did thereout draw greater good. This is like, as *Pet. Martyr* resembleth it, as there is a saying in Philosophie, that the corruption of one thing, is the generation of another, not that it is the cause thereof: but the efficient hauing expelled one forme, doth bring in another: and as in a syllogisme out of false and vntrue propositions, a true conclusion may be inferred, not by the force of the premises, but of the syllogisme, and forme of reasoning: so Gods prouidence as the cheife efficient cause, doth by occasion of that which is euill, bring forth that which is good.

3. *Anselme* thinketh, that the reiection of the Iewes was the occasion of the calling of the Gentiles, because thereupon followed their dispersion through the world, and by that meanes, they brought the Scriptures to the Gentiles: But this was an occasion rather, that after that the Iewes had reiected the preaching of the Apostles, they turned to the Gentiles: neither was there any such necessitie, that the one should be reiected, before the other could be called: if it had so pleased God, they might haue been called together: But this consequence, that vpon the reiection of the Iewes the Gentiles were called, depended both vpon the will and pleasure of God, who had appointed it should so be, *Martyr*: and vpon the conuenience of the thing, the Iewes were high minded, and could not endure, that the Gentiles together with them should be the people of God; but they were like the dogge in the maunger, that would neither eate himselfe, nor suffer the ox to eat; therefore it was requisite, that their pride should be first abated, and they humbled, by seeing them to be called to be a people, that were no people: so the question here is not, what God could doe, but what the Iewes had done, and would do: by their good will, neither they themselues would come, nor suffer the Gentiles to enter: *Pareus*.

4. And though the Iewes had not beene reiected at all, yet the Gentiles also should haue been called, but in the second place: as *Chrysostome* sheweth out of that place, *Act. 13. 46. Vobis oportuit primum annuntiari verbum*, the word of God ought first to haue been preached vnto you; but now through their incredulitie it came to passe, *ut inuenteretur hic ordo*, that this order was inuerted: so in the parable, *Luk. 14.* after that they, which were invited to the feast, refused, then the good man of the house saith vnto his seruant, *exi cito*, go forth quickly into the streetes, &c. the Gentiles then should haue been called, though the Iewes had not been incredulous, but not so quickly.

The Gentiles should haue been called though the Iewes had not been reiected.

Quest. 15. How the Iewes were prouoked to followe the Gentiles.

1. Whereas the word is, *εἰς τὸ παραζηλώσαι*, which signifieth properly to prouoke to emulation, the vulgar Latine doth not well translate, *ut emulentur illos*, to imitate or emulate them, referring it to the Iewes that they should emulate the Gentiles, either *imitando*, in imitating them, as *Lyrannus* expoundeth, and before him *Photius*, that saith the Gentiles were *exemplaria*, examples herein to the Iewes, or *inuidendo*, in enuying the faith and knowledge of the Gentiles: *Gorrbane*.

2. Some referre it to the Gentiles: as *Origen* vnderstandeth it of the faith of the Gentiles, which should prouoke the Iewes to emulation: *Anselme* vnderstandeth it thus, that the

Gentiles should imitate the Iewes, that is, such as beleueed among them: but this is impertinent to the Apostles purpose: some, as *Chrysostome*, *Theodoret*, *Ambrose*, doe apply it to the Gentiles, that they should prouoke the Iewes by their example to beleuee.

3. But it is better referred vnto God, that he should prouoke the Iewes to emulation by the example of the Gentiles, when they saw themselues the auncient people of God to be neglected, and the Gentiles which were forlorne to be received in, *Martyr*: But *Tolet* refuseth this, and would haue it referred either to the Gentiles, or their faith, because no mention is made of God before, but of the Gentiles, *annot. 9.* yet I preferre *Pet. Martyrs* reason, *totum ad Deum refertur*, all is referred to God: and *Pareus* prooueth it by that place, *Deur. 32. 21. I will prouoke you to emulation by a nation, that is no nation.* But *Tolet* obserueth well, that the word there vsed by Moses is in *hiphil*, of the word *kānāh*, which signifieth to emulate or enuie, and in *hiphil*, to cause to emulate: and so the Apostle is to be translated here, as likewise, *v. 14. If I might by any meanes prouoke them of my selfe:* where the Latine interpreter so readeth also: and therefore he faileth here, in translating, *that they might emulate them*, whereas he should haue said, *to prouoke them to emulation.*

4. But it will be objected, that this is no commendable thing, by enuie or emulation to be brought to beleuee: the answer is, that God simply approoueth not such emulation or enuie, but as he can vse that which is euill to good purposes, so by this emulation it pleaseth him to incite and stirre vp the Iewes to returne vnto him: like as the husband putteth away his adulterous wife, that she thereby may be prouoked by a kind of emulation (least another should be received in her place) to seeke to be reconciled, *Pareus*.

5. But here we must vnderstand, that the better sort of the Iewes shall be prouoked, not all, for the obstinate thereby are made worse, *Martyr*: and further the Apostle must not be taken to speake of the Iewes in particular: for they which stumble and fell away, were not restored, but of the nation in generall: that though some were vnbeleueers, yet the whole nation was not cast off: *Caluin*, *Beza*.

Quest. 16. What is meant by the diminishing of the Iewes, and their abundance, *v. 12.*

1. Whereas the Apostle had shewed, that the falling away of the Iewes was an occasion of the calling of the Gentiles: it might be objected, that the conuersion of the Iewes might likewise be an occasion of the falling away of the Gentiles: hereunto the Apostle answereth negatiuely, and he confirmeth his answer by an argument from the lesse to the greater: that if their empayring and diminishing, and pouertie as it were, were the riches of the Gentiles, much more their plentiful calling: for God can turne that which is euill to the good of the Gentiles, much more that which is good.

2. By the riches of the world, we vnderstand both the multitude of the Gentiles, called to the knowledge of Christ, *Pareus*: and that wherewith they were enriched, namely the knowledge of the Gospel, *Genensis*.

3. By the diminution, 1. *Haymo*, whom *Lyranus* and *Gorham* follow, vnderstand the Apostles, which were but few, and as the abiects of the people, yet they enriched the Gentiles by their preaching: if the conuersion of a few was so profitable to the Gentiles, much more the conuersion of the whole nation in the end of the world: but the Apostle expoundeth the word *παραπτώμα*, the *ruine* of the Iewes, which he vsed before, by this word *ἡτλημα*, *diminution*: he meaneth not then, the conuersion of a few, but the falling away of the Iewes to a few. 2. Wherefore these three words the Apostle vseth, as of equipollent, and of one signification, *παραπτώμα*, their fall, *ἡτλημα*, their *diminution*, *v. 12.* and *ἀποβολή*, their reiection and casting off, *Par.* 3. And in that he saith they are diminished, hee sheweth that they are not utterly perished: the imminution of a thing, is not *rei excisio*, sed *decisio*, is not the cleane cutting off, but an impairing onely, *Par.*

4. How much more their abundance, *πλήρωμα*, fulnes. 1. By this fulnesse is not onely vnderstood *πολυαριθμία*, the multitude of the Iewes, which shall be called, but also excellencie of the spirituall graces, wherewith the Iewes, in their generall conuersion toward the end of the world, shall be increased, *Grynem.* 2. Neither are we so to vnderstand the fulnes of the Iewes, as though euery one in particular should be called, but as then most of them were auerse from Christ, so in the end most shall be conuerted, *Martyr*: as by the fulnesse of the Gentiles, *v. 22.* is vnderstood the generall and vniuersall calling of them, not of euery one in particular. 3. And this fulnes is not to be vnderstood so much with a relation

to the Gentiles, as though their number should bee more full, by the conuersion of the Iewes, for their fulnesse must first come in, before the Iewes be conuerted, v. 25. as with reference to the whole number of Christs Church: that although there is a fulnesse of the Gentiles without them, yet as *Origen* saith, *plenitudo portionis Domini nondum dicitur completa*, the fulnesse of the Lords portion cannot be said to be compleat, vntill the Iewes also be conuerted. 4. But it will be objected, how much more the fulnesse of the Iewes shall bee profitable to the Gentiles, if more Gentiles shall not be called, by the conuersion of the Iewes; which the Apostle seemeth to denie, v. 25. for the fulnesse of the Gentiles must first enter: *Pet. Martyr* doth vnderstand it of the confirmation of the faith of the Gentiles, who seeing the zeale of the Iewes, shall thereby be confirmed: so the ordinarie *glosse*, their fulnesse beeing conuerted, *ditabit gentes doctrina & exemplo*, shall enrich the Gentiles by their doctrine and example: *Osiander* addeth, the Church of God shall be encreased, *gloriosæ populi Iudaici accessione*, by the glorious accession of the Iewish people: *Pareus* goeth further, the Gentiles also, by the fulnesse of the Iewes shall be prouoked to emulation: some further accession shall be made euen to the number of the beleeuing Gentiles: though in respect of their vniuersall calling, the fulnes of the Gentiles shall be entred before. 5. So these benefits shall accrue vnto the Church of God by the conuersion of the Iewes. 1. The confociation and ioyning together both of the Iewes and Gentiles, the wall of partition beeing taken away: *Ephes. 2. 14.* 2. The Church of God shall be encreased, *When the children of Iudah, and the children of Israel shall bee gathered together to the Church, Hosh. 1. 11.* 3. The faith of the Gentiles shall be greatly confirmed. 4. God shall receiue greater glorie, when his goodness, and the veritie of his promises shall be made manifest in the saluation both of Iewes and Gentiles. *Grynæus.*

Quest. 17. *How it standeth with Gods iustice to cast off the Iewes, that the Gentiles might enter in.*

Obiect. Seeing the Apostle saith, that through the fall of the Iewes saluation came to the Gentiles; & their ruine is the riches of the world: God may seeme to deale hardly, in casting off his owne people, to receiue strangers: and beside it seemeth contrarie to that rule, euill must not be done, that good may come thereof.

Ans. 1. It were indeede an hard thing to cast off some to receiue others, if they were cast off without their owne fault, or if the Lord were tied by any bond not to cast them off, or if their casting off did not tend to their further good: but it is otherwise here: for the Lord did not cast off the Iewes, but for their vnbeleefe: and he is not bound to bestow or continue his grace; he may conferre it, and withdraw it, vpon whome, and from whom he please: and beside the reiection of the Iewes, was for their more plentiful calling afterward. 2. Neither was their reiecting simply the cause of the calling of the Gentiles, but *ex accidente*, accidentally, as we say: it was properly the punishment of their infidelitie, and a demonstration of the iustice of God: but God, that can turne euill vnto good, did vse this as an occasion to induce the Gentiles to belecue.

Quest. 18. *Why the Apostle maketh mention of his Apostleship, and how he is said to magnifie his office.*
verse. 13.

1. For the occasion of these words. 1. *Tolet* thinketh, that the Apostle giueth here a reason of his former speach, that the diminishing of the Iewes, was the riches of the Gentiles: which was by reason of his ministerie, who was appointed the Apostle of the Gentiles. 2. *Chrysostome* saith, the Apostle sheweth two reasons of his commendation of the Gentiles, both because he was their Apostle, and to the end that by their praise the Iewes might bee prouoked. 3. *Hyperius* maketh this a third reason of the calling of the Iewes, from the ende of his office and ministerie. 4. *Lyranus* will haue the third part of the chapter here to begin, that as he had shewed before, that the falling of the Iewes was neither generall, vnto v. 11. nor vnprofitable, v. 11. 12. so now he sheweth that it is not irrecoverable. 5. But the best coherence and connexion is this: that whereas he touched two ends of the reiection of the Iewes, before the saluation of the Gentiles, and the conuersion in the end of the Iewes: this latter he confirmeth by the vse and end of his ministerie; and he sheweth that he in the execution of his office, *id meditari*, to meditate or propound to himselfe the same thing that God doth, that is, in preaching to the Gentiles, he intendeth the saluation of the Iewes.

2. But whereas in the originall the words are ἐν ὅσῳ, which signifie, in as much as, the

vulgar Latine readeth, *quandiu*, as long as: and so Origen, who giueth a double sence: that it may either signifie the time of this life, as long as he is an Apostle here, insinuating that he should afterward in the next life haue the same dignitie to be an Apostle: wherein Origen falleth into his fantastickall speculations of the next world, as though they should need any ministerie of the word or Apostleship there: or this *quandiu*, so long, is all one, as if he had said, *sine fine*, without end, as long as I liue: but the word is not taken here for *quandiu*, how long, but for *quatenus*, in as much as: as Matth. 25. 45. *In as much as ye did it to one of the least of these, ye did it vnto me*: where the vulgar Latine also misleth, reading, *quandiu*, as long. And most commonly, when these words, ἐφ' ὅδῃ, are referred to the time, the word χρόνος, time, is added, as 1. Cor. 7. 39. and Gal. 4. 1. Mart.

3. *I magnifie mine office.* 1. Origen vnderstandeth it of Saint Pauls faithfulness in his ministerie: he honoureth his ministerie, which ministrerth well, he dishonoureth it, *qui negligenter & indigne ministrat*, who ministrerth negligently and vnworthily: to which purpose the Apostle saith, 1. Tim. 3. 13. that the Deacons which haue ministred well, *get themselves a good degree*, doe honour their ministerie by their diligence, and shall be rewarded of God: but he that ministrerth not well, *malam sibi penam conquirat*, doth get and procure his owne punishment: Origen seemeth to vnderstand honouring both in life and doctrine. 2. *Vatablus* expoundeth it of diligence in preaching. 3. *Haymo* of adorning the Ministerie with a good life. 4. *Tolet* referreth it to the successe of S. Pauls preaching among the Gentiles, whom he had enriched. 5. But Saint Paul herein placeth the honour of his Ministerie, that hee did so preach vnto the Gentiles, as he might also gaine the Iewes; so *Ambrose*, *Anselme*, *Haymo* in his second exposition: becaule *honor magistrorum est numerus auditorum*, the number of the schollars and auditors, is the honour of the matter and teacher: so also *Pareus*, *Martyr*, *Osiander*. 6. *Lyranus* and *Gorran* following the ordinarie glosse, thus interpret, *addendo ultra debitum*, &c. in adding beyond his debt, in labouring for the conuersion of the Iewes. But Saint Paul in saying, *to prouoke them of my flesh*, confesseth hee stood indebted to them also beeing his kined after the flesh: though his speciall commission was to preach to the Gentiles. This then was the honour of the Apostles Ministerie, that by his preaching hee might winne both Gentiles and Iewes, as he saith, 1. Cor. 9. 19. *I haue made my selfe a seruant to all men, that I might winne the more, to the Iewes I became as a Iewe, &c. that I might winne the Iewes, &c. I am made all things to all men, that by all meanes I might saue some.*

4. *That I may saue some.* 1. God is the efficient cause and author of saluation, but becaule the Ministers are the instruments, they are also said to saue; as 1. Tim. 4. 16. *as In so doing thou shalt saue both thy selfe, and them that heare thee.* 2. The Apostle speaketh of the sauing of some, not of all, becaule he knewe the time of their vniuersall calling was not yet come. 3. But it will be objected, that seeing S. Paul was called to be an Apostle of the vncircumcision, and S. Peter of the circumcision, he might seeme to be an intruder into another mans lot in seeking the conuersion of the Iewes; the answer is, that the Iewes inhabiting the land of promise, their owne countrey belonged vnto Peter; but the Iewes conuerging among the Gentiles, *per accidens*, accidentally belonged to S. Paul, whose office was to preach vnto the Gentiles, among whom the Iewes were dispersed. *Gorran*.

Quest. 19. What the Apostle meaneth by these words, v. 15. *What shall the reccining be, but life from the dead?*

1. Origen vnderstandeth it of the finall resurrection; *tunc erit assumptio Israel*, &c. then shall Israel be receiued, when the dead shall rise; so also *Chrysostome*, *Theodoret*, *Oecumenius*, *Tolet*, with others: the great benefit which the conuersion of the Iewes shall bring vnto the world, shall be the finall resurrection. 2. *Ambrose* interpreteth it of the spirituall resurrection by beeing iustified from sinne. 3. *Hyperius* of the great ioy, which shall be conceiued in the world for the conuersion of the Iewes, as though one did rise from the dead. 4. *Lyranus* applyeth it to the zeale of those which were conuerted to the faith of the Iewes, who were more excellent then others, as beeing furnished with the knowledge of the Scriptures; such were *Paul*, *Apollos*, with others. 5. *Faius* vnderstandeth it of the Gentiles, which by the conuersion of the Iewes should bee reuiued beeing dead in their sinnes; but it is euident by the next verse, that Saint Paul speaketh of the conuersion of the Iewes. 6. *Beza* in his *annotat.* referreth it to the whole state of the Church: for while the Iewes remaine yet in death, *mundus nondum reuixit*, the world is not yet wholly reuiued. 7. But this speak

properly concerning the Iewes, and it is a metaphoricall speech, to shew that the Lord shall receiue them againe, euen as those which are raised from the dead: *Pareus*. 8. Here I cannot omit two other strange expositions, the one of *Haymo*, the other of *Osiander*: *Haymo* by life from the dead, vnderstandeth the Apostles who were receiued and quickned from among the Iewes, that were as dead: but it is euident, that the Apostle speaketh of the receiuing of the whole nation of the Iewes, as in the beginning of the verse, he maketh mention of their casting off. *Osiander* thinketh that the Apostle here vseth an argument *ab absurdo*; from an inconuenience; to this effect: if God should onely haue cast off the Iewes, to receiue the Gentiles, this were all one, as to giue life vnto one by the death of another, which were absurd, and therefore the Iewes were not cast off onely to make roome for the Gentiles, but that they might be grafted in againe: but this interpretation doth quite turne and change the Apostles sense: for the Apostle prooueth here that the Iewes shall againe be receiued, by an argument from the lesse to the greater: that if the reiection of the Iewes brought such profit to the Gentiles, their assumption and receiuing againe much more: we insist then vpon the former sense.

Quest. 20. What the Apostle meaneth by the first fruits, and the whole lump, the roots, and the branches.

1. By the first fruites, *Theophylact* vnderstandeth the leauen, but that is vnproper: *Hyperius*, *primitias frugum*, the first fruits of the corne, but the lump or masse then should not be answerable to it: *Erasmus* by the first fruits vnderstandeth the corne, by the lump the cakes which were made thereof, tempered with oyle, which were offered, not the masse and lump of dow, which was tempered with water: rather the first fruits were the cakes which were offered vp, and the masse is the whole lump of dow, which was sanctified by the oblation of the first fruits according to the Law, *Leu.* 23. 14. 17. and *Numb.* 15. 20. *Haymo* thinketh that the first fruits was the first tast, which was taken of the whole lump, beeing all of the same rellish and sauour: but the Apostle speaketh not simply of the first tast, but of the offering of the first fruites according to the law: he vseth two similitudes, one taken from the obseruation of the law, concerning first fruites, the other from naturall experience of the roote and the branches: *Pareus*.

2. Concerning the meaning of these words; some doe make a difference betweene the first fruits and the roote, the masse and the branches: as *Theodoret*, the first fruits interpreteth to be Christ, the roote the Patriarkes; *Tolet* by the first vnderstandeth the Apostles, which were as the first fruits, by the other the Patriarkes: Some take them for the same: as *Ambrose*, *Anselme*, *Lyranus*, *Gorham*, *glosse ordinarie*, doe take the first fruits and the roote for the Apostles and Disciples, that first beleueed of the Iewes: But I agree rather vnto *Chrysostomes* exposition, who vnderstandeth Abraham, Izaac, and Iacob, with the rest of the Patriarkes to be both the first fruits and the roote: so *Marrir*, *Caluin*, *Pareus*, *Hyperius*, with others.

3. Now this roote, whereof the branches were the Israelites, is neither Adam, for so the Iewes had no more priuiledge then any other; and in Adam all are sinners: nor yet conueniently is it interpreted to be Christ, as *Origen*: *Ego aliam radicem qua sancta sit nescio, nisi Dominum nostrum*, I know no other roote that is holy, beside our Lord Iesus Christ: for verse 22. the Apostle calleth the Iewes the naturall branches of this roote: but so cannot any be called the naturall branches of Christ: wherefore the Patriarkes are this roote, as Abraham, Izaac, Iacob, not in respect of their persons, but of the promise which was made to them and their seed, *Caluin*: and so the Lord doth vse to send the Israelites vnto their faithfull Progenitors, and to looke to their example, as *Isa.* 51. 1. *Looke vnto the rocke, whereout you were hewne*, meaning Abraham; as in the verse following direct mention is made of Sara.

4. Thus then standeth the Apostles argument: the holy nation cannot be cast off for euer: but the Iewes are an holy nation, which he prooueth because they are descended of holy parents, which he doth illustrate by two similitudes; of the first fruits, and roote, which beeing holy, make the lump and the branches holy.

Quest. 21. How the roote can make the branches holy, seeing many branches did degenerate, and by nature all are unholy branches.

Here many doubts are propounded together, which shall be answered in their order.

1. Obiect.

Obiect. The Apostle before out of Isai, c. 10. 27. shewed how Israel is called a rebellious and disobedient people, and yet now the Apostle saith they are holy.

Ans. The same Israel cannot be said wholly in all the parts, and in respect of the same time to be both holy and vnholie; but diuers parts and times considered, both may agree vnto Israel: for the faithfull and elect considered in Israel, they were holy; but the rest were rebellious and vnholie: like as if one should reason thus; Englishmen are Papists, & Englishmen are Protestants, therefore Papists nor Protestants, it followeth not: for the proposition must be vnderstood, not of the whole nation, but of diuerse parts.

2. *Obiect.* But holinesse is not propagated by nature; how then can the holy roote make the branches holy.

Ans. We must distinguish betweene the internall, inherent and personal qualities, such are the habites of the minde, as wisdom, learning, pietie, faith, and such like, which are not conueyed by generation, and the externall priuiledges, which are given vnto a stocke and kinred, which do descend by generation: as free men beget free men, slaues beget slaues, Iewes beget Iewes, and so Christians are borne of Christians: because the promise is made to the faithfull and their seed: the branches then are holy, because of the holy roote, not by an actuall and inherent holines, but by an outward prerogative of grace grounded vpon the promise of God, made vnto beleeuing Fathers and their seed.

3. *Obiect.* Again it may be objected, that all men are impure by birth, as *Dauid* confesseth, *In sinne hath my mother conceived me*, Psal. 51. and who can bring a cleane thing out of that which is vncleane, Iob 14. 4. how then can the branches by naturall propagation be holy of an vnholie roote.

Ans. We must likewise make a difference betweene a generall condition of nature, as it is now corrupt in Adam, which is common to all, which are descended of Adam, and the prerogative of grace, which is not common to all, but to those which are within the covenant: this prerogative of the covenant, and the corruption of nature may stand together; the grace of regeneration qualifieth the corruption of nature, but the grace of the covenant, neither qualifieth nor taketh it away, vntill the grace of regeneration beside be added therunto: like as one that is leprous may beget a leprous sonne, and yet beeing free borne himselfe, his yssue also shall be partaker of his freedome; so the father beeing a Christian, may beget his sonne in sinne, and yet beeing within the covenant, he shall haue this priuiledge, to be made a member of the visible Church; though a liuely member he cannot be, vntill he haue attained to the gift of regeneration.

4. *Obiect.* If the branches be holy, because they came of an holy roote, then consequently the branches which came not of that roote, cannot be holy, and so the Gentiles should not be partakers of the fatnes of the oliue, nor springing out of Abrahams holy roote.

Ans. Though the Gentiles are not naturally descended by carnall generation of that holy roote, yet they are graft in by faith, and so also become branches: and the Apostle in this place hath this distinction; of naturall branches, and branches that are graft in; the Gentiles then, though not the naturall sonnes of Abraham, yet are his sonnes by faith, and so within the covenant, and are made partakers thereby of all the priuiledges, which the natural branches had, before they were cast off.

Quest. 21. How Abraham is said to be the roote, to bee grafted into, whereas wee are said to bee grafted into Christ:
chap. 5. 6.

1. Christ is as the Head, the Church and parts thereof are his bodie, and they which are planted into the bodie, are grafted also into the head; and so there is no contradiction at all to be grafted into Christ the Head, or into the Church as the bodie, or into Abraham a principall member of the bodie: for he is the roote, but only by way of relation vnto Christ: *Pareus*.

2. Abraham then is the holy roote, but by the holines of Christ; and he is the roote onely *παράδειγμα*, by way of example; *εἰς*, effectually Christ is onely the roote, and the vine, we the branches, Ioh. 15. 1. Christ is the roote simply of all, Abraham only by way of relation to his offspring, which is descended of him.

Quest. 22. What S. Paul meaneth by the wild oliue, and by the grafting of it in, v. 17.

1. For the coherence, hitherto the Apostle repressed the insulting of the Gentiles against the

the Iewes by two arguments taken from the two ends of their reiection; the one the calling of the Gentiles, the other the planting in againe of the Iewes, so now he vrgeth a third reason taken from the former condition of the Gentiles, which were as a wild oliue, vntill they were planted in.

2. Concerning the reading of the words, thou was graft in *ἐν αὐτοῖς*, for them, that is, in their place, as the Syrian interpreter translateth; but *Erasmus* refuteth this reading as ridiculous, and will haue the preposition *ἐν*, in, to be here redundant and superfluous: as the like phrases are vsed often in the Hebrew, as *percussus in gladio*, smitten in the sword: and so hee would haue it referred vnto the oliue, into the which they were planted: likewise some of our owne interpreters, reade, *institui illis*, graft into them, *Bucer*, *Martyr*: But the other reading is the better, *graft in for them*, for it hath relation to the branches broken off, and as yet no mention is made of the right oliue tree: *Lyranus*, by *in them*, vnderstandeth the branches yet standing, as the Apostles, into whom the Gentiles were planted: but plants are not properly grafted into the branches, but into the stock: therefore the better sense is, *graft in for them: in loco fractorum*, in the stead of the broken branches: so *glosse interlin. Gorrhan, Tolet*: and of our writers, *Beza, Fains, Pareus, Geneuens.* or among them: *B.*

3. *Was graft in*: the Apostle sheweth a threefold benefit bestowed vpon the Gentiles, first they were planted in stead of the incredulous Iewes, which were as braunches broken off; then they are made partakers of the roote, that is of the faith of Abraham and the Patriarks, *Lyran.* and made one Church with them; and thereby they are partakers of the fatnes of the oliue: which the *ordinarie glosse* vnderstandeth of the Apostles, who receiued of the fatnes of the spirit to conuay it to the Gentiles: *Gorrhan* of the fatnes of charity: but rather generally thereby is meant the doctrine and grace of Christ, *Lyran.* and all the spirituall graces, which the Lord conferreth vpon his Church; as the Prophet Dauid saith, *Psal. 63. 3. My soule shall be satisfied, as with marrow and fatnes, &c. Pareus.*

4. But it will be objected, that the Iewes by nature, were a wild oliue, as well as the Gentiles: as Saint Paul saith, *Ephes. 2. 3. We were by nature the children of wrath as well as others.* *Ans.* True it is, that in respect of originall corruption there is no difference; but the Iewes were the right oliue, because they were descended of beleeuing parents, to whom the promise was made.

5. *Ambrose* here noteth a difference betweene spirituall, and externall planting; as *Origen* also obserueth the same: husbandmen vse to graffe good plants into a sowre stocke, not sowre and wild plants into a good stocke; but here it is otherwise; the wild oliue is planted into the true oliue; And the reason is this, the Apostle, *res magis causis, quam causas rebus aptauit*, did apply the things vnto his cause, not the cause to the things, from whence he taketh his similitude. *Origen.*

Quest. 23. Of the meaning of these words, *Thou bearest not the roote, but the roote thee.*

v. 18. *Boast not thy selfe against the branches, &c. 1.* This is the consequent or conclusion inferred out of the former reason, that the Gentiles considering their former state & condition, that they were the branches of a wild oliue, should not insult against other: which words beside this conclusion, doe include two secret reasons against this reioycing. 1. Because none ought to reioyce in themselves, but onely in the Lord, *1. Cor. 1. 31. Gryneus.* 2. *Ambrose* noteth how it is a thing displeasing vnto God, to reioyce in the calamity and ouerthrowe of others, and therefore the Gentiles should offend God if they insulted over the Iewes, because of their incredulity. *Thou bearest not the roote, but the roote thee.* 1. For the connexion of these words, because the Apostle passeth from the branches to the root, against the which the Gentiles reioyced not: *Chrysostome* thinketh, that the Apostle doth it because he would afford vnto the Iewes *umbram solatii*, a certaine shadow of comfort, and nothing else: and he thinketh that in words onely he seemeth to allay their grieve, not in deede: but farre be it from vs to thinke that the Apostle should as it were double with his owne nation, in so serious a matter, hauing made so solemne a protestation before, *c. 9. 1. I speake the truth in Christ, I lie not.*

2. *Gryneus* maketh this to be the coherence: the branches, which are graft in should imitate the root: it lamenteth for the branches which are broken off, and so should they which are planted in; but this rather is the reason of the coherence: if they should insult against the branches, they should in a manner also lift vp themselves against the root which bore those branches, euen against Abraham the Parent of the Iewes. *Pareus.*

3. This then is a newe argument, that they ought not to insult against the Iewes the branches, for so consequently they should insult against the roote it selfe: which were either an absurd thing, that the branch should vaunt it selfe against the roote that beareth it: or an vncomely thing to insult against him, from whom thou hast receiued so great benefits, as they beeing grafted into the roote, are made partakers of the fatnes thereof.

4. This roote is said to beare the Gentiles, and not they the root: because they had their conuersion from the Iewes, and not the Iewes from them, *Lyranus*: as our Bl. Sauour saith, *Ioh. 4. 22.* saluation is of the Iewes: the Iewes might receiue the ground of Philosophie, and of other arts from the Gentiles, but that is not the fatnes of the Oliue, nor the sappe of the roote, which is faith in Christ: which was the faith of Abraham rooted and grounded in Christ.

Quest. 24. Of those words, *v. 22.* *If thou continue in his bountifulnes.*

1. *Chrysostome* giueth this sense, *si ea feceris*, if thou dost those things which are answerable to the diuine goodnes, *non enim fide sola opus est*, for we haue not need onely of faith here, &c. But the Apostle speaketh evidently of the goodnes of God, not of man; and so *Oslander* thereby vnderstandeth *clementiam Dei*, the clemencie of God, if thou continue in the grace and fauour of God; the *interlin. glosse* thus expoundeth, *si totum Deo tribuas*, if thou ascribe all vnto God: But here rather the cause is taken for the effect, as the goodnes of God, for faith which is wrought in vs by the goodnes and grate of God: as afterward, *v. 31.* by *mercie* is vnderstood faith giuen in Gods mercie: and this to be the sense appeareth by the contrarie, *v. 23.* *If they abide not still in vnbeleefe.*

2. *If thou continue*: This neither sheweth, that it is in mans power to continue, for all is ascribed to the goodnesse and mercie of God: neither yet can it be hence gathered, that the elect may fall away, and not continue: but these conditional speeches are vttered, to work in the faithfull a greater care, and to stir them vp, and take away from them all carnall security.

3. *Or els thou also shalt be cut off.* 1. *Origen* here obserueth a difference betweene the cutting off the Gentiles, and the breaking off the Iewes, which is lesse then to be cut off: whereby he doth gather that the iudgement of the Gentiles, should be greater then of the Iewes, if they did fall from the faith: But *Pet. Martyr* reiecteth this collection vpon this reason, because the sinne of the Iewes rather inleauing of the faith seemeth to be greater, then of the Gentiles, because they had receiued greater promises and blessings of God, then the Gentiles: and so their sinne beeing greater, they deserued also greater punishment. 2. Neither can it be inferred vpon, because the Apostle saith, *thou also shalt be cut off*, that they which are graft once into Christ, can fall away: but we must consider 1. That the Apostle speaketh not of the standing or falling of any in particular, but he treateth of the calling of the Gentiles in generall, as many famous Churches of the Gentiles vnder the Turke are now quite fallen away and cut off, *Pareus*. 2. There is a difference between the outward insition and grafting into the Church, and the decree of election, *Caluin, Beza*: one may be cut off from the society of the visible Church, that was neuer a true member thereof.

Q. 25. Of the meaning of those words; *v. 24.* *was grafted contrarie to nature.*

1. Concerning the coherence of these words: whereas the Apostle had said immediately before, *God is able to graffe them in*, least this might seeme no firme argument, to reason from the power of God: he could graffe in the Iewes againe, therefore he would: now the Apostle sheweth that God is as willing and ready to doe it, as he is able, because the naturall branches are more easily grafted in againe, then they which were graft in against nature.

2. *Præter naturam* *κατὰ φύσιν*, beside or contrary to nature. 1. Some, as the ordinarie glosse out of *Ambrose*, and *Haymo* doe vnderstand it of the difference betweene spirituall & natural planting; for in this the science which is graft into the stock yet followeth it own kind, and beareth not after the kind of the stocke; but they which are spiritually implanted into Christ, doe beare fruit in him according to the spirit: but this is not the Apostles meaning. 2. Nor yet *beside nature*, is vnderstood of the corruption of mans nature, contrary to which is the work of grace & spirituall ingrafting: for so both Iewes as wel as Gentiles, are grafted in against their corrupt nature. 3. Nor yet is it the meaning, that *beside nature*, that is, contrary to their idolatry and other superstitions, which were by vse as naturall vnto them, the Gentiles were grafted in, *gloss. inter.* for as they were gaffed in beside nature, so were the Iewes according to nature, which could not be their idolatry, which did break the off, and not graffe them in. 4. Nor yet can this be referred to freewill, as *Origen*, *arbitrij liber-*

libertas naturam feceris unicuique, &c. the libertie or freedom of will doth giue euery one his nature, whether he be a right, or wild olive: for then one should be no more graft in beside or according to nature, then an other, because they haue the same libertie of will by nature. 5. Neither with *Chrysostome*, doe we referre it vnto the nature and offspring of Abraham; as he saith, the Gentile, *prater naturam Abraha insitus*, was graft in beside the nature of Abraham: for grace is not naturally graft into any stocke. 6. And yet more is vnderstood, then *verisimili vel par*, &c. it was more likely and reasonable, that the children of holy Abraham should be holy, then of the prophane Gentiles, as the *Greeke scholiast*. 7. Here then the naturall offspring of Abraham must be considered, with a relation to the promises of God, which were made to Abraham and to his seede: the Iewes then were the naturall branches, because naturally descended of Abraham and the holy fathers: the Gentiles were graft beside nature, because they were not descended of the fathers, to whome the promise was made, but were received in by grace. *Faust.*

26. Quest. What myserie the Apostle here meaneth, I would not haue you ignorant of this myserie, v. 25.

1. A myserie is taken two waies especially, either it signifieth an externall thing, which betokeneth some internall and spirituall matter beside that which is proposed to the sense: in which respect the Sacraments are called mysteries, because they represent vnto the inward man a spirituall matter insinuated by the externall and visible object: thus euery Sacrament is a myserie, though euery myserie be not a Sacrament: as the coniunction betweene Christ and his Church is called a myserie, Eph. 5. 32. It also signifieth some secret and hid thing, which neither is apparent to the sense, neither can be comprehended by reason: such a myserie is the incarnation of Christ: it is a thing incomprehensible how the diuine nature, which is infinite, should be ioyned in the vnitie of one person with the fruite and created nature of man: likewise the spirituall coniunction betweene Christ and his Church is a myserie: the calling of the Gentiles was a great secret and myserie, Ephes. 3. 3. and here the vocation and restauration of the Iewes is also called a myserie.

2. And herein lyeth the myserie, which the Apostle here speaketh of: 1. That *obstinacie* is come vpon Israel in part: for they were blinded and hardened, but not all, onely part of them, and that not for euer, but onely for a time: for so *Ambrose* applieth those words, *ex parte*, partly, to the time, which shall determine the blindness of the Iewes. 2. And then the fulnes of the Gentiles shall come in, while the Iewes are hardened: this is another myserie. 3. But the cheefe part of this myserie is, that in the end the whole nation of Israel shall be saved.

3. And this is called a myserie, 1. That they should vnderstand, *nihil hic temore aut casu fieri*, that nothing is here done rashly or by chaunce, but by the prouidence of God. 2. And to stay their curiositie, that they should not strue to find out a reason of Gods doings. 3. and beside to expresse their arrogancie, least they should insult ouer the Iewes for a time reiected: least you should be arrogant in your selues: *insultando lapsis*, by insulting ouer those which were fallen: *Origen*: though some giue this sense, *ne puteris vos mysterium hoc ingenio vestro posse discutere*, least you might thinke to discusse this myserie by your owne wits: *gloss. interlin.* But as *Pet. Martyr* well noteth, the word *εἰς ἑσέως*, wise, is referred here rather to the affection, then vnderstanding in the first sense; that they should not *immodice gloriari*, reioyce immoderately in their election and the reiection of the Iewes: *Hyperius*.

4. But *Origen* is farre wide, who maketh this to be the myserie: that whereas the Lord in the beginning diuided the nations of the world among the Angels, he tooke Israel to be his owne portion, which the other angels enuying, enticed the Israelites to idolatrie: and so the Gentiles came to be the Lords portion, Israel beeing forsaken.

This strange speculation of *Origen* diuersely sayleth. 1. That conceit of his that the nations were distributed among the angels, is grounded vpon the erroneous translation of the Septuagint, Deut. 32. 8. *he appointed the borders of the people according to the number of the Angels of God*: whereas it is in the Hebrew, *according to the number of the children of Israel*. 2. Not euil Angels but the good are appointed ouer nations to be ministring spirits for their good. 3. Israel was so the Lords portion, as that yet his Angels also watched over them, and pitched their tents round about them, as the sacred historie doe giue plentifull testimonies.

Quest. 27. Whether toward the end of the world the whole nation of the Iewes shall be conuerted.

1. One opinion is, that by all Israel, where the Apostle inferreth, v. 26. and so all Israel shall be saved, we are to vnderstand, *totum populum Dei*, all the people of God, consisting as well of the conuerted Gentiles as Iewes: and that the Apostles meaning onely is, that euen vnto the end of the world, *subinde aliqui ex Iudeis conuertuntur*, continually some of the Iewes should be conuerted: thus Melancthon, Caluin, Hyperius, Osiander: and that all Israel is to be taken in that sense, both for the company of beleeuing Gentiles, and Iewes, as the Apostle vnderstandeth it, Galat. 6. 16. *Peace be vpon you, and mercie, and vpon the Israel of God*; Theodoret is of opinion, and so also Augustine epist. 59.

But in this sense, 1. The Apostle had vttered no great mysterie, seeing in all ages some of the Iewish nation haue bene and are still conuerted. 2. And againe the Apostle intendeth to minister some speciall consolation here to the Iewes, in the hope of their future conuersion, which vlesse it were more generall, then in conuerting of some, as it was then, the whole nation should haue bene deprived of a speciall comfort, Mart. Pareus. 3. And seeing in the former verse, in these words, *obstinacie is come partly vpon Israel*, this word is taken in the literall sense, for the nation and people of Israel, it were hard to vnderstand it in an other sense here. 4. And further the Apostle giueth this as a reason, why he bringeth in this mysterie: that the Gentiles should not insult ouer the Iewes: therefore it had not bene to his purpose, if he had not opened some secret concerning the special calling of the Iewes. Tolet annot. 18.

2. Pererius produceth Chrysostome and Thomas to be of opinion, that generally all the Iewes should be called in the ende of the world: as Chrysostome, vpon the 12. verse of this chapter, shewing what the fulnes and plenitude of the Iewes saith, *vniversi ad fidem accessuri sunt*, all vniuersally shall come vnto the faith: and Thomas also consenteth, *non particulariter aliqui tantum saluabuntur, &c. sed vniuersaliter omnes*, not onely some particular men shall be called as now, but vniuersally all: to this opinion Scotus and Caietan seeme to encline in their commentaries here: But Pererius seemeth to mistake Chrysostomes opinion, which was not that the vniuersall nation of the Iewes should be called: for he saith here no otherwise, but thus, *& nunc multi crediderunt, multiq; rursus credituri sunt*, both many haue beleueed already, and many againe shall beleuee, &c. there shall bee a more frequent calling of the Iewes, and greater number, then before: but that none of the Iewes should remaine vncalled, it cannot be thought: like as when the fulnes of the Gentiles came in, yet many among them continued still in their vnbeleefe.

3. Some doe thinke that in the end of the world many of the Iewes shall be conuerted by the preaching of Henoch and Elias: Gregor. hom. 12. in Ezech. Theodoret, Lyrannus vpon this place: Hyppolitus addeth further, in that oration of the ende and consummation of the world, which goeth vnder his name, that the Iewes at the first shall be most addicted to Antichrist, *Gens Hebraorum potissimum chara erit Antichristo*, the nation of the Hebrewes shall be most deare vnto Antichrist: but these are but humane fantasies, that Henoch and Elias should come in their owne persons to preach in the ende of the world to the Iewes; that prophecie of the coming of Elias before the Messiah, was fulfilled in the preaching of S. Iohn Baptist; as our Blessed Saviour expoundeth, Matth. 11. and if the Iewes should be so made addicted to Antichrist, expecting him for their Messiah, their conuersion should be thereby so much the more hindered: it is also vnlike that the Iewes, which are no idolaters to this day should cleaue vnto Antichrist, that shall bee, and now is a manifest idolater.

4. Wherefore leauing these vncertaine conceits, the truth is this, that toward the ende of the world, before the coming of Christ, the nation of the Iewes shall be called, though not euerie one of that nation in particular; the reasons of which opinion are these.

1. The testimonies here by S. Paul produced out of the Prophets must not be vnderstood onely of some particular Iewes, but of the whole multitude, *that vngodlines shall be turned away from Iacob, &c.* and Origen fitly alleadgeth that prophecie, Hosh. 2. 7. *I will returne to my first husband for at that time was I better then now.*

2. This is the meaning of that propheticall vision, Rev. 7. how that there were sealed of the tribes of Israel an 144. thousand, which prophecie is litterally vnderstood, and so Chrys. expoundeth it of the general conuersion of the Iewes: for they are distinguished frō the other number

number of the nations, that was sealed, v. 9. as *Pareus* well obserueth.

3. *Beza* and *Grynæus* doe much vrgē the frequent numbers of the Iewes in Asia and Africa, who beeing disperſed among the Gentiles, yet remaine a people diſtinct by themſelues, and are not mingled with the nations, where they ſojourne: which is an euident argument, that they are thus preſerued of God for ſome ſpeciall purpoſe.

4. Of this opinion alſo, that in the ende of the world there ſhall be a generall calling of the Iewes, are diuers of the fathers: as *Chryſoſtome* in the place before alleadged, and *homil. 12. de verb. Dom.* likewiſe *Hilarius. lib. 11. de Trinit.* and *Origen* here hath this ſaying, *Iſto this ende, blindnes came vpon Iſrael, that the fulnes of the Gentiles might come in, ſine dubio cum ingreſſa fuerit plenitudo gentium, cecitas ceſſabit, without doubt, when the fulnes of the Gentiles is come in, then the blindnes of the Iewes ſhall ceaſe, &c.*

But it will be thus obiected againſt the vniuerſall calling of the Iewes.

1. *Obiect.* It is not to be conceived, that all Iſrael ſhould be ſo ſaued, as that none of them ſhould periſh: therefore theſe words muſt not be taken in the literall ſenſe, *All Iſrael ſhall bee ſaued.*

Anſ. It is not neceſſary in theſe generall ſpeeches to vnderſtand euery one in particular: like as where the Scripture ſaith, *All fleſh ſhall ſee the ſaluation of God:* and, *all ſhall be taught of God:* and, *God will haue all men to be ſaued:* theſe ſayings muſt be reſtrained, ad vniuerſitatem definitam, to the vniuerſalitie defined and determined of God, and not ſo enlarged, as to comprehend all in generall: *Martyr:* like as where the Apoſtle ſpeaketh of the entering and coming in of the fulnes of the Gentiles, yet many remained vncalled: ſo notwithstanding this generall calling of the Iewes, ſome may continue in their vnbeleefe ſtill: thus *Haymo* well expoundeth, *plenitudo hæc non ad numerum cunctorum pertinet, ſed ad numerum à Deo præſinitum,* this fulnes doth not belong vnto the number of all, but vnto the number determined of God.

2. *Obiect.* Our bleſſed Sauour ſaith, *Luk. 18. 8. The Sonne of man, when he cometh, ſhall he find faith on the earth?* if there ſhall be at Chriſts coming ſuch ſcarcenies of faith, it is not like, that there ſhall be ſuch a multitude of beleeuing Iewes.

Anſ. 1. *Lyranus* answereth, that deſecta falſitate *Antichriſti*, when the falſhood of Antichriſt ſhall be detected, then the Iewes ſhall be called: ſo faith in his opinion ſhall faile vnder Antichriſt, but it ſhall flouriſh afterward, the Iewes being called: but the ſayling of faith, which Chriſt our bleſſed Sauour ſpeaketh of, ſhall be at his coming, and as it were immediately before it: therefore the calling of the Iewes can not be after this ſayling.

2. *Pet. Martyr* thinketh it may be thus, that after the calling of the Iewes, there may grow ſome carnall ſecuritie againe among them: but that is not like, that the Iewes beeing newly conuerted, ſhould ſo ſoone decline and fall away from their integrity: it is more like, they ſhall be moſt zealous: *Lyranus* thinketh, that they ſhall be ſo conſtant in the faith of Chriſt, that they ſhall not reſuſe to die for the ſame.

3. *Pareus* giueth this ſolution; that although there ſhall be in the ende of the world a multitude of beleeuing Iewes, yet their number ſhall be but ſmall, in reſpect of the vnbeleeuing Gentiles. To this laſt ſolution, this further may be added; that the ſayling of faith, which Chriſt prophetieth of, muſt be ſpecially vnderſtood of the Gentiles, where Chriſt had beene preached, and beleued vpon: that euen there, where it was more likely, that faith ſhould haue beene, none ſhall be found: for when the Iewes ſhall be called, faith ſhall waxe very faint and cold among the Gentiles.

Thus haue I ſhewed, what is the moſt probable opinion concerning the calling of the Iewes: wherein, as we expect a more frequent and generall vocation of that nation, then hitherto hath beene ſcene, ſo yet we acknowledge a myſterie ſtill, which can not fully be reuealed, how, when, and in what number the Iewes ſhall be called, vntill we ſhall ſee the ſame performed: and ſo *Origen* reſolueth well, *quis autem ſit iſte omnis Iſrael, &c.* but who this all Iſrael is, and what ſhall be the fulnes of the Gentiles, God onely knoweth, and his onely Sonne, and they which are his friends, &c. Of this queſtion, briefly haadled here, I remember, that ſome twentie yeares ſince I writ a ſpeciall Treatiſe, intituled, *De vniuerſali Iudeorum vocatione*, wherein, though in ſome other points, as concerning *Elias* and *Henochs* corporall preſence in heauen, I haue altered my former iudgement, yet in this queſtion of the Vniuerſall calling of the Iewes, I reſolue ſtill, as there I maintained, that the Apoſtles propheticall prediction here can not otherwiſe be vnderſtood, then of their generall calling.

Quest. 28. Of the testimonies here cited by the Apostle, how they are alleaged, and whence.

1. Concerning the manner, the Apostle followeth the Septuagint, which was then the receiued translation, which he refuseth not, while it retaineth the sense, though the words precisely are not rendred. 1. In the originall, Isay. 59. 20. the word is *lesion*, which the Septuagint translate, ἐξ ἑκτα σιώνος, because of Sion, or for Sions sake: but the preposition *la-med*, serueth to a dative case, and so it must be translated, *a redeemer shall come to Sion*: as *Vatablus*, *Pagnine*, and *Iunius* reade: and S. Paul readeth ἐκ Σιώνος, *out of Sion*, which *Beza* thinketh may be altered, ἐκ for ἐξ ἑκτα, by the fault of the writer or copier out: but *Tolet* is bold to affirme, against the receiued opinion of the best Hebricians, that the preposition *la-med*, may their signifie *de, from*, annot. 19. but that cannot be, for it followeth in the same place, *vleshabbe, and to them*, not (*from them*) *that returne from iniquitie*, where the same preposition is vsed: *Iunius* solution is best, that the Prophet respecting the time and instant of the comming of the Messiah, saith, *to Zion*: but S. Paul looking further vnto such things as followed the comming of Christ, and to the progresse of the Gospell, by way of interpretation saith, *the redeemer shall come out of Zion*, that is, out of his Church. 2. An other difference is, that the originall hath, *and to them that returne from iniquitie in Iacob*: but the Apostle following the Septuagint saith, *he shall turne iniquitie from Iacob*: *Martyr* thinketh that the Septuagint might read, *laphub, to turne*, for *leshabbe, to them that turne*: but such an ouersight is not like to haue beene in those excellent interpreters: *Iunius* lib. 2. parall. 23. saith, that the Apostle in stead of Christs comming, nameth a benefit which followed his comming, which is the remission of finnes: but I thinke rather with *Beza* and *Grynem*, that where the Prophet speaketh of the effect, which is turning away from sinne, the Apostle riseth higher to the very cause, which is the taking away of sinne: for none can turne away from sinne, vlesse they haue first grace and remission of their finnes: as the Prophet saith, *Ierem. 31. 18. Conuert thou me, and I shall be conuerted*. 3. Whereas in the next sentence, the Hebrew word is *berith*, for a couenant, the Septuagint render it by the word διαθήκη, a Testament: and so the vulgar Latine interpreteth here, *this shall be my Testament vnto them*: which reading *Tolet* iustificieth, because the Apostle Heb. 9. so taketh the Hebrew word *berith*, for a Testament: *Beza* in his annotations here thinketh, that where the Greeke word διαθήκη, signifieth any kind of disposition, whether by Testament or other couenant, the Apostle alludeth to the signification of the Greeke rather then of the Hebrew word. But I preferre rather *Iunius* iudgement in c. 9. ad Hebr. who thinketh that the Hebrew word *berith*, signifieth generally any disposition of the will, as well by couenant, as by testament: and so it is taken for both according to the circumstance of the place: so *berith* may be deriued of *bara*, which signifieth to decide or declare ones sentence: and so generally may signifie the disposition of the mind: which also is the proper signification of the Greeke word διαθήκη, as *Erasmus* here obserueth: S. Paul in the 9. to the Hebrewes calleth it a Testament, where is required the death of the *Testator*, which was shadowed forth by the type of shedding and sprinkling of blood: but here in the Prophet there beeing no such circumstance expressed, which belongeth to a Testament, it is better interpreted *fœdus*, a couenant.

2. For the other point, whence these testimonies are alleaged, there are diuerse opinions. 1. All agree that the former place is taken out of the 59. of Isay, v. 20. and for the next, *this shall be my couenant with them, when I take away their sinne*: *Caluix* thinketh it is taken from *Ieremie*, 31. 33. *This shall be the couenant, that I will make with the house of Israel, &c. I will forgine their iniquities*. 2. *Iunius* saith, these words, *when I take away their sinne*, are repeated out of the former verse, to confirme the Geneiles in the assured expectation of the conuersion of the Iewes: 3. *Tolet* following *Origen*, thinketh that these words are added by the Apostle by way of declaration. 4. But the more probable opinion is, that the Apostle ioyneth two prophesies of Isay together, as he did before, v. 8. and that the last words, *when I take away their sinne*, are cited out of the 27. c. of Isay. v. 9. where the Septuagint haue these verie words cited by the Prophet, ὅταν ἀφαιρέμας, *when I shall take away their finnes*: the other words are found with some small alteration, in the 59. c. of Isay, v. 20. and in the beginning of the 21. v. *Pareus*.

Quest. 29. Of these words, v. 18. *As touching the Gospel, they are enemies for your sakes, &c.*

1. *Chrysostome* noteth, that the Apostle doth but *verbis consolari*, comfort the Iewes in

in word onely, in saying, *they are beloued for the fathers*, because the vertue of their Progenitors doth not profit them, vnlesse they beleue themselves: but the Apostle doth both in word and deed minister consolation vnto them: & though they cannot be saued but by faith, yet this benefit they haue by the fathers, that they are within the couenant of grace, which was made with their fathers and their seed: *Tolet* obserueth well, how Saint Paul speaking of the enmitie and casting off of the Iewes, doth mollifie his speech, saying, *They are enemies for your sakes*, that you might be called, not otherwise: and againe he qualificth it with reference vnto their election, and Progenitors, in which respect they are beloued.

2. *As touching the Gospel they are enemies, &c.* 1. Some doe vnderstand this enmitie to be against Paul and the Church, as if he should haue said, They are mine and your enemies, considering their hatred to the Gospel, but they are beloued of mee, their election considered; thus *Theodoret*, *Chrysostome*, *Luther*, *Oslander*. 2. *Origen*, referreth this enmitie vnto God: Israel in respect of the Gospel, *factus est inimicus Deo*, is become an enemy vnto God: so *Origen*, whom *Beza* and *Pareus* follow. 3. *Pet. Martyr* doth well ioyne both together; though principally they are vnderstood to be enemies to God, and in an other respect beloued of him: yet consequently they must bee enemies to vs: for Gods enemies are our enemies, and as they are beloued of God, so also, we should wish well vnto them.

3. *They are enemies, &c. they are beloued, &c.* 1. *Chrysostome*, *Theodoret*, seeme to expound this of the same Iewes, who while they continue in vnbeleefe, are enemies, but when they shall be conuerted to the faith, they shall be beloued: but they which according to election are beloued of God, are neuer enemies. 2. *Origen* much better, interpreteth the Apostle thus to speake of diuerse sorts of Iewes: they are enemies among them, which did spurne against the Gospel: they beloued, which were that remnant, which belonged to election: so also *Caluin*, *Martyr*, with others. 3. But *Beza* better vnderstandeth the Apostle to speake not of particular men, but of the whole nation, which at that time seemed to be reiected because of their vnbeleefe: but yet was not vtterly cast off in regard of their election, and promise made to their fathers: like as it is called the same riuer that runneth along, though it be not of the same water, because of the perpetuall succession: so it is the same nation of the Iewes, because of their lineall discent, though consisting of diuerse generations of vnlike condition, *Fains*: So then these are not contraries, the Iraelites are enemies and so hated, and they are beloued; for contraries must be taken κατὰ τὸ αὐτὸ, *secundum idem*, according to the same subiect: but here are diuerse subiects: they are enemies in respect of those which beleue not, and beloued, that is, such as in time to come shall be conuerted to the faith: again, contraries must be considered πρὸς τὸ αὐτὸ, *ad idem*, in one and the same respect: and ἐν τῷ αὐτῷ χρόνῳ, in the same time: but the Iewes are said to be enemies, and yet beloued, both in diuerse respects: for they are enemies for the Gospel sake, which they spurn and kick against; they are beloued, in regard of their election: and this must be vnderstood also at diuerse times: for at that time present they were enemies, but in time to come, when they should be called, they shall be beloued. *Gryneus*.

4. *Beloued for the fathers sake*: 1. Not *propter meritum patrum*, for the merit of the Fathers, as *Lyrannus*, it is Christs merit onely, for the which the Lord receiueh them to the faith. 2. Neither, because when they are conuerted, the Lord shall be put in remembrance of their Fathers, as *Ambrose*, for God is not obliuious, that he had need of a remembrancer. 3. Nor yet onely is it said, *for the Fathers sakes*, because *sequuntur patrum fidem*, they doe imitate and followe the faith of their fathers: *Origen*, *Haymo*: for so the beleeuing Gentiles also did imitate the faith of Abraham. 4. But the Apostles meaning is, they are beloued, *propter promissiones patribus factas*, because of the promises made to the Fathers: *gloss. ordinar.* *Tolet*: because they are descended of those fathers, to whom the Lord promised to be their God, and to their seed after them: *Bucer*: which promise of God, the infidelitie of some, cannot frustrate.

5. There are two reasons giuen, why they are enemies, one from the occasion not giuen, but taken, namely the Gospel which they refused, the other from the ende, *for your sakes*, that the Gentiles by their vnbeleefe might enter in: there are likewise two causes shewed of their receiuing to grace, their election with God, which is immutable, and the couenant made with their Fathers.

Quest. 30. Of the meaning of these words, *The gifts and calling of God are without repentance*, v. 24.

1. *Erasmus* interpreteth the word ἀμεταμετανοία, *impenitibilia*, or as *Augustine* sometime rendereth the word, *impenitenda*, things whereof he cannot repent him of that giueth them: But this were to make the gifts rather such, as cannot be changed, then to make God vnchangeable.

2. *Ambrose* hath a strange interpretation, vnderstanding this to be meant onely of those which are receiued by baptisme, of whom such exact repentance is not required: and *Thomas* also propoundeth this interpretation for one. But two things make againe this sense, both because here is relation vnto God, that repenteth not, not vnto man: and they are gifts which are not here repented of, nor sinnes, for which repentance is required of men: beside it is also vntrue, that men (if they be of yeares) are admitted to Baptisme without repentance; the contrarie is euident, *Matth. 3. 8.* where *Iohn Baptist* exhorteth to repentance, and amendment of life, those which came to be baptized, and so doth *S. Peter*, *Act. 2. 38*, *Repent, and be baptized.*

3. *Stapleton* and *Pererius* haue found out here a new exposition, that God is said not to repent him, not that the gifts once bestowed, cannot be taken away, but because God hath no cause to repent him, for that though his gifts be taken from one, they with greater profit, are giuen to another: as the reiection of the Iewes, was the occasion of calling the Gentiles: but this strange interpretation is very impertinent to the Apostles purpose, who intendeth by this assertion, to prooue the certaintie of the calling of the Iewes. See the confutation hereof, *Controv. 17.* following.

4. For the better and more full explication of these words: this word *pœnitere*, to repent, is taken two waies: either properly, and so it signifieth a change of the minde and purpose; which wisheth a thing vndone, and not to be, which is: and in this sense, God cannot repent him of any thing which he hath done; nor of any gifts bestowed, no not vpon the wicked: for howsoeuer they abuse them vngraciously, yet the Lord had reason to doe as he did: he that repenteth, either faileth in his counsell, not foreseeing all things, or in his power, not beeing able to effect what he intended: but God hath no defect or want, either in counsell or power: therefore properly he cannot repent: there is an other vse of this word, to repent, when it signifieth a change, not in him that willet and purposeth, but in the thing willed, and so God is said to repent, not that he changeth, but they change and alter, vpon whom the gifts are conferred, & shew themselves vnworthie of them: so here is a figure called a *metonymie*, when the effect is taken for the cause, *repentance* here signifieth mutation and change, whereof repentance is the cause; and thus *Haymo* well expoundeth, *pœnitentia pro mutatione accipitur*, repentance is taken for a change.

5. Neither are all the gifts of God without repentance, but such gifts as depend vpon election: neither is euery vocation vnchangeable, but onely the internall and spirituall: God had chosen *Saul* to be King of *Israel*, and furnished him with excellent gifts: but they were onely temporall: though he had a temporall election to the Kingdome, yet it followeth not that he was eternally elected; for God had foreseeene and so decreed, that *Saul* should not continue in the kingdome, which was appointed vnto *Dauid*: *Haymo* then here well expoundeth, *sine mutatione sunt dona & vocatio Dei, &c.* the gifts and calling of God are without repentance, as he said before, *whom he predestinated he called, &c.* not in such gifts and calling, as it is said, *Many are called, but few are chosen, &c.* so the *ordinar.* and *interl. glosse* well interpret, *vocatio, id est, electio qua ab aeterno*, the vocation, that is, election which was from euerlasting, is without repentance, that is, without change.

Quest. 31. Of the meaning of these words, v. 31. *So now haue they not beleeued by your mercie.*

1. For the explication of the words: some reade, *so now haue they not obeyed*, or, are become *contumaces*, *stubborne*, and *contumacious*: *Beza*, *Syrian interpreter*, *Grynæus*, with others: but it is rather interpreted, *haue not beleeued*, as *Martyr*, the vulgar Latine, and our English translation vpon these reasons. 1. The word ἀπειθεῖα, signifieth both incredulitie, and contumacie or disobedience, beeing deriued of the word πείθεω, to perswade: now as well the vnbeleuer, as the disobedient and stubborne is perswaded.

2. The Apostle through this chapter maketh vnbeleefe the cause of the reiecting of the Iewes, v. 20. where though an other word ἀπιστία, be vsed, yet in the same sense. 3. The

next

next verse is better read, *God hath shut up all under vnbeleefe, then under disobedience*: as may appeare by the like place, Gal. 3. 22. *The Scripture hath concluded all under sinne, that the promise by the faith of Iesus Christ, should be giuen to them that beleue*: where by sinne must bee vnderstood vnbeleefe, as opposite vnto faith and beleefe, afterward mentioned. 4. *O-rigen* and *Chrysostome* doe so interpret this place of the incredulitie both of the Gentiles and Iewes: the Apostle saith, *your mercie*, not *actiuelly*, whereby they shewed mercie, but *passiuelly*, whereby they receiued mercie, the cause is put for the effect, as before v. 22. the Apostle said, *If thou continue in his goodnesse*, that is, in faith, receiued by his goodnesse: the Apostle saith (*yours*) *propter efficientiam*, because it was effectuell toward them, but afterwards he saith, *that he might shew mercie on all*, *propter sufficientiam*, because it is sufficient for all.

3. Now concerning the sense and meaning of the words, there are diuerse interpretations. 1. The vulgar latine readeth, *in vestrum misericordiam*, for your mercie, wherupon some giue this sense: they haue not beleued, *ut vos misericordiam consequamini*, that you may obtaine mercie, *Haymo*, *Osiander*: but *Beza* and *Erasmus* both refuse this, because as much in effect is said before in the ende of the former verse, *You haue obtained mercie through their vnbeleefe*: but these particles, *euen ac*, *euen so*, doe shewe an opposition of the parts, not a repetition. 2. *Ambrose* readeth, *in vestra misericordia*, in your mercie, that is, at this time, wherein you haue receiued mercie: so also *Haymo*: but beside that there is no preposition in the originall, but the word is put in the datiu case, which is with the Greekes vsed for the ablatiu: the Iewes were vnbeleeuers, and reiecteth the Gospel, before it was preached vnto the Gentiles, and therefore it was not at the same time. 3. *Erasmus* readeth, they haue not beleued, *per vestram misericordiam*, by your mercie; that is, the mercie shewed to the Gentiles was an occasion of the vnbeleefe of the Iewes: but *Beza* reiecteth this also, vpon these two reasons: both because the Iewes were first vnbeleeuers, before mercie was shewed to the Gentiles; therefore thereby they were not hardened: and againe, the mercie shewed to the Gentiles, shall prouoke the Iewes to follow them, v. 11. they shall not then thereby be made further off. 4. Wherefore *Theophylact* doth come nearer to the Apostles sense then the rest, who thinketh there is here a traiection of the particle *iva*, *that*: so whereas the words stand in this order in the originall, *By your mercie, that they may obtaine mercie*, they must bee placed thus, *that by your mercie, they may obtaine mercie*: the verie like traiection of this verie word, see 2. Cor. 2. 4. *ἀλλὰ τὴν ἀγάπην ἣν γινώσκετε*, but my loue that yee may knowe, for, but that you may knowe my loue: thus also *Beza* here; and *Tolet* annotat. 23. addeth this reason, why those words, *for your mercie*, should not be ioyned with the former clause, *so none haue they not beleued*, but with the latter, *that they may also obtaine mercie*: that one part of this comparison may answer another: as he said before, *you haue receiued mercie through their vnbeleefe*: so now it followeth, *that they also should receiue mercie through your mercie*. And *Chrysostome* sheweth the reason, why it is said, *that you should receiue mercie, through their mercie*, not *through their vnbeleefe*: because yee the Gentiles shall not be so saued, *ut quemadmodum Iudae exire debeatis*, that as the Iewes, you should goe out (or fall away) againe, *sed ut illos manendo per amulationem attrahatis*, but that yee may drawe them on by continuing in the faith.

4. This then is the force of the Apostles argument. 1. There are three things compared with three: the vnbeleefe of the Gentiles with the vnbeleefe of the Iewes, the mercie which the Gentiles receiued in time past, with the mercie which the Iewes shall receiue: and then the occasions of both are set one against the other, the occasion of mercie shewed to the Gentiles, was the vnbeleefe of the Iewes: and occasion of mercie shewed to the Iewes, was mercie extended to the Gentiles, by the which the Iewes were prouoked to emulation: *Par.* 2. The argument is from the lesse to the greater: if the infidelitie of the Iewes was the occasion of mercie to the Gentiles, much more the mercie shewed to the Gentiles, shall bee an occasion of shewing mercie to the Iewes: for there is a greater force in that which is good, then in that which is euill, *Grynem*: and if the Gentiles which neuer beleued were called to the faith, much more like is it, that the Iewes which had bin sometime beleeuers, should returne to their former faith: *Tolet*.

Quest. 31. *How God hath concluded, and shut up all in vnbeleefe, ver. 32.*

1. Not that God, *iniecirit ijs incredulitatem*, did cast vpon them incredulitie: *hoc explicat den.*

dendum est, this conceite must be exploded of all : *Origen*: God is no way the author of euill : *Photius*.

2. Nor yet is the Lord said to shut them vp onely *permittendo*, in suffering them to be incredulous, *Origen*, gloss. *ordinar*. *Tolet*, *Gorrhan*: for God is to be considered here not as a patient onely and sufferer, but as an agent in some sort, and a iust iudge.

3. *Chrysostome* thus interpreteth, he shut vp all, that is, *demonstrauit incredulos*, he hath shewed them to be incredulous : in which sense the Apostle saith, Galat. 3. 22. *The Scripture hath concluded all vnder sinne*, &c. that is, the law serueth to reueale sinne; as Saint Paul saith, Rom. 3. 20. *By the law cometh the knowledge of sinne*: But this is not all, for the iudge doth not onely declare and giue sentence against the malefactor, and bring his offence to light, but he also condemneth him, and seeth his sentence bee executed vpon him.

3. *Hierome* in the Commentarie vnder his name saith, *God hath shut vp all, non vi, sed ratione*, not by force, but by good reason: which reason is thus expressed by *Oecumenius*, *ut alios per aliorum seruaret contentionem*, that he might saue some, by the prouocation of others: the *ordinarie* glosse giueth this reason, *ut gratia numeris esset gratissima*, that the gift of grace might be most acceptable, &c. when they are brought as it were out of prison vnto liberty. But although Gods iudgements proceed with great reason and equitie; yet God doth not euill, that good may come thereof: the reason and way then yet appeareth not, how God is said to conclude all vnder sinne.

4. Wherefore it remaineth, that God is said to shut vp men in vnbeleefe as in a prison, in punishing them as a iust iudge, with the fetters as it were and giues of their owne blindness and hardnes of heart: as it is said, c. 1. 26. *God gaue them to vile affections*: and c. 11. 8. *God hath giuen them the spirit of slumber*: like as a iudge doth inflict imprisonment vpon offenders, and restraint of libertie: so men are kept in the prison of infidelitie by the iustice of God, their sinnes so deseruing. But here is the difference; ciuill imprisonment is for sinne, yet it is not sinne: but spirituall imprisonment in blindness and vnbeleefe, is sinne: and God after a secret and wonderfull manner, yet most iustly, doth punish sinne with sinne; as *Augustine* saith, *Quis dicat Achabum non peccasse credendo spiritui mendaci*, &c. who can say that Ahab sinned not in beleeuing the false spirit, and who will say that sinne was not the punishment of sinne, *uenientem de iudicio Dei*, proceeding from the iudgement of God: lib. 5. c. 3. *contra Iulian*. And further here is great difference between these two, for God to bee the author of shutting vp vnder vnbeleefe, and of the shutting vp of vnbeleefe: the first God in his iustice causeth, the other man is the cause of himselfe.

Quest. 32. Of the Apostles exclamation, v. 33. *The deepnesse of the riches*, &c.

1. Touching the occasion of these words. 1. *Origen* thinketh this to be it, *quia alterius malitie opus alterum vertat in salutem*, because he turned the malice of one to the saluation of another: as the ruine of the Iewes was the occasion of calling the Gentiles: so also *Chrysostome*, the Apostle wondreth *quod contraria contrarijs curauerit*, because the Lord healed one contrarie by another, the Gentiles became to be beleeuers, by occasion of the vnbeleeuing Iewes: but the generalitie of the Apostles words, speaking of the *wayes of God*, would not be restrained vnto one particular. 2. *Fauns* vnderstandeth the whole mysterie of the Gospel, the which as S. Peter saith, the Angels yet desire to behold, but this is too general. 3. *Augustine* and *Haymo*, restraîne it to this particular, of the mysterie in the vocation of the Gentiles, and the reiection of the Iewes. 4. But beside this, it may be applyed to the whole mysterie of predestination, how God reiecteth some, and electeth others, wherein humane reason must be silent: *Grynus*, *Caluin*, *Hyperius*, *Mart*.

2. For the reading of the words. 1. Some doe thus reade, *O the deepnesse of the riches, of the wisdom, and knowledge of God*: as the vulgar Latine, making wisdom and knowledge to depend of riches: but in this reading the Greeke coniunction *καὶ* and, which is set betweene *riches* and *wisdom*, is omitted: *Chrysostome* inserting that word, thinketh that these two words, *depth*, and *riches*, are two names added to expresse the excellencie of Gods wisdom and knowledge: so also *Beza*, *Grynus*, *Fauns*, taking riches here for abundance: likewise *Pererius*: *Gorrhan* would prooue it by the like place, Coloss. 2. 3. *In whom are hidde the treasures of wisdom and knowledge*: and so the Apostle saith here, *the riches of the wisdom and knowledge*. 2. But *Origen* referreth this deepnes to all three, *O the deepnesse of the*

the riches, and of the wisdom, and of the knowledge of God: so also *Theophylact*, whome *Erasmus* and *Tolet* follow: the reasons are these. 1. Because as *Erasmus* obserueth, there is a comma or distinction in all the copies that he saw, betweene riches, and wisdom, which sheweth, that one hangeth not on an other. 2. *Tolet* addeth that the coniunction, (and) betweene riches, and wisdom, doth shew them to be two distinct things. 3. Likewise the three clauses following, *Who hath knowne his minde, who was his counsellor, who hath giuen to him first*, are answerable vnto these three, knowledge, wisdom, riches. 4. And els where these three are distinguished; Ephes. 2. 17. *The riches of his grace, &c. in all wisdom and vnderstanding*. 5. This is most agreeable to the scope of the Apostle, who immediately before made mention of the mercie of God, which here he vnderstandeth, *By the depth of his riches*: as Ephes. 2. 7. *That hee might shew in the ages to come, the exceeding riches of his grace*.

Though either of these readings may indifferently be followed, and *Haymo* and *Pet. Martyr* doe propound both; yet the former seemeth to be the fitter, because of that place, Col. 2. 3. where they are called the *treasures of wisdom and knowledge*, as here the *riches*: the Greek coniunction καὶ, signifieth as well both, as and: and where the Apostle saith, v. 35. *Who hath giuen vnto him first*: it is an other reason to stay mens murmuring against God: as here hee perswadeth thereunto, by the vnsearchable depth of Gods iudgements: so there from Gods all-sufficiencie, that he giueth freely to all, and none to him.

Quest. 33. *How the iudgements of God are said to be vnsearchable, v. 33.*

1. Some thinke that the Apostle expresseth the same thing, by this ingemination of words, vnderstanding one and the same thing by the iudgements and waies of God: *Caluin*: but they are better distinguished: *Haymo* by the iudgements would haue vnderstood, Gods iust proceedings both against Angels and men, Iewes and Gentiles, in electing some, and reiecting others: and by his waies, his passage from the Gentiles to the Iewes, and from the Iewes to the Gentiles; but they are better referred, the *iudgements* to the decree and purpose of God, which belonged to his knowledge, and the waies to the meanes, whereby God executeth and bringeth his purpose and counsell to passe; wherein his wisdom is seen: as Gods counsell and iudgement was to preferre Ioseph, and exalt him aboue his brethren: the way was, in bringing this to effect, by the selling of him into captiuitie by his brethren: *Tolet*, so also *Martyr*.

2. Where the word in the originall is ἀνεξετάσται, which signifieth, *not to bee traced out*, the vulgar Latine readeth, *inuestigabiles*, in a quite contrarie sense, *to be paced, or traced out*: which as *Tolet* coniectureth might be the error of the writer, leauing out (in:) for he should haue said, *inuestigabiles*, as *Erasmus* noteth out of *Hilarie lib. 8. de Trinit.* who hath that word. But *Chrysostome* here well obserueth, whom *Bucer* followeth, that hereby, in that the iudgements of God are said to be vnsearchable, is signified, *quod non solum cognosci nequeant, sed nec queri*, they can not onely be knowne, but they are not to be searched: so also *Bucer* well noteth, that the first word signifieth, that *inueniri non possunt*, they can not bee found out of vs, and the other, *quod peruestigari curiosius non debeant*, they must not bee curiously sought out.

3. *Origen* also putteth in this exception, that this must be vnderstood of the creature; that to them the iudgements of God are vnsearchable; the blessed Trinitie is excepted: for both the Sonne knoweth the Father, and the holy Spirit searcheth the hid things of God; but the creature of it selfe is not able to find them out.

4. *P. Martyr* hath an other exception, that this must be vnderstood of the secrets of God hid, and not reuealed; but the will of God reuealed in Scripture, it is lawful for vs to search, and we are commanded so to doe, Ioh. 5. 39.

5. *Pareus* also addeth an other caution; that the iudgements of God are vnsearchable of the creature it selfe, but by the spirit of Christ they may attaine to the knowledge of them in part: as here the Apostle saith, *Who hath knowne the minde of the Lord*: as he likewise saith, 1. Cor. 2. 16. *Who hath knowne the mind of the Lord, that hee might instruct him*: and then it followeth, *but we haue the minde of Christ*. In Christ then the will of God is reuealed to vs; as it is said, Ioh. 1. 16. *No man hath seene God at any time, but the onely begotten Sonne hath declared him, &c.*

Quest. 34. *How those words must be understood, Of him, through him, and for him are all things, &c.*

1. The *Arrians*, as *Theodoret* here testifieth, doe vnderstand all this to bee spoken onely of God the Father, to confirme their heresie, in making the Sonne inferiour to the Father, and onely as the instrument, not the efficient cause of creation; but the Apostle elsewhere directly saith of Christ, *By whom are all things, and we by him*, 1. Cor. 8. 9. as here he saith, *of him, and through him are all things*.

2. Some doe interpret all this of God the Sonne onely, as *Basil. lib. de spirit.* and *Ambrose lib. 4. de fide. c. 6.* and whereas it may be objected, that the Father knoweth the minde of the Sonne, whereas the Apostle saith, *Who hath knowne his minde*: *Basil* answereth, that the Apostle onely thereby signifieth not all to be excluded, because the Father knoweth the mind of the Sonne, but onely that few can attaine to it; and whereas againe it might be objected, if this be vnderstood onely of the Sonne, that it cannot be said of him, *Who hath giuen vnto him first*? because he receiued his essence of his Father: *Ambrose* answereth, that the Father gaue vnto the Sonne, but not first, for one is not before the other. But, as was before obserued out of *Origen*, the Trinitie is excepted here; the Apostle speaketh onely of the creatures, that none of them know the mind of God, or first gaue vnto him: neither is this to be restrained to the person of the Sonne, but must be vnderstood of the Godhead in generall, whose waies are vnsearchable.

3. Some doe distinguish these three, and appropriate them to the three persons of the Trinitie, as *of the Father, through the Sonne, and in the holy Ghost*, all things are said to bee: so *Origen* vpon this place, *Gregor. homil. 16. in Ezek. Hillar. lib. 8. de Trin.* so also *Haymo, gloss. interlin. Tolet, Gorran, Lyrar.* but this seemeth to be too curious: for this phrase *by whom*, is as well giuen vnto the Father, 1. Cor. 1. 9. as vnto the Sonne.

4. Wherefore this clause, *of whome, for whom, and through whome, &c.* is better referred to the whole Trinitie, as *Chrysost.* interpreteth, *ipse fecit, ipse conseruat*, he made, & he preserueth all things: so also *Augustine*, as the ordinar. glosse citeth him, sheweth how euery one of these prepositions, *of, through, for*, may be applyed vnto euery one of the glorious persons of the Trinitie: and so all things are *of God*, as the first cause, *by him*, as the perserver of all things, and *in him*, as the end and perfection, *Thomas*: so all things are *a seipso nullo alio mouente*, from himselfe, none other moouing him, *per seipsum nullo alio adiuuante*, by himselfe, none other helping, and *propter seipsum*, onely for himselfe, and for none other cause: for he made all things for his owne glorie, *Caluin*.

5. Whereas the vulgar Latine readeth in the third place, *in ipso, in him*, in the original the word is *eis autem*, *in ipsum*, for him: which sheweth that God is the ende and perfection of all, that all things were ordained for him, that is, to set forth his glorie: and so readeth *Chrysostome*.

4. Places of Doctrine.

Doct. 1. *Of Gods prescience, v. 2. God hath not cast away his people, which he knew before.*

Concerning Gods prescience and foreknowledge. 1. It is a certaine truth, that there is in God from the beginning a prescience of all things in the world, before they were, Aet. 15. 18. *From the beginning of the world God knoweth all his workes*. 2. There is in God a double kind of prescience, one is *cognitionis*, of knowledge onely, and speculatiue, whereby hee foreseeeth onely things that shall be: or it is also *approbationis*, a prescience ioyned with approbation and liking, which is also called *practica*, his practicall prescience. 3. This latter kind of prescience in God, which is ioyned with his will and approbation is the cause of things, the other is not. 4. The prescience of God is certaine and infallible: for God is not as man, that hee can lie or bee deceiued: whatsoever he foreseeeth shall be, shall certainly come to passe. 5. Gods prescience doth not impose a necessitie vpon such things, as fall out in the world, but onely in respect of the first cause, which is the infallible knowledge of God: and so all things euen those which seeme to happen by chance, are necessarie *necessitate infallibilitatis*, by an infallible necessitie, in respect of Gods prescience, which cannot be deceiued: but in respect of the second causes euery thing remaineth in it owne nature: such things, as haue necessarie causes, are foreseeene of God, as necessarie, certaine, and definite: such was the betraying of Christ by Iudas, before so decreed and determined of God, Aet.

22. but such things, as are contingent and casuall, doe so remaine still in themselves, though in respect of Gods foresight are necessarie: as 1. Sam. 23. 11. the Lord answereth David, that if he stayed still in *Keilah*, Saul would come downe, and the Lord of the towne would deliuer him into Sauls hands: this was a thing contingent, coniecturall onely and probable: but in respect of Gods foreknowledge it was certain, that David should not stay there, and so neither Saul would come downe. 6. Gods prescience and foreknowledge is thus distinguished from election and predestination: either it signifieth the generall prescience and foreknowledge of God of all things, both the good, which the Lord himselfe decreed to doe, or the will which he decreed to permit, and so prescience differeth from election, as the whole from the part: for election is but a part of Gods generall prescience and providence: or Gods prescience and foreknowledge is taken for election it selfe, and so it is all one with election: as here the Apostle saith, *God hath not cast away his people, whom he knew before*: and thirdly, Gods foreknowledge signifieth his loue and approbation of those whom he electeth, as S. Peter saith, 1. epist. 1. 2. *Elect according to the foreknowledge of God*: and thus Gods foreknowledge differeth from election, as the cause from effect: for the loue, acceptance, and approbation of God, is the cause of election.

Doct. 2. Gods generall promises or threatnings must haue a particular application.

v. 1. *I demand then, hath God cast away his people? God forbid, &c.* The Apostle had in the ende of the former chapter, alleaded out of the Prophet a generall complaint against Israel, *All the day long haue I stretched out my hand to a disobedient people*: which menacing speech, though generally propounded, yet the Apostle would not haue generally vnderstood of all the people, for they were not all cast off, but onely the peruerse and obstinate: So likewise the promises of God made vnto Abraham and his seede, did not concerne all, but onely those which were the true Israel, and children of the promise, as the Apostle shewed before, c. 9. 7. 8.

Doct. 3. Against the old Pagane names of dayes and moneths.

v. 4. *Which haue not bowed the knee to Baal, &c.* In the place, 1. King. 19. whence this is cited, it is added further, *nor kissed him with their mouth*: whereupon *Pet. Martyr* obserueth, that they did neither honour Baal, with the kisses of their mouth, nor yet in naming him with their lippes; whereupon the Lord saith, he would not be called of the people, *Ban-li*, that is, *my husband or Lord*, but *ishti, mi vir*, my man or husband: and the reason is added, *For I will take the name of Balaam out of their mouth*, Hosh. 2. 27. though the Lord were indeede Baal, that is, the Lord and husband of his people, yet because they gaue that name to their idoles, the Lord would none of it: and so *Pet. Martyr* inferreth further, that he wondreth how those Pagan tearmes of the moneths, as March so called of *Mars*, and of the dayes of the weeke, as moonday of the moone, and twel day of *Mars*, which planets the heathen made their gods, were at the first taken vp of the Christians, which might better haue bene layed downe: though now there is no such danger, as in the beginning, when Christians were newly conuerted from Pagan idolatrie.

Doct. 4. Of the grace of God, with the diuerse kinds, properties, and effects thereof.

v. 6. *If it bee of grace, &c.* 1. The grace of God either signifieth his free loue and mercie, which is called χάρις, or the gifts of grace, which are called χάρισμα. 2. The grace, loue, and fauour of God in the first sense is either eternall in his election, before the world was, or temporall in the actuall vocation of the elect: and this grace, is either *præueniens*, a preuenting grace, whereby he calleth and conuerteth, as Psal. 59. 10. *My mercifull God will preuent me*: or it is *subsequens gratia*, subsequent or following grace, whereby the Lord assisteth those which are called: as *Augustine* saith, *gratia præuenit ut velimus, subsequitur ne frustra velimus*, grace preuenteth vs, that we may be willing, and it followeth vs, that our will be not in vaine. 3. The cause of the grace of God, is his owne mercie, the Apostle saith here, v. 35. *who hath giuen vnto him first*: the *internall motiue*, is the free loue of God: the *externall impulsie* and moouing cause is the merit of Christ. 4. The effects of the grace and fauour of God, are either eternall, as election, predestination, or such as are brought forth in time, as vocation, iustificatiō, and sanctificatiō. 5. The graces in the second sense

which are the gifts of the spirit, are either *salutis*, the graces belonging to saluation, as knowledge faith, hope, or they are *vocationis*, such as appertaine vnto our vocation and calling: which are either *extraordinarie*, as were the miraculous and propheticall gifts which the Prophets and Apostles had, or *ordinarie*, as are the knowledge of arts, the gift of utterance and such like, which now are attained vnto by diligent labour and industry.

Doct. 5. *Concerning good workes, the qualitie and kinds thereof, the causes and effects.*

v. 6. *But if of workes, &c.* 1. The workes of men are either *naturall*, as to sleepe, or *leisur*, as to buy, to sell, which are indifferent, or they are *morall*, which are either good or euill. 2. The efficient cause of good workes is first God moouing by his spirit: then the will of man conuerted and prepared by grace: the helping causes are instruction, exhortation, faithfull endeavour, prayer. 3. The matter of good workes, is the internall and externall act of the will and mind, heart, and body: the forme is the consent and agreement with the law of God. 4. The effects of good workes, are *toward God*, our obedience which in Christ is pleasing and acceptable to him: in our selues, the fruits and testimony of our faith: toward our brethren their edification, they are stirred vp by our good conuersation to glorifie God.

Doct. 6. *We must compare the present state of the Church with the times past.*

v. 5. *Euen so now at this present time:* As S. Paul compared the estate of the Church then present, with the times of Elias: so we are taught to comfort our selues in the afflictions of the Church of God in these dayes, with looking backe into the times past: for God doth after the same manner gouerne his Church: So Origen well obserueth, *sicut factum est sub Helia, &c.* as it was vnder Helias, so it was in the comming of Christ, and in S. Pauls time, &c. like as the small number of true professors was then no prejudice to the truth, no more ought it to be now.

Doct. 7. *Of the priuiledge of the seede of the faithfull.*

v. 16. *If the first fruits be holy, so is the whole lump:* like as the Iewes, which were descended of Abraham, were within the couenant, and so vnto them belonged circumcision the signe of the couenant, the paschal lambe, the Temple and sacrifices, vnto the which the seed of the Gentiles, which were not of Abraham had no right: so now the seede and offspring of Christians, are counted holy: vnto them belongeth baptisme, and other Sacraments and rites of Christian profession: for they are an holy seede, as the Apostle saith, 1. Cor. 7. 14. *Else were your children vncleane, but now are they holy.*

Doct. 8. *How the Church or a righteous man is resembled to a tree.*

v. 16. *If the roote be holy so are the branches, &c.* 1. A iust man is resembled to a tree, 1. *Propter pedis, i. fidei immobilitatem*, for the stedfastnes of his foot, that is, his faith: v. 20. *thou standest by faith.* 2. *Propter stipitis, i. spei erectionem, &c.* for the erecting of the stalke or truncke, which signifieth hope: and therefore Iob saith, 19. 10. *he hath remooued my hope like a tree.* 3. The roote is charitie, Eph. 4. *beeing rooted and grounded in love.* 4. The branches are his vertues, Hos. 14. 7. *His branches shall spread, and his beautie shall be as the olive tree.* 5. The bloomes and blossomes are his sweet manners. 6. The leaues his gracious words. 7. The fruit good workes. 8. The shadow of the tree is his mercy, Hos. 14. 7. *They that dwell under his shadowe shall returne, Gorrhan.*

Doct. 9. *The old Testament and the newe one and the same in substance.*

v. 18. *Thou bearest not the roote but the roote thee, &c.* There was then the same roote both of the Iewes and beleeuing Gentiles: the same faith, the same Mediator, the same substance, efficacie, and force of the Sacraments, though the externall rites and symboles were diuerse, *Martyr*: so also S. Paul, Ephes. 4. *There is one bodie, one spirit, &c. one Lord, one faith, &c.*

Doct. 10. *Of Gods omnipotencie.*

v. 23. *God is able to graffe them in againe:* The Apostle proueth the returne and graffing in of the Iewes, by the power of God: though simply and generally this is no good argument: God can doe it, therefore it shall be; yet here is a sufficient reason, because there was no doubt of Gods will, seeing the Iewes were his people of old: otherwise Gods power

is not limited to his will: for he can doe more then he will: it is contrariwise with man: who willet many things that he cannot effect, and so his will is larger then his power.

Martyr.

Doct. 11. *Christ proued to be God, by the remission of sinnes.*

v. 27. *This is my covenant, when I shall take away their sinnes, &c.* This sheweth Christ to be God, who onely is able to forgiue sinnes: men may remit the punishment, that it be not insisted, but the guilt of sinne is onely purged by God: the keyes are indeed committed to the Church in the preaching of the word, but they are the instruments onely whereby God forgiueth sinnes: the Ministers are onely the proclaimers of Gods will herein: they cannot remit sinnes, but onely ministerially as the instruments.

Doct. 12. *Of the excellencie of the knowledge of God.*

v. 33. *O the depth of the riches, of the wisdom, and knowledge of God, &c.* Gods knowledge is excellent, 1. For the largenes of it, in knowing all things. 2. The perfection of it, he knoweth all things perfectly. 3. The manner, he needeth no meanes of his knowledge but himselfe. 4. The celerity of it, he knoweth all things in a moment. 5. The certainty of it, it cannot be deceived. 6. The eternity, it was from the beginning. 7. The efficacie, it is the cause of all things. 8. The fecundity of it, all things are lightened by his knowledge.

5. Places of controuersie.

Controv. 1. *That none which are elected can finally fall away.*

v. 2. Whereas the Apostle saith, *God hath not cast away his people which he knew before, &c.* Hence it may be objected thus: God knew his people before, that is, elected them vnto salvation; but some of his people are cast off, as the Apostle sheweth, v. 7. *the rest haue been hardened, &c.* therefore some he knew before may be cast away.

Answ. 1. Whereas it is said, *he knew his people before*, it must be vnderstood; in *sensu diuino non composito*, in a deuided sente, and distributiue, not in a compounded sense: for not the whole people of God were so foreknowne, but onely that selected part of the people, which belonged to Gods election. 2. Yet the vniuersall nation was called externally to the covenant, but then the Argument concludeth not: for such as belong onely to the externall and visible covenant, may fall away. 3. But that none of the elect can fall away, it is euident by the Apostle here, v. 2. *God hath not cast away his people whom he knew before*, and v. 7. *election hath obtained it, and the rest haue beene hardened*: and v. 29. *the gifts and calling of God are without repentance, &c.*

Controv. 2. *Whether the complaint of Elias of the paucitie of true worshippers be well applied by Protestants to the decay of religion vnder the Pope, at the time of the first reformation.*

1. *Stapleton antidot. p. 783.* taketh these exceptions to this application. 1. The nation of Israel was then no part of the Church, where Elias complaineth of that paucitie, and smallnes of number. 2. And those 7000. referred, were in Iudah, not in Israel. 3. Neither can there be the like decay of religion in the whole world, as to be brought to a few professors, as *Wicliffe, Huss, Luther Calvin*, as then, when the visible Church was tied vnto our nation. 4. Neither were there 7000. of their mind, scarce 7. could be found.

Contra. 1. Israel as well as Iudea, was a part of the Synagoge, though at that time very corrupt, for otherwise the Prophets Elias, Elisha would not haue there preached. 2. these 7000. are vnderstood to haue beene in Israel: for otherwise the Prophet knew, that there were many in Iudea, that professed the true worship of God. 3. Yea vnder the Gospel, religion may be driuen into corners, and be found onely in few that are knowne: else, why should our Sauour say, Luk. 18. *Thinke yee, that the Sonne of man shall finde faith in the earth.* Not onely seuen, but many thousands more consented vnto them, who in the middes of Poperie misliked their grosse superstitions, though they were not publickly knowne, as it may appeare by those which entertained and receiued the doctrine of *Wickliffe* in England, of *Huss* in Bohemia, *Luther* in Germanie: And beside many thousands there were in *Grecia, Armenia*, and other countryes, which neuer acknow-

ledged the Pope of Rome. 5. So then this example notwithstanding any thing, that can be objected, is fitly applied to shew the generall decay of religion, and the paucity of zealous professors, in those last times of reformation, as it was in the dayes of Elias and Paul.

2. Our English Papists, the Rhemists also in their annotations here, doe object in like manner, that this place is impertinently alleadged by Protestants to shew, that the Church of Christ, may sometime be secret and vnkowne to the world: for 1. At this time there were many knowne worshippers of God in Iuda, in so much that the souldiers alone were numbered to tenne hundred thousand, 2. Chron. 17. 2. And yet the Church of Christ now resteth vpon better promises, then it then did. 3. And it were an hard matter to prooue, that Luther had 7. thousand of his opinion, or seuen, that were in all points, of the same beleefe.

Contra. 1. They may as well say, that this place was impertinently alleadged by the Apostle to prooue a remnant of grace vnkowne to the world: and though in Iuda, there was at this time a visible Church, yet because the Israelites also belonged vnto the couenant, and yet the Church was driuen into corners among them, by the same reason also in other places, the visible Church might decay: and therefore this place is both pertinently alleadged by the Apostle then, and by Protestants now. 2. Other times may be assigned, when the visible Church both in Israel and Iuda, was banished and driuen into corners, as in the daies of idolatrous Ahaz, and of Amnon, Manasseh, when all Israel fell to idolatrie: what was become of the visible Church then? 3. Neither is there any such promise in the newe Testament, that the Church of Christ should alway be visible to the world: but the contrarie, as Reuel. 12. the woman, which signifieth the Church, is constrained to flee from the dragon into the wildernes: and yet the Iewes had as ample promises, for the continuance of the Church among them, till the Messiah came, as the Church of God hath now till the second comming of Christ. 4. It is well knowne, that there were many thousands of Luthers opinion, both then and before time, which were called by the names of *Weldenses*, *pauperes Lugduno*, *Leonista*, *Lollardes*, and opprobrious names: as the *Augronians* in their supplication to the Duke of Savoy doe affirme: that they professed the religion of their auncestours for certaine hundred yeares, *Foxe Martyrolog.* p. 982. 5. And that is but a simple euasion, that in all points they were not of the same beleefe: it was sufficient that they agreed in the cheife points of their profession: and though they differed in some small matters, yet that letteth not, but that they may be counted of the same profession: as there were difference between *Anicetus* and *Polycarpus*, *Irenaeus* and *Victor*, *Chrysostome* and *Epiphanius*, *Hierome* and *Augustine*, *Theodoret* and *Cyril*, yet were they counted of the same Church; and in the Popish Church, much difference there is in opinion, betweene the *Scotists* and *Thomists*, *Dominicans* and *Franciscans*, *Iesuites* and *Priests*, and yet I thinke they hold them all very sound members of their Church.

Controv. 3. *That workes are excluded both from election and iustification.*

Whereas the Apostle saith, v. 6. *If it be of grace it is no more of workes, &c.* Stapleton *Antid.* p. 706. thinketh thus to avoide this place by a distinction of the first and second grace: he saith that the merit of workes is excluded from election to the first grace, in our vocation and calling, but not from the second, in our sanctification and glorification, which may be merited. The Rhemists also in their annotations here exclude the workes of nature, but not Christian workes from the merit of saluation.

Contra. 1. The Apostles reason is generall: taken from the opposition betweene grace and workes and merits: *if of grace, then not of workes, for then grace were no more grace*: whereupon this argument may be framed: the election of grace excludeth workes: but the election vnto the first and second grace, and consequently vnto glorie is of grace, *Ergo*: and so *Haymo* well expoundeth these words: *els grace were no more grace: si aliter salui facti sunt*, if they are saued any other way, which cannot be but by grace, &c. so the propertie of opposition between grace and workes, remaineth as well in the election to the second grace, as to the first; if grace be admitted, workes are excluded, for they cannot stand together.

2. And all kind of workes are excluded from election: for good workes are not the cause, but the effect and fruits of election: as *Haymo* here sheweth out of Saint Paul, Eph. 1. 6. *he hath chosen vs in him, that we should be holy, &c.*

Controv. 4. *Against freewill.*

Chrysostome vpon these words, v. 4. *I have reserved to my selfe, &c.* graunteth that God

attulic

attulit potiore partem, brought the better part: but they which were called, brought their will, *volentes saluari* hee saueth those which are willing: *Tolet annot. 4.* subscribeth vnto *Chrysostome* herein, and refuseth *Augustine*, who ascribeth all vnto grace; and further he affirmeth that the nature of grace is not taken away, though somewhat be presupposed in man, *nam modo non sit illud meritorium*, so it be not held to be meritorious; or the cause of grace: As when a Prince doth propound ample rewards to all commers, though they that come onely haue the rewards, yet their comming is no meritorious cause of receiuing the reward, but the grace and fauour of the Prince: so God elected some to be iustified by faith, *quos prauis libero arbitrio concursuros*, whom he foresaw would concur with their freewill: to this purpose *Tolet*.

Contra. 1. *Chrysostomes* speech, that God saueth onely those which are willing, if it be vnderstood with these two cautions, that this willingnes is wrought by grace, and yet beeing so wrought, it is no cause of iustification, may safely be receiued: for true it is, that none are saued against their wil: But yet God *ex nolentibus volentes facit*, of vnwilling maketh them willing; if *Chrysostome* be otherwise vnderstood, as ascribing here strength to mans freewill, it is a great error.

2. And herein I preferre *Augustines* iudgement, who well obserueth, *de bon. perseveran. c. 18.* that the Lord here saith not, *reliquit sunt mihi*, they were reserued for me, or they reserued themselves for me; but *I haue reserued*, to shew that it was Gods grace, whereby some were reserued, and not the act of their owne will: *Haymo* also hath the same note, he saith not, *reliquit sunt*, are left, but I haue left or reserued, that is, *per gratiam reseruati*, I haue reserued by grace, *gloss. interlin.*

3. If any thing be presupposed in man as helping vnto his calling, it hindreth and obscurereth the worke of grace: if it be but a preparation onely, though not meritorious: and it is directly against the Scripture, that a man hath any will to come to God of himselfe; as *Ioh. 6. 44.* *No man can come vnto me, except the father drawe him:* *Rom. 9. 16.* *It is not in him that willeth or runneth, but in God that sheweth mercie:* *Philip. 2. 13.* *It is God that worketh in you both the will and the deede:* how then can mans will of it selfe, concur with the grace of God: that example alleadged is not like: for to come to receiue the Princes reward, is a ciuill thing, wherein mans will hath some freedome, but in spirituall actions it hath no libertie at all, vntill it be freed by grace: as our Blessed Sauour saith, *Ioh. 8. 36.* *If the Sonne shall make you free: then are you free indeede.*

Controv. 5. *That vniuersalitie and multitude is not alwaies*

a note of the true Church.

v. 4. *I haue reserued to my selfe seven thousand:* Like as the paucity and fewenes of professors in *Elias* time was no preiudice to the truth, nor yet the multitude of idolaters a prooffe that they were the Church: so neither is the great number of nations, people, powers, Cardinals, Bishops, Priests, Monkes, an argument for the Papali Church: for in *Noahs* time, the visible Church was contained in his family, and his Arke did beare the little bark of the Church of God: and in *Sodome* onely in *Lots* house was there an exercise of true piety: yea our Sauour, calleth his a little flocke; though therefore the Church of Christ consisted of smaller numbers, then it doth, which still encrease, and shall we trust more and more toward the comming of Christ, yet the smalnes of the number, should be no matter of exception, as it was not either in the time of *Elias*, or of our Blessed Sauour, and his Apostles, when as a thousand to one, were enemies to true godlinesse: See before *Synops. Centur. I. arr. 19.*

Controv. 6. *Of the sufficiencie of Scripture, and of the right*

way to interpret the same.

v. 8. *According as it is written:* By this often allegation of Scriptures, and by collation of one with an other, as here the Apostle compareth *Isaias* and *Dauid* together: we gather a double vse of Scripture; the one, that all doctrine of faith must be deriued from thence; as throughout this epistle, the Apostle for the prooffe of his doctrine onely alleadgeth the Scriptures: and therefore our Blessed Sauour saith, *Ioh. 5. 39.* *Search the Scriptures, &c. for they are they which testifie of me:* Christ admitteth no other witnesse of him, and his doctrine, but the Scriptures.

And in that the Apostle doth illustrate and interpret one place of Scripture by an other, we see that the Scripture is the best interpreter of it selfe; & that which in one place is obscurely

insinuated, otherwhere it may be found more plainly and perspicuously expressed. See more hereof, *Synops. Centur. l. i. c. 10. 11.*

Controv. 7. *Against the Iewes.*

Chrysostome vpon these words, *bowe downe their backs alwaies*, v. 10. sheweth how this prophesie is now verified in the perpetuall desolation of the Iewes: for whereas the Israelites were 200. yeares in Egypt, God yet in his mercie deliuered them, though they there committed fornication, and were guiltie of diuerse other sinnes: afterward beeing deliuered, after the Lord had a long time suffered and endured them with patience, at the length he punished them with 70. yeares captiuitie: beeing deliuered from thence, they were vexed vnder Antiochus three yeares; but now more then three hundred yeares are past, and yet they haue not so much, as *alicuius spei umbram*, the shadow of any hope, when as they neither commit idolatry, or some other sins, for the which they were before punished: Wherevpon it must needs follow, that the Iewes to this day are afflicted, for not beleeuing in Christ. To this purpose *Chrysostome* wrote more then a thousand yeares since: and so he then prophetically expounded, that the Iewes backs should for euer be bowed downe and kept vnder, vntill such time as they should vniuersally be called: God open their eyes at the length, that they seeing the cause why the wrath of God is thus kindled against them, may at the last with faith and repentance turne vnto him.

Controv. 8. *Whether any of the true branches may be broken off.*

v. 17. *Though some of the branches be broken off, &c.* It may seeme then, that some branches may be broken off, and so some of the elect perish. *Ans^r.* It followeth not, the branches may perish, therefore the elect. 1. That the elect cannot possibly fall away is shewed before, contr. 1. the Scripture saith, *they that trust in Iehouah shall be as mount Sion, which is not mooued, but standeth fast for ever*, Psal. 125. 1. not that the elect are so stable of themselues, that they cannot be mooued: for there is no creature but of it selfe is mutable and subiect to change: but the Lord vpholdeth such by his grace, as it is said, Psal. 37. 24. *Though the righteous fall he shall not be cast off, for the Lord putteth vnder his hand.*

2. We must distinguish of the branches, some are true and right branches, and they are the faithfull and elect, which cannot be broken off; some are counterfeit branches, which were neuer elected, and they may fall off: so Christ sheweth, Ioh. 15. that the vine may haue some vnfruitfull branches, which are cast off, but the fruitfull branches he neuer casteth away: so the Apostle, c. 9. 7. doth make a difference among the children of Abraham, all were not his right children, that were of his seede.

Controv. 9. *Against the heresie of Valentinus and Basilides, that held some things to be euill, some good by nature.*

Whereas S. Paul maketh mention of the wild oliue, and of the true oliue, v. 17. *Origen* taketh occasion to confute the heresie of the foresaid heretikes and their followers: whose assertion was this, that there were two natures of soules, some were made good, and they should bee saued, and neuer fall away, some were euill, and they could not but perish.

1. *Origen* refelleth this hereticall paradox, out of this place: for here some branches of the oliue tree were broken off, because of their vnbeleefe, and so of good became bad, and the branches of the wild oliue were planted in, and so of bad became good: this difference was not in the diuersitie of their nature: and further he vrgeth these words of our Blessed Sauour, Matth. 12. 33. *Either make the tree euill, and the fruit euill, or make the tree good, and the fruit good*: whereupon he inferreth, *ut ostenderet arborem bonam vel malam, non nasci, sed fieri*, to shewe that a tree is not borne good or euill, but is so made.

2. Thus farre *Origen* proceedeth well: but after going about to shew the cause, whence it cometh, that some trees are good, some bad, he falleth into other errors himselfe. 1. ascribing this difference onely to the power of free will: for these are his words, *unusquisque ex arbitrio potestate aut bona oliua, aut oleaster efficitur*, euery one by the power of free will is made either a true oliue, or a wild oliue: which he proueth by the example of the creatures, which are all of one nature, but by certaine accidentall qualities bring forth diuerse kinds, as of trees, hearbs, and such like: so there is one and the same nature of reasonable creatures, the difference is out of the diuers motions of their free will: and to this ende he presseth that saying of our blessed Sauour, *make the tree good, and his fruit good*; as though

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it were in mans power to make himselfe a good tree. 2. He addeth, that whereas God so in his providence disposeth, that there are outward exhortations ministred, sometime to good sometime to euil, it is in mans power *obedire si uelit*, to obey if he wil, him that prouoketh him vnto goodnesse, and if he will to despise him. 3. And to mend the matter withall, hee saith further, that by this libertie of will, he that is *ramus oliue*, a branch of the right oliue, may fall away to misbeleefe, and an other that is but a wild oliue, may conuert vnto the faith, and become a branch of the true oliue. Thus Origen playeth the Philosopher, rather then the Diuine.

Contra. 1. The Apostle is contrarie to Origen: for he saith, v. 20. *Thou standest by faith*: therefore not by free will: for faith is not of our selues, *it is the gift of God*, Eph. 2. 8. neither is the example of the creatures like, for the diuersitie of their kinds proceedeth of the seuerall properties of their different natures: whereas the difference betweene men is not from their nature, but by the grace of God, which separateth them: 1. Cor. 4. 7. *Who separateth thee, and what hast thou, that thou hast not receined?* and whereas Christ saith, *facite, make yee*: this word, as Pet. Martyr well sheweth, *non efficientiam, sed hypothesein significat*, doth signifie not an efficiencie, but a supposition: as if he should haue said, you must thus thinke, and imagine with your selues, that the tree must first be good, before it can bring forth good fruit: and this to be the meaning, appeareth by the words following; *How can yee speak good things, when yee are euill?*

2. Neither is it in mans power, to giue eare vnto wholesome doctrine, and obey it if hee will: for then why is it said of Lydia, Act. 16. 14. *Whose heart God opened, that shee attended to the things that Paul spake.*

3. Neither is it possible for them that were true branches of the right oliue to be broken off: they were neuer truely grafted in, that are broken off, though they so seemed: as they which are said to be blotted out of the booke of life, were neuer indeed there written at all, Reu. 17. 8. and thus witnesseth S. Iohn, 1. epist. 2. 9. *They went out from vs, but they were not of vs: for if they had been of vs, they would haue continued with vs.*

10. Controv. *That there was the same spirit of faith, and the same spirituall substance of the Sacraments. vnder the old Testament, and in the newe.*

v. 17. *And made partaker of the roote.* P. Martyr doth well obserue out of these words, so also Pareus, with others; that there was *eadem substantia res spiritus, &c.* the same substance, matter, spirit, in both Testaments, though their Sacraments in respect of the outward signes and ceremonies, were diuers: for there was but one roote of faith both of the Iewes and Gentiles: we are not planted into an other oliue, but are made partakers of the fatnes of the same oliue tree: this is contrarie to the doctrine of the Romanists, which denie that the Sacraments of the old Testament had the same spirituall substance, with the Sacraments of the new. See further, *Synopf. Centur. 2. err. 97.*

11. Controv. *That the Scriptures are the Iudge of euery one in particular.*

Whereas Grefserus in the colloquie at Ratisbone, *sess. 9. p. 111.* denied impudently that the Scripture iudged him, because it no where said, *Thou Grefser, erreſt*: and cryed out with a blasphemous mouth, *Let the Scripture iudge me, indicet me spiritus, si potest: let the holy spirit iudge me if he can*: Pareus out of this place taxeth his ignorance and impudencie: for the Apostle speaketh in particular, v. 20. *Thou standest by faith*, 21. *take heed he spare not thee*: and in like manner the commandements were propounded in particular, as speaking vnto euery one, *Thou shalt not, &c.* and therefore the Scriptures is not onely a general iudge, but in particular doth confound all such impudent gainſayers.

12. Controv. *Against the Popish vncertentie and doubtfulness of saluation.*

v. 20. *Thou standest by faith, be not high minded, but feare, &c.* Staplet, *Antidor. p. 725.* and Bellarmine likewise *lib. 3. de iustific. c. 12.* doe inferre vpon this place, that faith bringeth no firme perswasion or certentie of saluation, because where feare is, there is no certaintie, but doubtfulness: but faith is ioyned with feare, as here the Apostle sheweth, and where he saith, Philip. 2. 12. *Worke out your saluation with feare and trembling.*

Ans. To remouoe this sophistickall cauill, certaine distinctions must here be admitted. 1. first of faith. 2. then of those which haue faith. 3. and of feare. 4. of such as stand by

lib. 12. de
Trin. c. 2.

faith. 5. of the diuers respects to be had in the faithfull. 1. Faith is taken diuersly, as it sometime signifieth the externall profession of faith, which the hypocrites may haue, as *Simon Magnus*, Act. 8. sometime it is taken for the bare knowledge and apprehension of faith, as it is comprehended in the articles of the faith: there is also faith of miracles; and there is a truly liuely faith, which is a sure perswasion, and firme apprehension of the promises of grace in Christ. *Augustine* distinguisheth betweene *fides*, *qua creditur*, the faith, which is beleeued, which is onely a knowledge of the things beleued, and *fides qua creditur*, faith whereby we beleue: the first faith bringeth no certentie, but the second doth. 2. There are some which onely in externall profession are counted among the beleeuers, and haue a temporary faith, as many hypocrites: and of such the Apostle speaketh here, *Be not high minded, but feare*: for the true beleeuers are so guided by Gods grace, that they shall not be caried away with pride, that they need finally to fall away.

But *Stapleton* here obiectioneth, that the Apostle speaketh onely of true beleeuers, such as stand by faith, but hypocrites do not stand by faith: and againe, the Apostle would not haue said, *well*, but rather that he had *euill* spoken, if he meant such as had onely a shewe of faith. *Ans.* Yes, such as did communicate onely in the externall profession, might be said to stand by such faith, as they had, not by a true faith and beleefe of the heart, but by an outward confession of the faith with the mouth. And the Apostle might and did say, *well*, that such were indeed graft in into the outward societie of the Church, in stead of the Iewes, though they were not truly by faith graft into Christ.

3. There are also two kinds of feare: there is a seruile and slauish feare, which indeede is full of doubtfulnes and perplexitie; and there is a *filiall* feare, which is nothing els but a carefulnesse to please God, and to take heed not to offend; and this feare may be in the faithfull: but the other can not stand with faith.

4. And the Apostle speaketh not here of the faithfull in particular, for they are without feare of falling finally: but generally of the whole bodie of the beleeuing Gentiles, concerning the which these three things might be feared. 1. That all among them were not true beleeuers, but many hypocrites might be mingled among the rest. 2. Though there is no feare of the vniuersall Church, that it can euer decay, yet particular Churches may faile; as where the seuen famous Churches of Asia sometime were, there is no visible Church now to be seene. 3. We may be afraid of our posteritie, least they should fall away from the faith of their fathers: wherefore of the generall bodie of a particular Church it may bee vnderstood, *thou also shalt be cut off*, v. 2. not of the faithfull in particular, who can not finally fall away.

5. A faithfull man must be considered, as consisting both of a spirituall and regenerate part, and of a carnall: then, as in respect of the goodnes of God, apprehended by faith, in our inward man we haue assurance not to fall, yet the flesh continually suggesteth doubtfull thoughts, and our carnall infirmitie putteth vs in feare, which notwithstanding is subdued by the strength of faith: like as when one is set in the toppe of an high tower, and looketh downeward, he can not but feare, but yet considering the place where he standeth, which keepeth him from falling, he recouereth himselfe, and ouercommeth his feare: so faith doth preuaile against carnall infirmitie, and maketh vs in the end to be out of doubt of our saluation, *Martyr*. And thus those sophisticall cauills are sufficiently answered.

Now on the contrarie side, that the faithfull are sure of their perseverance and continuance to the ende, and so are without doubt and feare of saluation, it is thus made manifest out of Scripture.

1. The gifts of God are without repentance, v. 31. but faith is the gift of God, therefore God repenteth him not, to whomsoever he giueth faith: faith then remaineth to the ende: if it be said, that God repenteth him not, in taking away faith, but man, in casting away faith: I answer, that none cast away faith, but those that are forsaken of the grace of God; but the elect are neuer forsaken totally or finally: Heb. 13. 5. *I will not faile thee, nor forsake thee*.

2. Gods loue is immutable and vchangeable, Ier. 31. 3. *With an euerlasting loue haue I loved thee*: Ioh. 13. 1. *Whom he loneth, he loneth to the ende*: but they which are thus beloued of God can not fall, they are sure to perseuere.

3. That which God vpholdeth, is sure to stand; but God vpholdeth the faithfull, 1. Pet. 1. 5. *They are kept by the power of God through faith unto saluation*: Psalm. 37. 24. *Though bee fall,*

fall, he shall not be cast off, for the Lord putteth under his hand.

4. The prayer of Christ is effectually, he is alwaies heard of his father: but he praieth that his seruants may be kept from euill, Ioh. 17. 14. therefore they are sure to be kept from euill, and to perseuere to the ende. as S. Paul saith confidently, 2. Tim. 4. 18. *The Lord will deliuer me from every euill worke, and will preserve me to his heavenly kingdome.*

5. Ephes. 1. 14. the Apostle saith, *Ye are sealed with the spirit of promise, which is the earnest of our inheritance, untill the redemption of the possession purchased, &c.* if the spirit be an earnest, untill we haue possession of our inheritance; then are the faithfull sure to continue to the ende.

6. He that falleth from faith, sinneth vnto death: but the faithfull are borne of God, and can not sinne vnto death, because their seed remaineth in them, 1. Ioh. 3. 9. they therefore can not fall finally from the faith.

7. The Lord hath promised, that the faithfull shall not be tempted aboue that they are able, but he will giue an issue together with the temptation, 1. Cor. 10. 13. therefore the faithfull are sure, that their faith shall not be overcome of temptation.

This doctrine of the perseverance of the faithfull, as it is consonant to the Scriptures, so it hath the consent of authoritie.

August. de bon. persev. c. 12. thus writeth, *Ipse eos facit perseuerare in bono, qui fecit bonos, qui autem cadunt & pereunt, &c.* hee maketh them to perseuere in goodnesse, that first made them good: but they which fall away and perish, were neuer in the number of the predestinate.

Ambrose saith, in Rom. 8. 36. *Charitas Christi facit eos, quos amat, inseparabiles, &c.* the loue of Christ maketh those, whom he loueth, inseparable; that is, to perseuere to the ende.

Chrysostome saith, in 1. Timoth. 1. *fidei proprium est, &c. nunquam penitus decidit, neque omnino turbatur*: this is proper vnto faith, &c. it neuer altogether faileth, nor is wholly disturbed.

13. Controv. Against the Manichees and Marcionites.

v. 22. Behold the bountifulnes (or goodnes) and seueritie of God: hence may be refuted the wicked opinion and heresie of these forenamed heretikes; who held that there were two Gods, one good full of gentlenes and mercie, the other seuer and cruell; this they made the author of the old Testament, and the other of the new.

Contra. 1. But the Apostle here maketh one and the same God, both bountifull and full of goodnes, and the same also seuer. 2. And though seueritie and mercie seeme to be contrarie, yet that is not in respect of the subiect, for the diuine nature is not capable of contrarie and repugnant qualities, but in regard of the contrarie effects; which are produced in contrarie subiects: like as the Magistrate is not contrarie to himselfe, if he shew mercie vnto those that are willing to be reformed, and be seuer in punishing obstinate offenders: as the Sunne by the same heate worketh contrarie effects in subiects of a diuerse and contrarie disposition and qualitie; as it hardeneth the clay, and mollifieth the waxe.

14. Controv. Against the works of preparation.

v. 24. We are grafted in contrarie to nature. Nature cannot helpe any thing at all to that, which is beside or against nature: like as the wild olive doth not prepare it selfe the better to be planted or grafted into the right olive: this then is an euident place to conuince the Pelagians of these daies the Papists, whereby a man euen before grace, may make himselfe more fit and capable of grace: but this is contrarie to that saying of our blessed Sauour, Ioh. 15. 5. where he vseth the like comparison, which the Apostle doth here, making himselfe the vine, and vs the branches; *Without me yee can doe nothing.*

15. Controv. Against the erroneous opinion of Origen concerning the purgatorie of hell.

Origen treating here of these words, v. 26. *Hee shall turne away vngodlinesse from Iacob;* sheweth how two wayes men are purged from their sinnes: in this life they are purged by the preaching of the word, Ioh. 15. 3. *You are cleane through the word, that I haue spoken vnto you:* in the next world, *ignis Gehenna in cruciatibus purgabit, &c.* the fire of hell shall purge those, whome the Apostolicall doctrine could not purge: *verum hac ipsa purgatio, qua per pœnam ignis adhibetur, &c.* but this purgation, which shall bee made by fire, how long it shall last, it he onely knoweth, to whome the Father hath committed all iudgement, &c.

In this sentence of *Origen* diuers errors may be obserued. 1. Hee appointeth a meanes beside the word of God and faith in Christ, for those which die in vnbeleefe, to be purged by: whereas the Scripture teacheth, that Christ by himselfe hath purged our sinnes, Heb. 1. 3. there is no other way. 2. He giueth a purging force vnto hell fire, which is appointed for the punishment of the wicked, not for their purgation and amendement: they are not as gold and silver, which are purged by the fire, but as stubble, that is burnt and consumed. 3. He thinketh that the flames of hell, shall not alwaies burne, but onely for a time: whereas the Scripture maketh hell fire euermore lasting, Matth. 25. 46. *Those shall goe into euermorelasting paine.* If now the Papists will make *Origen* one of their patrons of Purgatory, as he is one of the most auncient that maketh mention thereof, they must also subscribe vnto these errors, which I thinke they will be ashamed of: for to embrace his inuention, and yet to refuse his sense, is not reasonable.

16. Controv. *Against the Papists, concerning the right vse of the keyes of the Church.*

v. 7. *When I shall take away their sinnes*] It is then peculiar and proper to God onely to forgiue sinnes: the keyes are indeed committed to the Church, not as giuing an absolute power of binding and loosing, as the Rhemists hold, that the *Priests of the Church of right doe remit sinnes*, Ioh. 20. sect. 2. but the office of the Pastors and Ministers of the Church is to declare the will and pleasure of God out of his word concerning the remission of sinnes, and so accordingly to pronounce binding or loosing, as they see men to be penitent or impenitent: for there are two keyes in the Church, the one is the word of God, whereby remission of sinnes is preached; as Matth. 28. 19. our Blessed Sauour giueth his Apostles commission to goe preach and baptize, which was for remission of sinnes: the other key is faith, which is in the hearer: Mark. 16. 16. *He that beleueneth and is baptized, shall be saved:* there must bee a concurrence of these two keyes together, or else there can be no remission of sinnes, *Mar.* See further hereof, *Synops. Centur. 1. err. 71.*

17. Controv. *That the certentie and assurance of saluation is proued by this saying of the Apostle, v. 29. The gifts and calling of God are without repentance.*

Scaplet. Antidot. p. 750. and Pererius concurring with him, *disput. 2. numer. 10.* vpon this chapter doe thus object.

1. The Apostle speaketh not here of the particular election of any, but of the generall vocation and adoption of a whole nation of the Iewes: and this *Pererius* vrgeth as confessed by *M. Calvin* in his Commentarie: but this generall adopting of a nation, is mutable and changeable: for we see that where many famous Churches were in time past, there is now no face of a Church to be seene.

2. The Lord is said not to repent him of his gifts and calling; not because the gifts once bestowed vpon the righteous, *non queant amitti*, can not bee lost: but because it repenteth not the Lord so to haue bestowed them, *Perer.* for though one doe loose the crowne, another receiueth it: as here the ruine of the Iewes was the saluation of the Gentiles.

Contra. 1. The argument followeth not, because the Apostle speaketh of a generall calling and adoption, therefore this sentence can not be applyed vnto particular election: nay it followeth more strongly; if the common adoption be immutable, much more the particular vocation of the elect. 2. It is true, that many visible Churches are now extinguished: but we must distinguish betweene the externall and internall calling: they which haue the first without the second, may fall away, but where the externall and internall are ioyned together, as they shall concur in the conuersion of the Iewes, there they are vnchangeable.

3. If that were the Apostles meaning, that God repenteth not of his gifts bestowed vpon any, because if they refuse them, they may redound to the benefit of others: this had bin very impertinent to the Apostles purpose, who hereby intendeth to proue the vocation of the Iewes: because the Lord had so promised, and purposed, whereof he vseth not to repent.

4. Wherefore I preferre herein the iudgement of *Tolet* a more worthie man, both for his iudgement and dignitie in the Papall Church, who thus interpreteth, *these gifts not to be repented of, quia quos Deus his semel prosequi decreuit, non deserit*; because whome God once decreed to bestow them vpon, he forsaketh not: so likewise *Lyranus* expoundeth this place, *The gifts and calling of God, are without repentance, that is, sine immutabilitate, &c. without change*

change or mutabilitie, for with God there is no changing, &c. so also Haymo, *pœnitentia pro mutatione accipitur*, &c. repentance is taken in the Scripture for change, as the Lord said to Samuel, *It repenteth me, that I haue made Saul King*, &c. *igitur sine mutatione*, &c. therefore without change are the gifts and calling of God in those things, whereof we read before, whome hee hath predestinate, he hath called, &c. not in them of whome it is said, many bee called, few be chosen, &c.

18. Controv. Against election vpon the foresight of workes,
and against merits.

Whereas the Apostle saith, v. 35. *Who hath giuen vnto him first*, Calvin vrgeth this place against merits: for if God should giue saluation vnto man for his good works, *homo prior daret bona opera Deo*, &c. it would follow, that man should first giue good works vnto God: likewise Beza prooueth by this place, that election is not vpon the foresight of faith or workes, for then we should giue vnto God first: Pet. Martyr also doth apply this place both against merits, and election by workes.

But Pererius disput. 4. numer. 15. vpon this chapter, chargeth Calvin and Beza either with ignorance or malice, for this collection: and to make his matter good, hee bringeth in this distinction; that there is *duplex salus hominis*, a twofold saluation of man; one is begunne in this life, the other is perfected in the next: the first is conferred onely by the franke mercie and goodnes of God; the other is giuen vpon respect of merits: and yet though life euerlasting be merited, man can not be said to giue vnto man first, *quia prior Deus gratiam dedit*, &c. because God gaue vnto him grace first, whereby he might merit: likewise he distinguisheth of election; there is one election *ad primam gratiam*, to the first grace, and that is without respect vnto workes; there is an other election vnto eternall life, and thereof *causa est præmissio bonorum operum*, the cause is the foresight of good workes.

Contra. 1. If good workes are the gift of God, and God must first giue grace to do good workes: then can they not merit: for he that meriteth, must doe it *ex proprio*, of his owne: if it be not his owne, then he cannot challenge any merit: as the Apostle saith, 1. Cor. 4. 7. *What hast thou, which thou hast not receined: if thou hast receined it, why reioycest thou, as though thou hadst not receined it?* &c. 2. Though God giue grace at the first, yet if man after do bring merits, and then eternall life followeth; he doth giue vnto God first in respect of the finall reward, though not in respect of the precedent grace. 3. The Apostle acknowledgeth but one kind of predestination, whereupon vocation followeth, and then iustification, and last of all glorification, Rom. 8. 20. whence this argument may be framed; that predestination which is vnto saluation, is also vnto glorification, but predestination vnto vocation, which is vnto the first grace, is by our aduersaries owne confession without respect of workes, therefore so is the predestination vnto glorification.

19. Controv. Against vniuersall
grace.

Whereas the Apostle saith, v. 32. *God hath shewt vp all in vnblesse, that he might haue mercie on all*, &c. the Patrons of vniuersall grace doe thus reason against particular election only of some: they, whom God hath mercie on, are elected, not damned; but God hath mercy vpon all, therefore all are elected, and none decreed to be damned.

Ans. 1. That all are not elected but onely a certaine number, and the rest are reiected, it is euident out of the Scriptures, Rom. 9. 18. *He hath mercie on whom hee will, and whom he will he hardeneth*: therefore he hath not mercie on all; and Rom. 11. 7. *Election hath obtained it, and the rest haue been hardened*: and againe, *Many are called, few chosen*: all then are not chosen: for if God had elected all to saluation, and yet all not saued, it would argue either a change in Gods will, or a want of power in God, that he cannot bring his purpose to effect, and that the goodnes of his will should be ouercome by the malice of mans will: but none can resist the will of God, Rom. 9. 19.

2. Concerning the argument, first the proposition is not true: for there are certaine common mercies, which God may shew euen towards those that are excluded from saluation: it is true onely of those speciall mercies which belong vnto saluation, but those are not extended vnto all.

3. Neither is the assumption true in their sense: God doth not shew mercie indifferently vpon all, in calling them to saluation; but this particle (*all*) must be vnderstood here *distributive*, by way of distribution: by *all*, the Apostle meaneth both Iewes and Gentiles, all kinds and sorts of men.

A sixfold Commentarie

6. Morall obseruations.

1. Obseru. Ministers must not leaue their calling.

v. 4. *What saith the answer of God.* P. Martyr here noteth, how the great Prophet Elias herein shewed his infirmitie, that beeing wearied with the incredulitie and obstinacie of the people, he desired to die, and so would shake off his calling: which infirmitie the Lord here correcteth in the Prophet: whereby Ministers are taught, that they should not be dismayed and discouraged to leaue their places, notwithstanding the obstinacie of the people, as long as there be any which will heare them. *Theodoret lib. 2. c. 31.* maketh mention of one *Melitus*, who did leaue a certaine Church in Armenia, beeing offended with the frowardnes and disobedience of the people; who afterward was chosen Bishop of Antioch, and for defending the orthodoxall faith against the Arrians was banished; which might be thought to haue happened vnto him as a chastisement from God, because hee forsooke his former charge: *Martyr.*

2. Obseru. That we must wholly be addicted to the seruice of God.

v. 4. *I haue reserued vnto my selfe seuen thousand, &c.* The faithfull then are separated from the world, and reserued vnto God: wherein appeareth both the loue of God toward the elect, in sequestering them from the rest of the world, and in his speciall protection of them; as also what our dutie is againe toward God, to deuote our selues wholly to his seruice, seeing we are his, and not our owne: as the Apostle saith, *Rom. 14. 7. None of vs liueth to himselfe, neither doth any die to himselfe, &c.*

3. Obseru. Of our thankfulness to be rendred to God for his election of grace, both in our life and death, especially in the charitable disposing of our last will and testament.

v. 5. *There is a remnant thorough the election of grace.* Chrysostome by occasion of these words, and the next which follow, *If it be of grace, it is no more of works*, falleth into a vehement exhortation vnto thankfulness to God againe, because when we could not be saued by works, *done Dei gratia saluati sumus*, we were saued by the franke gift of God: and this our thankfulness must first be shewed in our life: *temporis commoditate, ut oportet, utere*, vse the opportunitie of thy life and time, before death commeth, when all opportunitie of working is taken away: *nondum solutum est theatrum, sed adhuc in ipsa intro stas cauea, &c.* the stage or theatre is not yet dissolued, but thou standest yet in the lists, thou must play thy prizes at the last. But if a man haue beene forgetfull of his duty, while he liued, yet there is a way to make some part of amends at his death: and how is that? *si Christum in testamento cum heredibus tuis conscripseris*, if thou in thy will appoint Christ among thine heires: for what excuse canst thou haue, if thou make not Christ coheire with thy sonnes, seeing he maketh thee his coheire in heaven: *contribuo illi pecunias tibi iam deinceps inutiles, &c.* commit thy money to him, which is now like to be vnprofitable to thee, neither canst thou any longer be master of it. And if Christ be left coheire with thy sonnes, *orphaniam illorum accipiet, &c.* he will releue their orphancie, and keepe them from violence and wrong: how miserable then are they, which hauing no children, *Parasitis potius & adulatoribus sua distribuenda relinquunt, &c.* do rather diuide their goods to parasites and flatterers, then to Christ. Consider how it is the mercie of God, that giueth thee time to dispose of thine estate, whereas many *subitaneo raptu decesserint*, are taken away by sodaine death. Nay if thou wilt not make Christ coheire with thy children, *numera Dominum cum seruis*, yet count thy Lord among thy seruants: thou at thy death settest thy seruants free: free then Christ in his members from famine, hunger, necessitie: thus excellently Chrysostome handleth this matter of wills and testaments.

4. Obseru. Against rash iudgement.

v. 4. *I haue reserued seuen thousand.* Calvin here obserueth well, that like as there were many true worshippers in Elias time, though he knewe them not: so, *Ne temerè omnes adiudicemus diabolo*, we should not rashly send all to the deuill, that are not knowne vnto vs, neither yet appeare to be the seruants of God: so the Apostle, *c. 14. 4. Who art thou, which condemnest an other mans seruant, he standeth or falleth to his owne master.*

5. Obseru.

5. Observ. *All things fall out for the best vnto the faithfull, and to the wicked all things are accursed.*

v. 9. *Let their table be made a snare, &c.* As vnto the wicked, their prosperitie, here vnderstood by the table, becommeth a snare; so to the godly, things which are in themselves heauie and hard, are turned to be easie and pleasant: the treacherie of Iosephs brethren turned to his aduancement: the afflictions of the Israelites in Egypt, hastened their deliuerance: euen in the wildernes the Lord spread a table for them: and so it falleth out, as the Apostle saith, c. 8. 28. *All things worke together for the best, to those which loue God, &c.*

6. Observ. *Not to enuie at the prosperitie of the wicked.*

v. 9. *Let their table be made a snare*: this teacheth vs, not to be grieued, when we see the wicked to flourish: for their prosperitie will turne to their ruine; as Pharaohs pride brought him to his destruction, while he followed the Israelites in the red sea: see to this purpose the 73. Psalm, where the Prophet Dauid confesseth his infirmitie, how he fretted at the prosperitie of the wicked.

7. Observ. *To take heed that the word of God be not a snare.*

Origen further obserueth vpon this text, how euen the table of Gods word, which men sit to heare, as at a table, is turned to a snare to those, which doe not heare it with vnderstanding, and gather spirituall meate out of it: to such, it is, as S. Paul saith, the saueur of death vnto death, 2. Cor. 2.

8. Observ. *How we may profit by the fall of others.*

v. 11. *To prouoke them to follow them, &c.* Like as by the fall of the Iewes saluation came vnto the Gentiles; so by the finnes of others we are admonished to take heede vnto our selues; to giue warning vnto others, and to take occasion to reforme and amend such as haue offended: see Galat. 6. 1.

9. Observ. *How the Ministrie is truly honoured and magnified.*

v. 13. *I magnifie mine office*: The honour of the ministerie consisteth not in riches or pompe, which are but accidentall things, but in the conuerting of many vnto Christ; as the Apostle saith in the next verse, *that I might saue some*. It is peculiar vnto God to saue, but the Lord communicateth this excellencie to the Ministers which are the instruments, to shew the necessitie of preaching, and the reuerence thereunto belonging.

10. Observ. *How the faithfull comfort themselves in the power of God.*

v. 23. *God is able to graffe them in againe*. Thus the children of God in all their afflictions are taught to comfort themselves, that God is able to deliuer them: as our blessed Sauiour saith, *my Father is greater then all, and none are able to take you out of my fathers hand*, Ioh. 10. 29.

11. Observ. *How we should be affected toward the Iewes.*

v. 28. *Beloned for the fathers sake*. Beza well obserueth, that Christians should not neglect or dispise the Iewes, but pray for their conuersion, and prouoke them by their godly conuersation: not by our superstitious vsages, and corrupt manners to hinder their calling, for the which the Papists, and carnall professors haue much to answer to God.

12. Observ. *The comfort of the faithfull in the vchangeable gifts of grace.*

v. 29. *The gifts and calling of God are without repentance*. This is much for our comfort, that our faith can not faile: for God repenteth him not of his gifts: neither can the faithfull loose their faith, which God by his spirit preserueth: as S. Peter saith, 1. epist. 1. c. 5. *which are kept by the power of faith vnto saluation*.

The ende of the first Booke.

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THE
SECOND
BOOKE OF THIS COMMENTARIE
vpon the second generall part of the Epistle
contained in the *five last Chapters, which*
concerneth exhortation to diuerse Chri-
stian duties generall and particular.

*Wherein among other questions and controuersies of great
waight and moment, these are specially
handled:*

Of the diuerse offices in the Church, c.12.

*Of the obedience wherein, and how farre to bee yeelded to the Ciuill
Magistrate, c.13.*

Of the vse of things indifferent, c.14

Whether S. Paul were euer in Spaine, as he purposed, c.15.

Whether S. Peter were euer at Rome, and sate as Bishop there, c.16.



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SECOND

BOOK OF THE COMMONS

IN PARLIAMENT ASSEMBLED

IN THE YEAR OF OUR LORD ONE THOUSAND SEVEN HUNDRED AND SEVENTY

AND SEVEN

AND SEVEN

IN THE YEAR OF OUR LORD ONE THOUSAND SEVEN HUNDRED AND SEVENTY

AND SEVEN

AND SEVEN

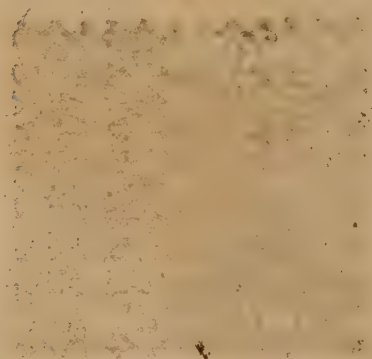
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Printed by J. Smith, at the Office of the Printer, in the Strand

IN THE YEAR OF OUR LORD ONE THOUSAND SEVEN HUNDRED AND SEVENTY



REVERENDISSIMIS IN CHRISTO PATRIBUS

ac Dominis, D. GEORGIO Archiepiscopo

Cantuariensi, & D. LANCELETO Episcopo Eliensi,

Dominis suis celestissimis, salutem & pacem in
Christo sempiternam.



DE Divo Paulo eiusq; scriptis divinis, vestra dignitati paucis mihi praefari cogitanti, occurrit Ambrosianum illud, quo utrumq; vestrum, si vestra pace liceat, affari & compellare lubet: Beati Petrus & Paulus inter vniuersos Apostolos, & peculiari quadam prerogatiua praeccellunt, verum inter ipsos quis cui praeponatur, incertum est: Ita & vos ceteris vestri ordinis prae lucetis omnibus, alter summa dignitatis ecclesiastica apud nos accessione, alter eruditissima fidei defensionis apud externos laude: Viriq; Paulo & Petro Ambrosius inter Apostolos primatum concedit: Paulus (inquit) gratiam primatus sibi soli vindicat concessam a Deo, sicut & soli Petro concessa est inter Apostolos: & viriq; vestrum om-

Serm. 66.

Comment.
ad Gal. 2. lo-
quitur Am-
brosius de pri-
maru ordinis
non pot. stat.
Ad Saluinam

In 16. cap. ad
Rom.
In catalog.
lib. 2. de spir.
c. 10
De san. ser. 26
In 10. cap. ad
Rom. moral.
vltim.

nes merito palmam deferunt.

Sed Hieronymus hic mihi aurem vellit: vereor ne officium putetur ambitio, & videamur sub occasione sermonis amicitias potentium quærere: redeo ego ad Paulum, illud quod & ἐκλο- γῆς, electionis vas, ut Christus ipse vocat, Act. 9. 15. lampadem Ecclesiae, ut Chrysost. doctorem & magistrum gentium, ut Hieronymus, sapientem illum architectum, ut Ambrosius, nutritorem ec- clesiae, ut Augustin. Paulum cum Petro geminum lumen oculorum appellat Bernardus. Sed Chrysostomus totus in tanti Apostoli laudes resoluatur: puluerem oris illius videre vellem, per quod Christus locutus est, &c. immo non oris solum illius, sed & cordis puluerem videre vellem, quod si quis totius orbis cor dixerit, &c. non peccauerit: adeo enim istud cor latum fuit ut in se susceperit integras gentes: videre rursus vellem puluerem manuum, quas cum tetigit vipera, in rogam decidit, &c. vellem & oculorum puluerem videre, excæcatorum primò, deinde ad orbis salutem respicientium: vellem & pedum illorum videre puluerem, qui per orbem currentes non laborarunt, &c. & quid opus est singula recensere? vellem vi- dere sepulchrum illud, quo recondita sunt arma illa iustitiæ, arma lucis: Isto modo aureum illud Chrysostomi os, diuiniissimi Apostoli dignissimas laudes decantat.

Verum licet Paulus totus sit veluti sacratissimus omnium rerum pretiosarum thesaurus, & vir- tutum promptuarium quatuor tamen precipue de eo predicantur admiratione digna, conuersio mira- culosa, edificatio ecclesie fructuosa, diligentia laboriosa, passio gloriosa. De conuersione Pauli sic meditaturs Augustinus, Ananias baptizauit lupum, & fecit agnum: Saulus vinxit, Paulus vin- ctus est; dum Saulus quærit minuere numerum Christianorum, ipse etiam ad numerum acces- sit confessorum. Zelum Apostoli, & docendi peritiam, sic describit Chrysostomus: ad splendorem Apostolicorum verborum oculos aperiamus: lingua siquidem illius supra solem emicuit, do- ctrinaq; sermone supra reliquos omnes exuberavit: sic Apostolus de se testatur, gratia eius, quæ in me collata est, non fuit inanis, sed amplius, quàm illi omnes, laboraui: Quam vero præstiterit diligentiam, & quanto labore in Euangelio promulgando desudauerit, ipse etiam testis est, ita ut à Ierusalem per circuitum vsq; ad Illyricum repleuerim Euangelium Christi: unde Chrysostomus, virtute dilectionis volantis instar factus, omnes circumvolitabat: de passione vero sua & Martyrio sic vaticinatur: si immoler super sacrificium fidei, &c. sic enim Paulus sacrificij instar gladio decollatus creditur: ut præclare Augustinus: Petrus patitur crucem, Paulus sentit pugionem: piscatorem suspendit hamus crucis, persecutorem mucro munuit persecu- toris: & ut Bernardus, alter amisso, alter submisso in cruce capite, triumphum extulerunt.

De diuers.
serm. 41.

1. Cor. 15. 12.

Philip. 2. 27.

De sanct.
ser. 28.
Epist. 243.

Ex

Cyprianus de
singularit.
Clesic.

cap. 14.

pendite vobis
viam patet
essentiam diu-
torem inest utalo,
dicitur aucto-
ritas tunc tunc
pateris dixit
suasias
Comment. in
16. ad Rom.

Ex istis quatuor Pauli encomijs, duo vires nostras longè superant, nec conuersionis modo illi ada-
quari, nec martyrij fortitudine illi pares esse possumus: in duobus reliquis omnibus fidelibus pastoribus
D. Pauli exemplum proponitur, ut eum in docendo fidelitatem, & in labore tolerantiam imitemur:
ad reliquas Apostoli imitationes, (ut bene Cyprianus) infirmi sumus: Atq; utriusq; hoc verè
Episcopalis muneris specimen, à vestrà grauitate tam docendi, quam scribendi exhibitum, libenter
omnes agnoscimus, & alijs omnibus Episcopis & Pastoribus vestro exemplo fœliciter prætis: quid non
audebunt milites cum tales habeant duces? & nauta alacriter proculdubio incumbens remis, cum ip-
sos nauarchos & naucleros, non solum cohortatores, sed cooperatores, & συνέργους habeant.

Sed unum est præ cæteris, in quo Paulus animum verè Apostolicum ostendit: Romanos de rebus a-
diaphoris altercantes summo artificio ad pacem renocare studet: & vos pro vestra pietate, Ecclesia no-
stra non dissimili diffidio laboranti, succurrite, & veluti nutantibus & suo loco motis columnis, hume-
ros supponite: Duo sunt quæ nostram Ecclesiam beare possunt, pax externa, & domestica: illam nobis
attulit Serenissimus noster Rex, de quo verius illud predicari potest, quàm quod olim de Pericle suo
iactabant Athenienses, Quod nemo Atheniensium illius causa vestem atram vnquam induc-
rit: alteram vestra humanitas conciliabit: Melanthius inter Athenienses dicere solebat, ciuitatem
seruari oratorum diffidijs: Sed Pastorum concordia res nostras crescere facile intelligit vestra pru-
dentia: quam vos promouere, & pro auctoritate vestra potestis, & pro pietate vultis: Isto modo, si
non solum Paulum admiremur, sed imitemur, (ut suauiter suo more Chrysostomus) possumus
hinc migrantes, & illum videre, & ineffabilis ipsius gloriæ participes esse, id quod nos om-
nes assequi contingat gratiâ & benignitate Christi, cui gloria in secula.

Vestræ reuerentiæ obseruantissimus,

ANDREAS WILLET.

C H A P. XII.

1. The text with the diuerse readings.

1 **I** Beseech you therefore brethren, by the mercies of God, that ye present (*give up. B. G.*) your bodies a living sacrifice, holy and acceptable vnto God, *which is your reasonable seruice. (of God. G. ad.)*

2 And be not fashioned like to this world (*fashion not your selues. G.*) but be ye transformed: *Be. Gr. (not reformed. L. or changed. G.)* by the renewing of your mind, (*sense. L. vods, minde. Gr.*) that ye may prooue what the good, and acceptable, and perfect will of God is.

3 For thorough the grace that is giuen vnto me, I say to euery one beeing among you, that no man vnderstand (*thinke. S. esteeme of himselfe. V. B. be ouerwise. L. Be. υπερφερεῖν, signifieth, to haue an ouerweening opinion, as though one knew more then indeede he knoweth*) about that which is meete to vnderstand: but that he vnderstand (*behaue himselfe discreetly, B.*) according to sobriety, as God hath dealt to euery one the measure of faith.

4 For as in one bodie we haue many members, but all members haue not the same office: (*action, πράξις, Gr.*)

5 So we beeing many, are one body in Christ, and euery one, one anothers members.

6 Seeing then that we haue (*hauing then. Gr.*) gifts, according to the grace giuen vnto vs, diuerse: whether prophetic, let vs prophesie, according to the proportion, *Be. (portion. G. V. measure. B. reason. L. analogie. Gr.)* of faith.

7 Or an office, (*or ministrie. Gr.*) let vs be occupied in ministring: or he that teacheth, in teaching.

8 Or he that exhorteth, in exhortation: he that distributeth, let him doe it with singleness, *B. (simplicitie, ἐν ἀπλότητι,)* he that ruleth with diligence, he that sheweth mercy with chearefulness.

9 Let loue be without dissimulation: abhorre (*be abhorring or hating. Gr.*) euill, and cleaue vnto good.

10 Be louingly affected with brotherly loue one toward an other: in giuing of honour goe one before an other.

11 Not slouthfull in endeauour: (*to doe seruice, G. in busines, B. τῇ σπουδῇ, in care, study, endeauour*) seruent in the spirit, seruing the Lord.

12 Reioycing in hope, patient in tribulation, continuing (*instant, L. V. B. but κατεργάζω signifieth rather to continue with strength*) in prayer,

13 Communicating, *Gr. (distributing, G. B.)* to the necessities (*or vses, Be.*) of the Saints: following hospitalitie. (*giuen to hospitalitie, G. B.*)

14 Blesse them, that persecute you: blesse, I say, and curse not.

15 Reioyce with them that reioyce, and weepe with those that weepe.

16 Belike affectioned: *G. B. (thinke the same thing, L. A. προνοῦντες is understood here of the affection, rather then of the minde and iudgement: see qu. 25. following.)* be not high minded: (*thinke not on high matters, Gr.*) submitting your selues (*consenting, L. A. applying your selues, V. cleauing vnto, S. making your selues equall, G. B. the word is συναπαγόμενοι, which properly signifieth to be caried away together*) to them of the lower sort: be not wise in your selues. (*arrogant in your selues, V. φρόνιμοι, Gr.*)

17 Recompence to no man euill for euill: prouide (*procure, Be. G. B. the word is προνοούμενοι, providing*) things honest in the sight of all men.

18 If it be possible, as much as in you is, haue peace (*line in peace, V. B. εἰρηνοῦντες, bee peaceable, Gr.*) with all men.

19 Auenge not your selues, dearly beloued, but giue place vnto wrath: for it is written, Vengeance is mine: (*doe not iudge iudgement to thy selfe, S.*) I will repay, saith the Lord.

20 Therefore if thine enemy hunger, feede him: if he thirst, giue him drinke: for in so doing, thou shalt heape coales of fire on his head.

21 Be not overcome of euill, but overcome euill with good. (*goodnes, B. G.*)

2. The Argument, method, and parts.

The Apostle hauing hitherto insisted vpon the doctrinall points of faith, as concerning iustification, sanctification, predestination, and such other, now commeth to matter of vse and exhortation. And in this chapter he exhorteth 1. generally to the seruice of God: 2. to the right vse of gifts, and administration of Ecclesiasticall offices: 3. to the mutuall duties of charitie.

1. The seruice of God is set forth, 1. Affirmatively, what we should doe, and why, v. 1. 2. Negatively, what we should auoid and shunne, and the reason thereof, v. 2.

2. The exercising of the gifts and offices which God hath distributed, is set forth, 1. Generally that no man carrie himselfe proudly in respect of his gifts, v. 3. which is strengthened by these reasons, 1. From the efficient, God is the author. 2. And they are giuen in a certaine measure to every one, not all to one, v. 9. 3. From the ende, they are giuen for the good one of an other: which is set forth by a similitude of the bodie, and the members thereof. 2. Particularly he toucheth the Ecclesiasticall offices, which concerne either prophesying, or ministring, v. 6, 7. the prophetical function is exercis'd either in teaching, v. 7. or exhorting, v. 8. the ministeriall office consisteth in the ordering of the goods of the Church, in ruling, or in taking care for the poore, v. 8.

3. Then followeth the particular exhortation to the seuerall duties of charitie, as of loue and following of good, v. 9. of brotherly kindnes and ciuilitie, v. 10. of cheerefulnes and zeale in Gods seruice, v. 11. of constancie in tribulation: and continuance in praier, v. 12. of distribution to the poore, v. 13. of blessing persecutors, v. 14. of sympathie and like affection in prosperitie and aduersitie, v. 15. of concord, v. 16. of gentlenes and study of honesty, v. 17. of the desire of peace, v. 18. of refraining from anger and reuenge, v. 19. of beneficence toward our enemies, v. 20. of strife against euill, v. 21.

3. The questions and doubts discussed.

1. Quest. *Why the Apostle vseth entreatie, saying, I beseech you brethren, by the mercies, v. 1.*

1. Tolet giueth two coniectures, why the Apostle, which by his authority might command, entreateth: the one is, because diuerse precepts which he deliuereth after ward, were the commandements of Christ, and he would not adde his commandement to Christs: and the other is, because diuers things, he doth not enioyne as precepts, but onely aduise as counsels, and therefore he commandeth not: but these are idle coniectures: as though all the Apostolicall precepts, were not also the precepts of Christ: neither are there any counsels giuen in Scripture, but the same also are prescribed in some respect as binding precepts: for we are commanded to loue the Lord with all our strength, Luk. 10. 27. every part then of our duty and loue toward God is commanded: but all counsells of perfection, as they call them, tende vnto the loue of God.

2. Chrysostome thinketh, that Paul beseecheth them by the mercies of God, *quasi pudore suffundi volens*, as when one bringeth in the benefits entreating, he that hath receiued the benefit can not be but ashamed: but the Apostle intendeth not by shame, but by loue and gentlenes here to perswade.

3. Origen giueth this reason, *nihil proficit legis imperium*, the commaundement of the law preuaileth not: shewing this to be the difference betweene the law which commandeth, and so doe the Prophets, the interpreters of the law, they vse not to entreat: but it is peculiar to the Gospel to beseech and entreat: to this purpose also Pet. Martyr: but this is not alwaies so; for in the Gospel and Apostolicall writings, we shall finde many precepts and straight charges.

4. Pet. Martyr further alleadgeth, that as it is said in the Prouerbs, The poore man speaketh by entreaty, but the rich answereth roughly, Prou. 28; so the Apostles beeing as it were abjects, and of small account in the world, vse perswasions by entreaty: but S. Paul contrariwise there standeth most vpon his Apostolike authoritie, where he was most despised: as Act. 13. where he censureth Elymas the forcerer.

5. But this was the Apostles reason, why he entreateth that he might winne them rather by loue: as he saith to Philemon, v. 8. *Though I be very bold in Christ to command thee, yet for lones sake I rather beseech thee*: and as Seneca well saith, *generosus est animus hominis facilis*

facilius ducitur, quam trahitur, the mind of man is generous, it is more easily lead, then drawn: and therefore the Apostle entreateth, rather then commandeth, the more easily by gentlenes to perswade them, *Lyran. Par.*

2. Quest. Why the Apostle addeth, By the mercies.

By the mercies. 1. As the Apostle before had shewed how the Gentiles had receiued mercie of God, in that they were receiued to grace, while the Iewes the auncient people of God were reiected: so now he entreateth them by that mercie, which they had receiued. 2. And he beseecheth them, *per miserationes*, by the mercifulnes of God, rather then *per misericordiam Dei*, the mercie of God: for this sheweth onely the mercifull inclination of God in himselfe, the other betokeneth his actuall compassion, extended to others, *Tolet.* 3. And the Apostle vseth the word in the plurall number (*mercies*,) to amplifie and set forth the manifold mercies of God, *Beza*: in our election, redemption by Christ, iustification, sanctification. 4. *Origen* here more curiously obserueth, that by *mercies* Christ is to be vnderstood, as God is called the Father of mercies, 2. Cor. 1. 3. that is of Christ: as he is called the Father of wisdom, and of righteousness, because Christ is both the wisdom and righteousness, and so also the mercie of God. 5. Some haue speciall relation here to Pauls Apostleship, to the which he was in Gods mercie called and appointed, *gloss. ordinari. Gorrhan*: but then the exhortation had not been so forceable, to moue them by the mercies shewed to him: he rather vrgeth the mercies, which they themselues had receiued. 6. *Lyranus* vnderstandeth the mercie of God, *peccata relaxantem*, which remitted and released their sinnes: but the Apostle saying in the plurall *mercies*, vnderstandeth not that mercie onely, but all other mercies in Christ, their election, vocation, iustification by faith, &c. 7. And this is of all other the most forcible motiue by the mercies of God: *per illas obsecro, per quas saluati*, I entreat you by those mercies, by the which ye are saued: *Chrysost.* who is so stonie hearted, as not to bee perswaded vnto his dutie by the mercies of God, vnto whom he oweth himselfe, and whatsoever he hath: as mothers vse to entreat their children by the wombe that bare them, and the pappes that gaue them sucke: which kind of perswasion is most effectuell.

3. Quest. Of sacrifices in generall, v. 1. vpon these words,
A living sacrifice, &c.

1. *Haymo* here maketh a question, why the law prescribeth the sacrifices of beasts and other creatures, if they were not acceptable vnto God, and auailable to the forgiuenesse of sinnes: and he giueth two reasons hereof; both because the Israelites were prone to idolatry, and therefore least they should haue sacrificed to idols; the Lord would rather that his creatures should in that externall manner be offered to himselfe; as also that thereby might bee shadowed forth the sacrifice of Christ, by whom we should obtaine remission of sinnes.

2. *Ambrose* likewise here moueth this question, why God would haue the sacrifices which were offered vp, to be slaine: whereupon he answereth, that it was done for these two reasons, both that they which offered the sacrifice might thereby see what they themselues had deserued, and that thereby also the death of Christ might be shadowed forth.

3. But whereas they had two speciall kind of sacrifices in the law, *ευχαριστιαν*, of thanksgiving, and *ιλαστήριον*, for expiation and remission of sinnes: the Apostle alludeth here onely to their eucharistical sacrifices, (for Christs sacrifice is only expiatorie for sinne) which were of diuerse sorts, according to things which they offered, as either prayers, or first fruits, or some order of life, as was the vowe of the Nazarites, or some oblation: but here the Apostle hath reference to the last kind, in bringing some oblation, which should be themselves.

4. Concerning the name of sacrifice: the Greeke word is *θυσία*, which is deriued of *θύω*, which signifieth *maetare*, to slay a sacrifice: the Latine word *victima*, and *hostia*; *Haymo* thinketh to haue this deriuation: the first is so called *à vinciendo*, of binding, because the sacrifices were first bound to the altar: the other, *ab ostio*, because they were slaine at the door of the tabernacle: But he hath two other deriuations taken from the rites of the Pagans: that was called *hostia*, which was offered vp to their gods, when they went against their enemies, that *victima*, which was offered vp for the victorie obtained: and thus much *Ouid* insinuateth in these verses, lib. 1. *Faëtor.*

Victima, qua dextra cecidit victricis vocatur:

Hostibus à victis, hostia nomen habet, &c.

By the victors hand the *victima* doth fall,

For foes subdued, they *hostia* it doe call.

4. Quest.

Quest. 4. The generall obseruations of the sacrifice, which the Apostle here requireth.

1. *Lyranus* thinketh that the Apostle here requireth seauen conditions or properties in this spirituall sacrifice. 1. It must be *voluntaria*, of a free and willing mind, *present*, or *giue vp*. 2. It must be *in carnal propria*, in their owne flesh, not in an others, *your bodies*. 3. It must mortifie concupiscence, in that he calleth it a sacrifice. 4. It must bring forth good workes, and therefore is called *living*. 5. It must be continuall, therefore it is called *holy*, that is, firme. 6. It must be *bene ordinata*, well ordered, and disposed to no other ende, then to the praise of God, and therefore he saith, *pleasing vnto God*. 7. It must be *discreta*, done in discretion, and so he addeth, *which is the reasonable seruice of God*.

2. *Tolet* onely obserueth three things here required in this spirituall sacrifice, all which were seene in the externall; there was the oblation, the beast which was offred, and the slaying or sacrificing of it: so here the Apostle saith, *exhibite or giue vp*, there is the oblation; then the thing offred is their bodies: and they must make it a sacrifice, not by slaying it, but by mortifying their lusts.

3. *Pererius* obserueth fowre things in this sacrifice, which were obserued in the legall oblations. 1. The sacrifice must be entire and perfect without spot: so here it must be a living sacrifice. 2. It was holy, and for ever separated from prophane and common vses: so it is here prescribed, to be *holy*. 3. The sacrifice was consumed vpon the altar, and so was a sweet saour vnto God: here it is said also, acceptable vnto God. 4. They put to their sacrifices salt, which signified spirituall vnderstanding: and here it is added, *which is your reasonable seruice*.

4. But *Gorrbhan* more distinctly thus setteth forth the parts and causes of this spirituall sacrifice: we haue 1. the efficient, in this word *giue vp*, it must proceed from a true and sincere deuotion. 2. Then the materiall cause, *your bodies*. 3. The forme; it must be *living, holy, reasonable*. 4. Then the ende, it must be to please God, *acceptable vnto God*.

Quest. 5. Of the conditions of this spirituall sacrifice in particular.

1. The Apostle exhorteth *παράσῃται*, to exhibite, present, giue vp themselves. 1. Herein alluding to the rite of the sacrifices, which were first exhibited and presented vnto God at the altar, *Beza*: this word is vsed of our blessed Saniour, how they brought him into the temple, and presented him before the Lord, Luk. 2. 23. 2. We are said also to exhibite that, which was before promised; and so we exhibite our selues vnto God, by the holines of life, to whose seruice we were promised, and deuoted in baptisme, *Erasm.* 3. *Chrysostome* further noteth in this word, that we must so giue vp our selues, no more to be our owne, as they *qui donant alijs bellicosos equos, &c.* which doe yeeld vnto others warlike horse for seruice, doe challenge no more propertie in them: so *debemus membra nostra Deo, tanquam Imperatori*, we doe owe our members vnto God, as our Emperour, *Theophyl.* 4. And hereby is signified, that they should *sponte offerre*, offer vp willingly: as in the law they must offer all their offerings with a willing heart, *Gorrb.* 5. And whereas it was peculiar vnto the Preist to offer externall sacrifices, all Christians are admitted to offer this spirituall sacrifice: as *S. Peter* saith, *Ye are an holy preisthood to offer vp spirituall sacrifices acceptable to God thorough Iesus Christ, Tolet.*

2. *Your bodies*. 1. By bodies he vnderstandeth (by a synecdoche of a part for the whole) whole man both bodie and soule: and by an other figure (called a *Metonymie*) he putteth the subject for the adiunct; the bodie for the affections in the bodie, or which shewe themselves most in and by the bodie: so that the bodie here *non tam nomen natura est, quam vitij*, is not so much the name of nature as of vice, *Mart.* as els where the Apostle saith, Col. 3. 5. *mortifie your earthly members*, *Par.* 2. We must then offer vp vnto God not our soules onely: and so as we haue receiued both our bodies and soules from God, we must render them vnto him againe: contrarie to the opinion of the Platonists, who held that the soule onely came from God, the substance of the bodie from the elements, the complexion from the celestiaall spheres, the affections from the spirits: and therefore they thought it sufficient, if the minde onely and soule were rendred vnto God: *ex Martyro.* 3. How our bodies two wayes are offred to God: one is, as *Origen* and *Chrysostome* here obserue, by mortifying of the carnall affections: as he which mortifieth pride, doth sacrifice a bullock: hee which bridleth his anger, a ramme: he which keepeth vnder his lust, a goate, *Origen*: so the Apostle saith, 1. Corinthians, 9. 27. *I doe chastice or tame my bodie:*

the

the other way is, in making the bodie an instrument of euery good worke, as *Augustine* obserueth, *lib. 10. de ciuit. c. 6.* and so the Apostle exhorteth, *Giue your members seruants to righteousness,* Rom. 6. 19. 4. *Lyranus* addeth further, the Apostle saith, *your bodies, non aliena*, not the bodies of others, against those which thinke to be saued by other mens repentance.

3. *A living sacrifice.* 1. Which is added not to signifie, that they should not thinke to kill themselves, and so sacrifice their bodies, as *Chrysostome*, *Theodoret*: for the Romanes were not so absurd, to collect any such thing out of S. Pauls words. 2. Nor yet saith the Apostle *living*, to note a difference betweene the sacrifices of the law, which were first killed, and then sacrificed, and the sacrifices of living Christians, *gloss. ordin. Tolet, Osiand. Perer.* 3. Neither is there a relation to the vsage of the lawe, which counteth all dead things vn-cleane, *Hyper.* it sheweth a difference rather from the legall vsages. 4. Neither as *Caietan* obserueth, doth the Apostle by this tearme distinguish this spirituall sacrifice from martyr-dome, which was performed by death: for as *Tolet* well obserueth, the Apostle exhorteth generally Christians, to sacrifice themselves in holy obedience vnto God, which not onely, though principally is seene in Martyrdome, which none can vndertake, that haue not first mortified their bodies with the affections thereof. 5. *Pet. Martyr* by this living sacrifice vnderstandeth a willing sacrifice, which is not *vi, sed ex animo*, by force, but from the heart. 6. But it signifieth more, namely the spirituall life of the soule, which is by faith in Christ, Galat. 2. 20. *Mart.* as *Origen* well obserueth, he calleth it *a living sacrifice, qua Christum, id est vitam, in se gerit, which beareth Christ the true life*: as the Apostle saith, Eph. 2. 1. *who hath quickned vs, &c.* *Grynus*: which life of the soule is neuer idle, but continually bringeth forth good workes: for idleness is a kind of death of the soule, as *Seneca* passing by the house of one *Vacia*, who liued in pleasure and idle, said, *hic situs est Vacia*, here lieth *Vacia*, as though it were rather his sepulchre, then his habitation: so also *Haymo*, he is a living sacrifice, *qui vinit virtutibus, moritur vitijs*, who liueth vnto vertue, and is dead vnto sinne: and *Chrysostome* vpon this place sheweth at large, how all the members must be mortified, that they may liue vnto the seruice of God, *neq. offerri poterit oculus, &c.* for neither can an eye be offered that serueth fornication, nor an hand that oppresseth, *neq. lingua turpia loquens*, nor a tongue speaking filthie things, nor seeke *theatra visitantes*, that runne to theatres and playes. But this outward conformitie of the members, is rather signified in the next word, *holy*.

4. *Holy.* 1. Which some thinke is added by way of distinction from the legall sacrifices, which beeing corporall were not holy, *Greek. catena.* 2. Some note a difference betweene the sacrifices of the Pagans, which were not holy, and of Christians: they many times offered their bodies, suffering hunger, thirst, much trauell, but it was not to a right end, to the glorie of the true God, and therefore it was not an holy sacrifice: *Tolet annot.* 3. Some giue this sense, *holy*, that is, *congruens prescripto diuino*, agreeable to the diuine prescript, as therefore *Nadab* and *Abihu* offended God, because they offered with strange fire, not appointed by God, *Grynus*: but this is too particular, neither comprehendeth all the points of holinesse. 4. *Lyranus* following *Ulpianus de verbor. significat.* saith, that is called *sanctum, holy*, which is *fixum & stabile*, sure and permanent. 5. *Pet. Martyr* alleadgeth two other significations of this word, as out of *Seruius* vpon the 12. booke of the *Aeneides*, that *sanctum* is, *quasi sanguine consecratum*, as consecrate with blood, and so this sacrifice of Christians is consecrate by the blood of Christ: the other from *Martianus in titul. de rerum diuision.* that *sanctum*, is deriued of the hearb called *sanguina*, which is the same with *verbena*, veruain, which the Romane Embassadors carried in their hands, and by that signe were protected from the violence of their enemies: but neither of these significations are so fit. 6. Wherefore *sanctum*, the Latine word, which signifieth *holy*, is the same that the Greeke word *ἅγιος*, which is so tearmed, as separate from all earthly and terrene qualitie, pure and purged from all drosse: the sacrifices of the lawe had these two parts of holinesse: 1. they must be without spot or blemish, then they were holy consecrate vnto God, and separate from all profane vse: this specially was a type of the most holy and perfect high Priest Christ Iesus: who was *holy, harmeles, undefiled, separate from sinners*, Hebr. 7. 20. which properties must in some sort also be seene in the spirituall sacrifices of Christians, as S. Peter saith, *as he which hath called you is holy, so be you holy in all manner of conuersation: they therefore which remaine in their finnes, and are therewith defiled, cannot offer vp an*
holy

holy sacrifice to God, *Pareus*: to this purpose *Origen*, *sanctum dicit*, &c. *hee calleth it holy, wherein the spirit of God dwelleth*: as the Apostle saith, *Know ye not, that your bodies are the temples of the holy Ghost*: to the same purpose *Haymo*: so then as this sacrifice must be living, in respect of the inward life of the soule, wherein it liueth by faith vnto God; so it is holy in regard of the sanctitie of the inward affections, and externall actions of the life.

5. *Pleasing vnto God*, &c. 1. Some make this the third propertie of this sacrifice, that it must be pleasing vnto God: as *Tolet* sheweth how the sacrifices of the Iewes, were holy in themselves, yet not pleasing vnto God, when they were offered by such as were of an vn-cleane life, and therefore the Lord abhorred their sacrifices: so *Origen* interpreteth, *pleasing vnto God*, that is, *separatum à vitijs*, separate from sinnes: so also *Haymo*: *Gryneus* vnderstandeth it of the sacrifices offered by faith, whereby they are made acceptable: so also *Pareus*, likewise *Fains*, they must be offered with a sincere affection without all hypocrisie. 2. But I rather encline to their opinion, which thinke that this is rather the effect, which followeth vpon other properties, that if they be living and holy sacrifices, they must needs be pleasing also vnto God, then a newe propertie: so *Caluin*, *Pet. Martyr*: and hereof these reasons may be alleadged. 1. From the resemblance of the legall sacrifices, which beeing offred according to the will of God, were accepted: as when Noah offered a sacrifice, it is said, *God smelled a sauour of rest*, Gen. 8. this was not a propertie in the sacrifice, but an effect following. 2. From the nature of that which is holy, to be accepted of God: as *Martyr* alleadgeth out of *Plato in Euryphrone*, who though hee would not haue this a perfect definition of sanctitie, to be accepted and loued of God, yet he graunteth it to be an inseparable qualitie: that which is holy is alway accepted of him. 3. Because faith whereby this sacrifice is made acceptable to God, is included in the former properties: for without faith it can neither be living nor holy. 4. So S. Peter sheweth, that spirituall sacrifices are acceptable to God through Christ, 1. Epist. 2. 5. and the Apostle to the Hebrewes saith, c. 13. 16. *with such sacrifices God is pleased*: it is the sequelle or effect of the sacrifice to be pleasing vnto God, rather then the propertie in the sacrifice: as *Lyranus*, *Gorryhan*, the interlinear gloss. referre it to the good intention, that all things should be referred to the praise of God.

6. *Which is your reasonable seruing of God*, &c. 1. *Origen* thinketh the Apostle calleth it, *λογικὴν λατρείαν*, reasonable seruing: because it was such, as whereof a reason might bee rendered, which could not be giuen of the sacrifices of the lawe, why they offered some kind of beasts, rather then others; *Anselme* to the same purpose, *Men must so doe their good works, as that they may giue a reason of them*. 2. *Theodoret* thinketh this is added, to shew a difference betweene these sacrifices of Christians, and those of the Iewes of vnreasonable beasts: so also *Erasmus*, *Osiander*: here is indeede such a secret difference insinuated; but yet more is meant, then that onely. 3. *Lyranus* by *reasonable* vnderstandeth discretion, that which is discrete, temperate: as when one doth sacrifice his bodie by abstinence, it must not be out of measure, but in discretion, as that hee be not thereby made vnfit for his calling: so also *Caietan*, *Gorryhan*, and before them *Thomas Aquinas*: but this were too particular a restraint of this description: for in this last part all is summed together, and included, before required in this sacrifice: for these words are added by way of opposition; this is your *reasonable seruing of God*, namely, this your living and holy sacrifice. 4. Wherefore by *reasonable*, the Apostle vnderstandeth nothing, but *spirituall*, as S. Peter expoundeth, 1. Pet. 2. 5. and there hee calleth the word of God, *λογικὴν γάλα*, the reasonable, that is, spirituall milke, v. 2. the reasonable seruice of God, is that which is of the mind and spirit, for so will God be worshipped in spirit and truth, Ioh. 4. 23. so *Chrysostome* calleth it, *spiritualem cultum*, spirituall seruice: that is, *vmens offeratur*, the minde should be offered to God, *Haymo*: this spirituall seruice consisteth of faith, hope, charitie, *Vatablus*, *Gryneus*, *Bucer*, *Pareus*: and *Fains* here well obserueth a secret opposition betweene this reasonable seruice, and *ἐνδεδυτομένηα*. will worship, as S. Paul calleth it, Coloss. 2. 23. when men according to their owne fantasies do inuent a religion and seruice fitting their owne humors: but that is the reasonable seruice of God, which is agreeable to his will: as *Basil in regul. breuiorib. interrog.* 230. thus well interpreteth, *Qui ea assidue facit, quæ ex Dei voluntate sunt*, *Hee which by reason and good counsell doth those things continually, which are agreeable to the will of God, he performeth this reasonable seruice*, &c. *Beza* misliketh here this exposition of *Basil*, but it may verie well be received, and is agreeable to the Apostles minde, as in the next verse hee saith, that you may prooue, what is the good will of God, &c. he then doth follow this reason-
able

able seruice of God, that prooueth what Gods will is, and conformeth himselfe thereunto.

Quest. 6. *How we must not fashion our selues to this world, v. 2.*

1. Concerning the occasion of these words: some thinke, that as the Apostle spake before of the sacrifice of the bodie, so now he sheweth how the minde should be reformed, *Lyran. Gorrhan. Tolet*: but the Apostle speaking of the reasonable seruice of God, v. 1. comprehendeth both the seruice of the soule and bodie: therefore here rather the Apostle now more plainly expresseth, that which before he figuratiuely set downe, *Hyper. Martyr* maketh this the connexion; as the Apostle shewed before, *quid curandum*, what was to be cared for in this spirituall sacrifice; so here *quid cauendum*, what is to be taken heed of: *Beza* maketh it a second precept, that in the seruice of God, we should not conforme our selues to the opinion or fashions of the world: *Grynens* maketh it *consecrarium*, a consequent necessarily inferred vpon the former exhortation: But I insist vpon the former sense: *planius explicat rationalem cultum*, the Apostle more plainly expresseth this reasonable seruice, *Par.*

2. *Fashion not your selues, or be not fashioned.* 1. *Chrysostome* here obserueth a difference between *σχῆμα*, and *μορφή*, the figure of the world, to the which we must not fashion our selues, which is *tanquam scenica persona*, as a person counterfeited vpon the stage, which is in shew, not in truth, but afterward he biddeth vs be transformed in the minde: the former hath substance, whereas a figure is no permanent or existent thing: but this distinction seemeth to be too curious, neither is it perpetually obserued: for *Phil. 2. 7.* S. Paul attributeth *σχῆμα*, figure, vnto Christ, he was found in figure or shape as a man. 2. But this is better obserued, that the Apostle forbiddeth vs not, either not to be in the world, nor to vse the world, for neither of these are possible, so long as we are in the world; but we must not fashion our selues to be like vnto the world. 3. For it is the propertie of the soule, to beare the image of that thing to the which it turneth it selfe, as we see in a glasse: he then fashioneth himselfe to this world, that doth seeke onely or cheifely for the things of the world, who followeth the corruptions thereof with greedines: and what the fashion of this world is, S. Peter sheweth, *It is sufficient for vs that we haue spent the time past of the life after the lust of the Gentiles, walking in wantonnes, lusts, drunkennes, gluttonie, &c.*

3. *To this world.* 1. *Origen* hereupon obserueth this difference, *aliam esse formam seculi presentis, aliam futuri*, that there is one forme or fashion of this present world, an other of the world to come: they which loue things present fashion themselves to this world, but they which set their minds on spirituall and inuisible things, doe conforme themselves to the world to come. 2. By the world we vnderstand not, as *Haymo* noteth, the outward state and condition of the world, as it consisteth of dayes, moneths, yeares, but men *carnali conuersatione seculo deditos*, which by their carnall conuersation, are giuen to the world.

Quest. 7. *Of our transforming by the newenes of mind.*

1. *Be ye transformed.* 1. There is a transformation of the bodie, as Christ was transformed in the mount: and our bodies shall be in the resurrection, *Philip. 3. 20.* but here the Apostle speaketh of the transformation of the minde. 2. And it must be transformed not in the substance thereof, but onely in the condition and qualitie, *Fains*. 3. Man was formed by his creation, deformed by sinne, reformed by grace, informed by the word, conformed and made like to Christ by the spirit, transformed in the newenes of the minde, *Gorrhan*.

2. *By the newnes.* 1. The oldnes of man is his sinne and corruption of nature deriued from Adam; that is called newnes, which is wrought by grace, as faith, hope, charitie: hereof the one is called the old man, which is after Adam, the other the newe man, which is created a newe by grace: this renouation is sometime called the *newenesse* of life, *Rom. 6. 4.* from the effects, which shewe themselves in the life: sometime the *newenesse* of the spirit, *Rom. 7. 6.* from the author and efficient cause, which is the spirit; sometime, the *newnes* of the mind, of the subiect and place where this renouation beginneth. 2. *Chrysostome* vseth this fit resemblance; *quod in adibus facimus subinde reformantes inueteratum, ita in te ipso facias*, that which we vse to doe in our houses, repaying that which is decayed, the same doe in thy selfe; thou art decayed and waxed old by sinne, be renewed by repentance, &c.

3. *Of the mind.* 1. Not of the sense, as the vulgar Latine; whom *Gorrhan* followeth, vnderstanding here the reforming of the affections; and hereupon that common error was grounded, that sin had the seat & place in the affections, whereas the very mind hath need to be renewed; as S. Paul saith, be renewed in the spirit of your mind. 2. *Fains* here noteth that a naturall man *φύσις*, hath but a soule and a bodie; but a spirituall man hath a spirit,

soule and bodie, as S. Paul saith, *I pray God that your whole spirit, soule, and body, may be kept blameles, &c.* 1. Theſſ. 5. 23. not that any new part is added to the soule in the regenerate: but a newe spirituall qualitie is wrought in it. 3. *Haymo* following *Origen*, by the minde thinketh the vnderstanding to be signified, which must be exercised in the Scriptures: but this is too particular: by the minde rather is vnderstood all the faculties of the soule, the intellectuall part, and the will, where this renouation must take beginning.

Quest. 8. Of these words, *That ye may prooue, what the good will of God is, acceptable and perfect, &c.* v. 2.

1. *That yee.* 1. Which some thinke is put *ταυτα*, to shewe the ende of this their renouation, *Marr. Pareus.* 2. *Theodoret* will haue it the effect: and that the Apostle sheweth *causes conducat, &c.* to what purpose this renouation of the minde is profitable. 3. *Chrysostome* maketh it to be the cause, *sic poteritis renouari, &c.* by this meanes ye may be renewed, if ye learne what Gods will is; so also *Tolet* annot. 6. 4. *Grynens* maketh it an adiunct and propriety of renouation: for they which are not renewed, cannot vnderstand what the good will of God is: and *Melancthon* maketh it a part of our renouation, *hac uerast, &c.* this is the true renouation of the minde, to preferre the will of God before our owne, &c. and *Beza* maketh it a part of the exhortation, *be ye transformed, &c.* and doe your endeaour to prooue, what Gods will is, &c. that like as they which fashion themselves to the world, follow the will thereof; so you should transforme your selues, by the newenes of your minde to the will of God: and this sense is most agreeable: so this is added both as a principall part and cause of our renouation, and it is a fruit also thereof, a further degree of more perfect knowing the will of God: as our Sauour saith, *Ioh. 9. 17. If any man doe his will, he shall know of the doctrine, whether it be of God.*

2. *May prooue, eis το δοκιμαζεν.* 1. He neither meaneth a curious probation, to trie whether a thing be so or not, for this were to doubt of the will of God, whether it were good and perfect. 2. Neither is it taken onely for to search and consider: for a man cannot be renewed at all, that hath not already searched out the good will of God. 3. Nor yet doe we vnderstand a bare knowledge of the will of God: for many which are not regenerate doe knowe Gods will, and yet doe it not; as the Apostle, c. 2. reprooued the Iewes for teaching the lawe to others, and not knowing it themselves. 4. Nor yet doth it signifie onely an experimentall knowledge, as the *interlinearie gloss.* and *Lyranus*, for he that is renewed cannot but haue experience of the will of God. 5. But this probation signifieth, a discerning with iudgement, of those things which are good; as S. Paul saith, *Phil. 1. 10. that ye may discern things that are excellent:* as he that hath a perfect tast discerneth of the goodnes of meates.

3. *What is the good will of God, and acceptable, and perfect.* 1. Concerning the reading of these words: some will not haue these epithets, *good, perfect, acceptable,* to be ioyned vnto the will of God, but to be referred to all the clause before going; as to the offering vp of their bodies a living seruice, not to fashion themselves to this world, and to be renewed in the mind, all this is good, acceptable, and perfect: so *Augustine* *epist. 85.* and *Ambrose:* some doe make it an absolute sentence by it selfe, adding the coniunction, *and, and what is good, acceptable, perfect, &c. Bucer:* But the vsuall reading is the best, which the vulgar Latine followeth: to make these three epithets and attributes of the will of God: thus also reade *Clemens lib. 2. Stromat. Basil. regul. brev. resp. 276. Chrysost. serm. 12. Cyprian epist. 77.* 2. By the will of God, we vnderstand not here that facultie and power in God whereby he willeth, but the thing which he willeth: in which sense, we say in the Lords prayer, *thy will be done, Matth. 6. and Matth. 12. 50. Who soeuer doth the will of my father, &c.*

4. *The good will, &c.* 1. *Origen* here distinguisheth betweene the will of God simply so called, and his good and acceptable will: for it is the will of God when he inflicteth punishment: but that is his good and acceptable will when he doth any thing in mercie. 2. *Chrysostome* also will haue the old lawe to be the good will of God, but the acceptable and perfect will of God, is his will reuealed in the new testament. 3. *Basil. regul. brev. 276.* make three degrees of things agreeable to Gods will: some good, some are better, some best of all, which are called perfect: as *Tolet* giueth this instance; to loue our freind is a good thing, to doe well vnto him is better, to loue our enemy, is the best and most perfect. 4. *Anselme* referreth it to the three states *incipientium, proficientium, perfectorum,* of beginners, of those that goe forward, and such as are perfect: or to three conditions of life, of the married, the continent, and virgins. 5. *Lyranus* vnderstandeth the first, of *bona natura,* the good

good things of nature, the second, of the good things of grace, the third, of the good things appertaining to glorie: But all these obseruations are curious, neither to the Apostles minde: who doth here commend vnto vs the will of God, reuealed in the olde and new testament, as a perfect rule of all our actions: which is called *good*, because the word of God prescribeth nothing, but that which is good; and it is acceptable, because nothing is pleasing vnto God, but that which he himselfe prescribeth, and is agreeable to his will: this rule also is perfect, because the word of God containeth all things, which tend to the perfection of the creature: so that all other helps are vaine, idle, and superfluous.

Quest. 9. *What the Apostle understandeth by grace;*

I say by grace, &c.

1. *Origen* by grace, vnderstandeth *virtutem sermonis*, the vertue and power of speech, which was giuen to the Apostle; one may speake eloquently and learnedly, and yet not with grace to edifie the hearers. 2. *Ambrose* interpreteth *grace*, of the gift of wisdom giuen to the Apostle: this sense *Haymo* also followeth: as *S. Peter* giueth this testimonie of *S. Paul* how he wrote according to the wisdom of God giuen vnto him: but *Chrysostome* refuseth this: the Apostle saith not, *I say by the wisdom giuen vnto me*. 3. He therefore also as *Theodoret*, vnderstandeth the grace of the spirit. 4. But more particularly the Apostle vnderstandeth the speciall grace of his Apostleship, which was committed vnto him: in which sense the Apostle saith, *Rom. 11. 16. Thorough the grace that is giuen me of God, that I should be the minister of Iesus Christ*: so here is a *metonymie*, the cause is put for the effect: and that the Apostle ascribeth his calling vnto grace, he thereby both freeth himselfe from all ambition, that he intrudeth not himselfe; as also presseth his Apostolike authority, that they might more readily obey, *Mart. Calu.*

I say: which some thinke to be an exposition of the former words, that now the Apostle beginneth to shew what the good and perfect will of God is, *Tolet*: but the Apostle rather entrencheth into a new matter, that as hitherto he had generally exhorted to common duties, so now he descendeth to speciall, *Mart.* and here *dicere*, to say, is taken for *inbere*, to command, *Caluin*: *Gorrbau* taketh it for *prohibeo*, I forbid: but there followe many precepts, as well as prohibitions, to which this preface of the Apostle hath reference.

To euery one among you: the Latine translator readeth to *all*, but not so fitly: for now the Apostle in saying *to euery one*, speaketh to all in generall, and to euery one in particular: *Origen*s obseruation here is somewhat curious, *all among you*, that is, *they which are in God*, that is, the faithfull, for they onely are said to be: the Apostle noteth all indifferently, noble, vnnoble, high or lowe, which were among them, *Chrysostome*.

Quest. 10. *What it is to vnderstand about that which is meete to vnderstand, v. 3.*

1. This word *σφοδρῶς*, to saue or vnderstand, is somewhat taken in the worst part, as *Matth. 16. 23.* to saue the things which are of men, not the things which are of God: sometime it is vsed in the better sense, as in this place, *to vnderstand according to sobrietie*.

2. Here diuerse interpretations are brought of this word *ὑπερσφοδρῶς*, to vnderstand about or beyond that which is meete to be vnderstood: and what it is to vnderstand according to sobrietie. 1. *Origen* vnderstandeth here the generall vertue of temperance, that a measure is to be kept in euery vertue; as if a man exceede in iustice, he becommeth cruell; if in fortitude, he is audacious and rash: and thus a temper and measure must be kept in euery action: but the words following, *as God hath dealt to euery one the measure of faith, &c.* doe not fauour this interpretation. 2. And *Hierome* likewise is more deceiued, who *lib. 1. contra Iovinian.* doth apply this place to the commendation of virginie: and so he readeth here, *sapere ad pudicitiam*, to be wise vnto chastitie: but the words following doe ouerthrow this sense also.

3. *Irenæus lib. 5. c. 20.* doth vnderstand this place of the curious enquire and search after the mysteries of religion: so also *Hilarie de Trinitat. l. 10.* *Erasmus* misliketh this sense, because he thinketh the Apostle here speaketh not of the knowledge, but of that opinion which a man hath of himselfe: but this may verie well be here comprehended, as a part of the Apostles meaning to condemne curiositie: so *Martyr, Pareus*: this fault is committed, when men doe vpon confidence of their owne wit, seeke out those things, *qua inuestigari nequeant*, which cannot be sought out.

4. *Tolet* most approoueth *Basil's* sense, *regul. brev. respons.* 264. then a man doth vnderstand more then is meete, when he doth leaue his owne calling, & se ingerit rebus alienis, and doth intermeddle with things belonging to other callings: as *Uzziah* the king of *Judah*, that would haue vsurped the *Priests* office: so that here the fault, called πολυπραγμοσύνη, which is to be a busie-bodie in other mens matters, should be touched by the *Apostle*.

5. *Chrysostome*, vnderstandeth the *Apostle* to speake against the elation and arrogancie of the minde, when men doe arrogate all to themselues, and detract from others: this best liketh *Erasmus*, *Beza*, *Osfander*: and this arrogancie is of two sorts, when men doe either arrogate to themselues that they haue not, or are proud of that which they haue, *Beza*: this pride and selfe loue hath beene the mother of all heresies, when men not content with the simplicitie of truth, nor to keepe in the beaten tract, haue inuented new doctrines, *Haymo*, *Fains*.

6. All these then may well be receiued: that he exceedeth the bounds of sobriety, who either diueth curiously into Gods secrets, or is drunken with an ouerweening conceit of himselfe: or intrudeth into other mens gifts and office: which seemeth to be most agreeable to that which followeth: because euery man hath receiued a certaine measure of faith, a portion of gifts, wherewith he must rest contented: by sobriety then as *Chrysostome* saith, the *Apostle* vnderstandeth modestie, and he thus deriueth the word σωφροσύνη, sobriety, ἀπὸ τῆς αἰσῆτος τῆς ψυχῆς ἔχειν, because such haue their minds sound, and in a good temper: so he meaneth the soundnes of the minde, not of the bodie: for he that is arrogant, and hath no modestie, neq̃ mente valere queat, hath a distempered minde: and this as *Chrysostome* sheweth, is worse, then for one to be naturally a foole, natura stultum fieri, nihil habet criminis, for one to be a foole by nature, is without his fault; but for one through an ouerweening wit to exceed the bounds of modestie and sobriety, venia priuat, it deserueth no pardon.

Quest. 11. What is vnderstood by the measure of faith.

7. 3. As God hath dealt to euery one the measure of faith, &c. Concerning the words. 1. The vulgar Latine addeth, (and) to euery one, &c. which maketh the sentence imperfect. 2. *Origen* will haue somewhat to be supplied, to make vp the sentence, custodiat, let him keepe, as to euery one, &c. so *Pet. Martyr* concurring with him, would haue somewhat supplied, as neq̃ sibi plus arroget, neither let him arrogate more to himselfe, &c. 3. *Erasmus* thinketh the sentence to be imperfect, and that the *Apostle* respected the sense rather then the words, which stand thus in the originall, to euery one as God hath distributed: But here is an euident traic-tion of the participle ὡς, as, which is put after to euery one: which is familiar with the *Apostle*, as 1. Cor. 3. 5. to euery one as God hath giuen: so that the sense is full enough, without any supplie, as *Beza* well obserueth.

2. By faith. 1. Some vnderstand iustifying faith, faith working by loue, which faith is giuen not to all alike, but in measure to euery one, gloss. interlin. But *Pet. Martyr* refuseth this, because many had these gifts and graces, which had not iustifying faith; as they which in the day of the Lord shall say, haue we not in thy name prophecied, and cast out deuills, *Matth.* 7. and yet shall be refused? 2. *Chrysostome* taketh this to be vnderstood causally: as faith for the gifts of faith; whereby miracles are wrought: so also *Origen* vnderstandeth the graces of the spirit obtained by faith. 3. *Tolet* by faith vnderstandeth fidelitie, which euery one must vse in the exercising of his gift: but fidelitie is not the cause of the measure of graces, which are giuen freely. 4. Faith then here is both taken by a metonymie, for the gifts and effects of faith, as *Mart.* as also *Beza*, it comprehendeth by a Synecdoche, the knowledge of Christ, whereof the habite of iustifying faith is a fruit and effect, as also the gift and graces of the spirit, which were conferred vpon the faithfull, *Beza*, *Parvus*: and so the *Apostle* here meaneth no other thing by faith, then the gifts and graces of the spirit conferred vpon the faithfull that beleueed in Christ: neither iustifying faith is excluded, nor yet onely here included: the like saying to this the *Apostle* hath, *Eph.* 4. 7. To euery one of us is giuen grace, according to the measure of the gift of Christ: so here by faith we are to vnderstand the gifts of faith: either because faith is the gift of God, by which other graces are obtained, as *Chrysostome*, doni causa fides, faith is the cause of the gift: or because these gifts are giuen habentibus fidem, to those which haue faith, *Haymo*.

3. So here there are as many arguments, as words, to perswade vnto a sober vse of the gifts

gifts receiued: *danti immensitas*, the greatnes of the giuer, which is God: *dandi liberalitas*, the liberalitie in giuing: he hath distributed according to measure: *doni excellentia*, the excellencie of the gift, which is faith: *generalitas suscipientium*, the generalitie of the receiuers of these gifts; to euery one, *Gorrhan*: because then God is the giuer, and none hath of himselfe any thing; and there is a measure giuen, so much as is thought meete for euery one; and none are excluded, but euery one hath receiued some gift; and the same no worldly or temporall thing, but the spirituall gift of faith; euery one then should be contented with his gift, and not waxe insolent thereby against others.

Quest. 12. Of the similitude which the Apostle taketh from the members of the bodie.

v. 4. As we haue many members, &c. 1. This similitude is frequent and familiar with the Apostle, as 1. Cor. 12. 12. Ephes. 4. 16. and it is very effectually to perswade vnto vnity; in so much, that some of the heathen by the light of nature, did presse this as an argument vnto concord, as *Menenius in Liv. lib. 2.* when the Senators of Rome and the people were at variance, did by the resemblance of an humane bodie, and the harmony of the parts reduce them to vnity. 2. There are three kinds of bodies; the naturall, as the bodie of man compact of many members and parts; an artificiall bodie, as of a shippe, which hath diuerse parts ioyned together: a politike bodie, as of a citie and common wealth, consisting of diuerse particular bodies. *Fains*. 3. In this similitude three things are obserued, the vnity of the bodie, it is but one, the varietie of the parts, they are many, and the diuersitie of the actions and offices of the parts, *Tolet*.

4. Now this similitude driueth at these three things. 1. To shew, that as euery member hath a seuerall function, and one member hath not receiued euery gift: so one in the Church should not intrude vpon an others office: as the teacher is the eye of the bodie, the distributor of almes, the hand, the diligent hearer, the care, the visiter of the sicke and poore, the soote, *Origen*: now one member must not vsurpe vpon an others office. 2. Yet one member communicateth vnto the necessitie of an other, as the eye seeth not for it selfe onely, but for the whole bodie: as the Apostle saith, yee are one an others members, *Haymo*. 3. *Chrysostome* well obserueth, *non solum minus maioris est membrum*, the lesse is not onely a member of the greater, but the greater also is a member of the lesse, &c. and so by this meanes he that hath great gifts is taught not to contemne him that hath lesse; but one to vse their gifts to the good and edifying of an other.

Quest. 13. Of the best reading of the 6. verse: seeing then we haue gifts, that are diuerse, &c.

1. Whereas in the originall the word is *exhortes*, hauing: some to make the sense full, will haue it ioyned with the word *ἀγαπᾶν*, are, in the former verse, because otherwise this sentence should be imperfect: and this verse hangeth on the former; wherein the Apostle prosecuteth the third part of the similitude, touching the diuersitie of gifts: the other two of the vnity of the bodie, and variety of the members are expressed in the former verse, *Erasmus*, *Pareus*: so also *Haymo* supplieth, *habentes sumus*, we are hauing: and in other clauses which follow, *Origen* will haue supplied out of the third verse, *sapiat ad sobrietatem*, let him be wise vnto sobriety: as whether he haue prophesie, let him be wise vnto sobriety in prophesying according to the analogie of faith, and so in the rest: so also *Haymo*, *Pareus*.

2. *Tolet* will haue nothing supplied at all, but the participle *hauing*, he maketh an hebraisme, to be put, for *we haue*: and in the other members and parts, he thinketh the action or exercise of the gift to be put in the first place, and then the talent or gift it selfe: as whether he haue prophesie according to the analogie of faith, or, a ministracion, in ministring: that is, according to the grace and gift of ministring giuen vnto him: but in this sense the Apostles speech should onely be a bare declaration, that such gifts and administrations are in the Church, it should containe no exhortation to the right vse of such gifts, whereunto the Apostle euidently exhorteth, as appeareth by the 3. v. before, and the verses following: and further the phrase of *teaching, exhorting*, shew rather the exercise of the gift, then the gift it selfe.

3. Some doe onely in the fowre first particulars, of prophesie, ministrie, doctrine, exhortation, supply to be wise vnto sobriety, according to the analogie of faith: shewing the quantity and measure of the gift, *ne quis se offerret ultra mensuram doni*, that no man should exceed the measure of his gift: in the other three, the quality & manner is expressed, how they should exercise their gifts, as with simplicitie, alacritie, &c. *Rollac*: but this distinction seemeth to

be nice and curious: the Apostle in all these offices, sheweth how they should behaue themselves.

4. Other supplies are made: as thus, *simus membrum alterius*, let vs be one an others members, in prophesying, in teaching, exhorting, gloss. interlin. or *habet donum*, he hath the gift: he that teacheth, hath this gift to teach, he that exhorteth, hath this gift to exhort, *Vatablus*: the Greeke scholiast will haue supplied in them all, *perseueret*, let him perseuere.

5. But 1. this verse cannot be ioyned with the former, because as *Beza* obserueth, they are diuided by a perfect distinction: though we denie not, but that the Apostle may notwithstanding prosecute the third part of his similitude: and though we read, *habentes*, having, the sense will be full enough by supplying in euery clause these generall words, *sapiat*, ad vocationem attendat, let him be wise, or attend vpon his office, *Syrian interpret*, or *incumbat*, let him waite on his office, *Gualter*, *Ofand*, or as *Beza* supplyeth in the first, *prophetemus*, let vs prophesie, and in the rest, *versetur*, let vs be occupied, or conuersant: the difference in these supplies is not great.

Quest. 14. Of the distinction of the offices, here named by the Apostle in generall.

1. *Chrysostome* thinketh that the Apostle maketh mention of prophesying, teaching, exhorting, *iterum idem docens*, teaching the same thing againe, least they should be puffed vp: but the word *ita*, *sive*, whether, so often repeated, sheweth a distinction of offices.

2. Some doe take the fowre first named, *prophesie*, *ministrie*, *teaching*, *exhorting*, for fower seuerall offices in the Church: of *Prophets*, which haue the knowledge of secrets: of *Priests*, that minister the Sacraments; *Doctors*, that teach, and *Preachers*, that exhort: *Lyranius*, *Gorrhan*: so likewise *Rollot* taketh them for fower distinct gifts: and these they say concerne the administration of spirituall things: the other three belong vnto temporall: *Osander* also thinketh, that by *ministers* are vnderstood, such as in the primitiue Church had the administration of Sacraments committed vnto them: but it is not like, that the ministration of the Sacraments was diuided from teaching and exhorting; this were to make the Apostle a fauourer of vnpreaching ministers.

3. Some take *diakonia*, the ministrie generally, for any Ecclesiasticall function: as whether he be a Bishop, or Presbyter, *Haymo*: and sometime it is taken for the calling of an Apostle, as *Rom. 11. 13. I magnifie my ministrie*, *Grynus*: and so *Fains* thinketh, that it comprehendeth all the offices following, which either belong to the doctrine or discipline of the Church: But if it were so generall, then the calling of the Prophets also should therein be comprehended, which the Apostle set downe before.

4. Some againe doe as much restraine this word *ministrie*, taking it onely for the office of Deacons, who had the distribution of the almes of the Church: and here they say, in generall deacons are admonished to be diligent in their office: but afterwards, there is a particular precept giuen of simplicitie and singlenes of heart to be vsed in their ministrie, *Gualter*: but this were to make the Apostle commit a *tautologie*, that is, a needeles repetition of the same thing.

5. Wherefore I rather approoue their opinion, that thinke the Apostle first setteth downe two generall kinds of functions: the one concerning instruction, which is here called *prophesie*, the other the administration of discipline, which is also called the *ministrie*: then he diuideth each of these into their seuerall parts: vnto prophesying belongeth doctrine and exhortation: vnto ministring these three offices, of the deacons in distributing, the Elders in gouerning, and of widowes and others which had the care and charge of the sick: thus *Martyr*, *Tolet*, *Beza*, *Pareus*. And that these two *prophesie*, and *ministrie*, are the two generall heads of these functions that follow, these two reasons confirme it; first because the Apostle changeth his phrase of speech: after he had said, *whether prophesying, &c.* or an office, (or ministration:) then he proceedeth, or *he that teacheth*, on *teaching*, and so in the rest, *Beza*: secondly, in other places of Scripture, these two, *prophesie* and *ministrie*, are so generally taken: as 1. Cor. 14. 3. *He that prophesieth*, speaketh to men to edifying, and to exhortation, and to comfort: here prophesying is distinguished into doctrine which edifieth, and exhortation, to the which also consolation belongeth, as a speciall kind of exhortation: likewise 1. Cor. 12. 5. the Apostle saith, *there are diuersities of administrations*, but the same Lord: here the word *diakonia*, *ministrie*, is taken generally for the seuerall administrations, that are in the Church: and so here *generaliter dicitur*, it is taken generally, though there be a spe-

a speciall kind of ministerie so called also, *Chrysost.*

15. Quest. *What is to be understood by the proportion or analogie of faith, v. 6.*

1. By the analogie of faith the Greeke, expositors vnderstand faith, *qua sperat & credit*, which hopeth and beleueeth, *Origen*: and they thus interpret the Apostle, that prophesie is giuen, *secundum mensuram fidei*, according to the measure of the faith of the receiuer: *tantum influit, quantum inuenerit fidei vasculum*, it is so much infused, as it findeth a capacitie in the vessell of faith, *Chrysost. Theophyl.* so also *Haymo*, according to the reason of faith, that is, *prout fides meruit*, as faith deserueth: but this is a corrupt glosse, and contrarie to the Apostle in this place; seeing we haue gifts according to the grace, that is giuen vnto vs: if they be of grace, then are they not merited: and againe, the Apostle saith, 1. Cor. 12. 11. *that the spirit distributeth to euery one, as he will*: then not as we will. *Origen* answereth, 1. that as he will, may be referred to euery one: that it is as God willeth, but he willeth according to our will. 2. or it is in a mans endeuour to obtaine faith, but that it be giuen, *ad id quod expedit*, to that which is expedient it is of God; as the Apostle saith, 1. Cor. 12. 7. *The manifestation of the spirit is giuen to euery one to profit withall.*

Contra. 1. It is very injurious to the Diuine Maiestie to tie Gods will vnto mans will; that God should not will any gift to be conferred vpon any, vnlesse he first desired it: and further, many among the Corinthians desired the gift of tongues, and yet had it not for some causes best knowne vnto God: graces then were not bestowed, as they would themselves. 2. Not onely the vse of the gift is from God, to profit with, but the gift it selfe; 1. Cor. 12. 6. *God is the same, which worketh all in all*: and vers. 7. *all these things worketh the same spirit.*

1. *Obiect.* But it will be objected, that if these gifts be onely of God, *non erit in culpa*, &c. man is not in fault, if he doe not prophesie, teach, or exhort, &c. *Origen* answereth, that because faith is partly in the will of man, partly it is the gift of God; therefore the blame lieth vpon man, if he haue not faith. But we answer rather, that concerning speciall and particular gifts, which belong vnto these functions and offices, they which haue them not, shall not be charged for not vsing them: the seruant that hid the talent was reprobued, because it was committed vnto him; but if he had receiued no talent, he had beene blamelesse: but concerning such graces, as are common to all beleeuers, as faith, hope, charitie, although it be not in their power to haue them, yet it is their fault, that they refuse them, and desire them not: vnbeleuers then are condemned, not because they haue not faith beeing in their power, but because they refused the meanes offered vnto them, whereby faith might haue beene wrought in them.

2. *Obiect.* But the Apostle saying, 1. Cor. 14. 1. *earnestly pursue spirituall gifts, but rather that yee may prophesie*, sheweth, that these gifts *ex humana industria* depend, doe depend of humane industrie, *Tolet.* This collection hath no ground; the Apostle saith not, that it is in mans power to obtaine these gifts, *sed ostendit, quod magis expetendum*, but hee sheweth onely what gifts are most to be desired, *Martyr*: though man must vse his endeuour, and diligence, which are the meanes, yet those spirituall gifts doe onely proceede from God as the author.

Thus then it appeareth, that the proportion of faith, is not the measure of ones faith, according to the which he obtaineth other graces.

2. Neither is yet this proportion or analogie of faith, the same with that which is ver. 3. called *μέτρον πίστεως*, the measure of faith, as *Erasmus*: and so thereby should be signified, the proportion and measure of euery ones gift, which he should not exceede: this sense followeth the Syrian interpreter, *iuxta mensuram fidei sue*, according to the measure of his faith: and so *Pet. Martyr* will haue faith here to signifie, that measure of knowledge, which euery one hath receiued: so also *Rolloc.* but thus much the Apostle said before in this verse, *according to the grace giuen vnto vs*: and a measure is one thing, an analogie or proportion another: the first is of one and the same thing that is measured; the other is between two things proportioned, and compared together, *Pareus*: and further, this clause then, *according to the proportion and measure of faith*, should not onely be ioyned vnto prophesying, as it is, but it should be required also in all the other gifts here named.

3. Much lesse was this analogie of faith, a rule without writing, according to the which all the bookes of the new Testament were tried, as the *Rhemists* here note in their corrupt

glosse: for the writings of the Prophets, and Apostles were the rule it selfe of faith, they were not ruled by any other direction: for their doctrine is called the foundation of the Prophets and Apostles, Eph. 2. 20.

4. Many doe take this analogie of faith, to be *axiomata prima religionis*, the first principles of Christian religion, *Calvin*: such as are contained in the Symbole of the Apostles, which from the beginning euen from the Apostles time was appointed to be a rule of faith, though it be vncertaine by whom it was collected, *Faius*, *Gualter*, *Beza*: and so *Tertullian*. *de uelendis virginib.* faith of the Symbole, *regula fidei est sola immobilis*, &c. the rule of faith is onely immouable. But as we denie not, but that there might be in the Apostles time some such rule of faith, consisting of certaine principles collected out of the Scriptures; so because, this is but a coniecture, and there is no certaine ground thereof, it can not be precisely determined, that this should be the rule of faith, here mentioned.

5. Therefore I consent rather vnto *Grynus*, that this analogie of faith, was *Scriptura sancta*, the holy Scriptures: according to the rule whereof the brethren of Berea examined the Apostles doctrine, Act. 17. 11. and S. Paul himselfe preached none other thing, then the Prophets and Moses had prophesied of, Act. 26. 22. According to this rule, were the false prophets of old time discerned, if they perswaded vnto idolatrie contrarie to the doctrine of the law, Deut. 13. 2. yet withall it is probable, that there were certaine principall heads of religion, which were collected out of the Scriptures, euen in the Apostles time (which is called the doctrine of beginnings, Heb. 6. 1.) from the which the Prophets and Preachers were then not to swarue.

16. Quest. Of these severall offices here rehearsed by the Apostle in particular.

1. *Whether prophesying.* 1. *Haymo* taketh it for the prediction of things to come; such a Prophet was *Agabus*: but this was an extraordinarie gift, the Apostle seemeth to speake of the ordinary functions of the Church. 2. Some vnderstand it to be *noticia occultorum*, the knowledge of secrets, *Lyran*. *Gorrhan*: but this was also extraordinarie. 3. Most take it for the gift to vnderstand, and interpret the Scriptures, *Gualter*, *Osand*, *Faius*. 4. But it signifieth rather generally, whatsoeuer belonged to doctrine and exhortation, *Mart.* and before him *Origen*, *prophetia dicitur apud Paulum*, &c. that is called prophesie with S. Paul, when one speaketh to edifying, exhortation, or comfort, 1. Cor. 14. 3. so that this prophesying is the generall facultie, to the which doctrine and exhortation, afterward mentioned by the Apostle, doe appertaine: so *Beza*, *Pareus*: see before, qu. 14. 5.

2. By *ministrie*, called *diakonia*. 1. Neither generally are vnderstood all Ecclesiasticall functions, euen those, which are occupied in teaching, as *Faius*. 2. Nor yet that speciall office of Deacons, as *Gualter*. 3. Nor the office of such as ministred the Sacraments, *Lyran*, but thereby generally are vnderstood such offices, as concerned the discipline of the Church: specially conuersant about the bodie and temporall things, either to releue their pouertie, which was the office of Deacons in the distribution of almes; or to cherish them in sicknes, which was the charge of widowes, whose office S. Paul describeth, 1. Tim. 5. or to watch ouer their manners, which belonged vnto the spirituall governours.

3. *He that teacheth, he that exhorteth*, &c. 1. *Chrysostome* and *Origen* doe in a manner confound these two, saying, that exhortation *est species doctrine*, is a kind of doctrine. 2. *Calvin* will haue them to be distinct offices: they haue great affinitie, yet they remaine still *varia officia*, diuers offices. 3. Some will haue them to be distinct gifts, but not diuers offices, as *Pellican* seemeth to thinke. 4. I incline then to their opinion, that thinke they are both distinct functions, and offices, and yet may be ioyned together in one man: so *P. Mar.* sometime both these gifts are granted to one man; *sed magna ex parte diuiduntur*, but for the most part they are diuided: to the same purpose *Oleian*: for wee see that some haue the gift to teach, that are cold in exhorting, and contrariwise.

These positions then we will set downe, concerning the gifts of teaching and exhorting.

1. That they are two distinct and sundry gifts, against *Chrysostome*; for the Apostle calleth them *χαρισματα διάφορα*, differing gifts.

2. Yet are they not, neither haue been alwaies distinct offices in the Church; for the Apostles excelled both in teaching and exhorting: and yet the Apostle ioyneth them together, as both belonging to the propheticall and pastorall office, 1. Cor. 14. 3.

3. Yet it must bee confessed, that there were also such distinct offices in the Primitive Church

Whether the
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stors and Do-
ctors ought
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to be distin-
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the Church.

Church sometime, and that they did not alwaies concur in vse in one and the same man: for the Apostle nameth *Pastors* and *Doctors*, as two distinct offices, Eph. 4. 11. for then they were distinguished, both to shew the varietie of the gifts of the spirit, and because a great multitude of belecuers then assembled together, which did occupie many ministers: there was not then a diuision of seuerall congregations and parishes as now: and yet where it shal be thought meete, and the necessitie of the Church so requireth, these two distinct offices of *Doctors* and *Pastors* may be retained; the one to be exercised chiefly in laying downe sound doctrine, and confuting of errors; as the Professors doe in Schooles, and the *Catechists* in parochiall congregations: the other to apply doctrine to the manners of the people, which specially is the office of the Pastor: *Pareus*.

Obiect. But whereas the Apostle els where, 1. Cor. 14. 3. maketh three distinct parts of prophesying, to edifie, to exhort, and to comfort; how is it, that here onely two are named, teaching and exhorting. *Answ.* Consolation is a kind of exhortation, and so is also here comprehended: and the rather, because the word *παρηγορία*, signifieth as well to comfort, as exhort, *Tolet. annot.* 14. *Faim.*

4. *He that distributeth with simplicitie, &c.* Some doe vnderstand this generally of the giuing of almes; as *Origen*, *Chrysostome*, *Lyran.* *Gorrhan*: but seeing the Apostle speaketh here of the functions, and offices of the Church, it is better vnderstood of such which were called *Deacons*, who did distribute the treasure of the Church to the necessitie of the poore: such were those seuen chosen by the Apostles, Act. 6. these at the first disposed of the goods which were giuen in common: for they sold what they had, and brought and laid it at the Apostles feete, as we read of *Ananias*, Act. 5. afterward there were collections and gatherings made for the Saints, 1. Cor. 16. the distribution whereof was committed to the fidelitie of these *Deacons*.

Now, where the Apostle saith, *in simplicitie*. 1. *Chrysostome* and *Theophylact* interpret it, of giuing largely and liberally. 2. *Origen*, that they should not seeke praise of men, or seeke vaine glorie, and so get all thanks to themselves. 3. *Hierome*, or who els was the author of the Commentarie vpon this Epistle, will haue them to giue in simplicitie, which are not curious in fishing and examining the poore, and so seeke pretences and excuses, that they haue no neede. 4. *Lyranus*, he that giueth *propter Deum*, onely for Gods cause: and seeketh not to merit or satisfie for his sinnes, *Osland*. 5. They must not be *morosi*, froward, giuing the poore euill words, *Faim*. 6. Not hauing respect vnto persons, *Beza*: or vnfaithfull, in turning the common almes to their owne commoditie, as *Judas* did, *Gualt*. So here then simplicitie, is set against vaine glorie, couetousnes, morositie, malignitie, fraud, *Pareus*.

5. *He that ruleth*. 1. Some take these indifferently for temporall or Ecclesiasticall gouernours, as *Lyranus*, *quod pertinet ad Pralatos & Principes*, which belongeth to Prelates and Princes: so also *Gorrhan*: but concerning temporall and ciuill gouernement, the Apostle treateth thereof in the next chapters: he onely toucheth now Ecclesiasticall offices. 2. Some take these for such as watch ouer mens soules, and so seeme to vnderstand onely the Prelats of the Church; as *Haymo*, *hec sollicitudo circa animas maxime esse debet*, this carefulnesse must chiefly be about soules. 3. *Theophylact* hath a strange interpretation, *presidere, &c.* to bee a *President* is, both by words, and by the helpe of the bodie, to succour the needie, &c. and hee giueth this reason, *because euery one hath not money*: but this were a base kind of presidencie. 4. The most of our new writers, doe vnderstand here certaine gouernours, which attended not doctrine, *sed dabantur Pastoribus adiutores*, but were giuen as helpers to the Pastors: whom *Oslander* calleth, *Censores morum*, the censors of manners: *Calvin*, *seniores*, the Seniors or Elders: *Gualter*, *Senatum ecclesiasticum*, the Ecclesiasticall Senate: *Faim* out of *Tertullian*, *presidentes*: whose office was iointly with the Pastors to see vnto the discipline of the Church. So they make two sorts of Elders, some that attended the word, and discipline together; some the gouernement onely: which are called by the Apostle gouernours, 1. Cor. 12. 28. and whereof mention is made, 1. Tim. 5. 17. Thus *Beza*, *Martyr*, *Grynem*, *Olesnian*, *Pareus*, vpon this place. 5. But seeing they which laboured in the word and doctrine were speciall men in the regiment of the Church, 1. Tim. 3. 17. they are not here to be excluded: for as beside their employment in teaching and exhorting, they also were Ecclesiasticall rulers; this grace, to rule with diligence, was also necessarie for them: so *Chrysostome* here sheweth, that there was a double kind of presidencie, & *præcipua, qua per doctrinam est*, that was the cheife, which was by doctrine and exhortation: then that which was *per pecuniam, &c.* by money

money and other things.

With diligence. 1. The vulgar Latine readeth, *cum sollicitudine*, with carefulnesse: such as was in the Apostle, 2. Cor. 11. 28. *sollicitudo omnium ecclesiarum*, &c. he had the care of all the Churches: such a care *Origen* taketh this to be here commended: but *Toler.* obserueth well, that beside that there is an other word there vsed *μετῃν*, here the word is *μετῃν*, the things themselues differ: for the first signifieth beside a care, a feare of future euents, which might be a hindrance to the busines intended. 2. The word *μετῃν*, answereth to these two Latine words, *studium*, studie, and *diligentia*, diligence: which doe thus differ: the first sheweth the desire of the mind, and a resolute purpose to apply it selfe, and that with delight to the busines in hand: but diligence is seene in the opening, in the executing of this purpose with speed and great endeaour: this *μετῃν*, study, diligence, and endeaour, S. Paul testifieth to haue been in *Timothie*, 2. Cor. 8. 16.

6. *He that sheweth mercie.* 1. Some doe vnderstand this generally of all Christians, that they should giue chearefully: as *Chrysostome* will haue it the same with that precept, 2. Cor. 9. 7. *Hee that soweth sparingly, shall reape sparingly*: *Theodoret*, *Haymo*: but the Apostle here speaketh of the speciall offices of the Church. 2. *Lyrannus* restraineth it onely to the rich, *hoc pertinet ad potentes*, this belongeth to the able and mightie: but *Chrysostome* sheweth by the example of the widowe, that euen the poore may shew mercie, and that chearefully: *potest quis & in paupertate magno, & in diuitijs pusillo animo esse*, one may haue a franke minde in pouertie, and a sparing mind in riches: for, not onely with wealth, but with words, and helpe of the bodie, are the poore to bee releued, &c. 3. *Origen* thinketh that this is the same with the former, *hee that distributeth, in simplicitie*: here onely is the difference, *unum opus, sed non unus affectus*, it is one and the same worke, but not the same affection: for hee that sheweth mercie, doth not onely giue, but he giueth it with affection. 4. *Theophylact* thus distinguisheth them, hee that giueth, conferreth that which he receiued of another; he that sheweth mercie, *sua tribuit*, giueth his owne. 5. *Hugo* doth thus sort them; the first must giue in simplicitie of heart, *propter Deum*, because of God, before whom the intention of the heart must be right; chearefulness is required *propter proximum*, toward our neighbour. 6. But their opinion is rather here to be approoued, which in the first place take the office of Deacons to be described; such as were elected by the Apostles, *Act. 6.* and here the office of such, as were assigned to haue a care of strangers, exiles, the sicke; such were the widdowes, whom S. Paul would not haue chosen vnder 60. yeares, 1. Tim. 5. Thus *Caluin*, *Beza*, *Martyr*, *Gualtier*, *Faim*, *Pareus*, with others.

Now this shewing of mercie: 1. Some extend thus farre, *peccanti ignoscere, oppresso subuenire*, to forgie him that sinneth, and to releue the oppressed, *gloss. ordinat.* but these duties are generall to all Christians, not incident onely to this office and function here described. 2. By shewing mercie, *Haymo* vnderstandeth all the workes of mercie, as to giue meat to the hungrie, drinke to the thirstie, lodging to the harbourlesse; but these also are generall duties. 3. Such speciall workes of mercie then are here vnderstood, which belonged to the curing and attending vpon the sicke, aged, impotent, strangers, exiles, orphanes, *Pareus*. 4. with chearefulness of heart, gentlenes in words, pleasantnes of countenance: for all these are signified by hilaritie or chearefulness, *Toler.* so *Chrysost.* *verbis, rebus, corpore, &c.* in words, deeds, yea with seruice of the bodie the poore must be helped.

With chearefulness. Chearefulness is required in heart, in words, in countenance, euery way. 1. In respect of God, he loueth a chearefull giuer, 1. Cor. 9. *Pareus*. 2. In respect of the kingdome of heauen, which such hope for; *quis regnum accipiens mæstus est*, who receiuing a kingdome is sorrowfull? *Chrysost.* *lucrum est alijs benefacere, &c.* it is a gaine to doe well to others, and euery man reioyceth in his owne gaine, *Theodoret*. 3. Againe, such as were employed in these seruices, as old men, and widows, are naturally giuen to morositie, and therefore they haue need of this precept to dispose themselues to chearefulness, *Pareus*. 4. The worke it selfe, which was to deale with the diseased, sicke, and feeble, was such as might breed loathsomnes; and therefore the Apostile doth hearten them, that they should not giue ouer this worke of mercie, through nicenes; that they should not disdaine, with their owne hands, if neede were, to handle their sores, and diseases, *Toler.* 5. The consideration of the common condition of mankind, that there is *eadem omnium fers*, the same lot of all, that they are subiect to the same diseases and infirmities; this should moue them in such workes of

mercy

mercie to bee cheerefull and willing, *Gualter*. 6. *Ne maiorem addunt merori*, that they should not adde grieve vnto grieue: for the poore seeing them which attend them, to doe it vnwillingly, would thereby be grieved the more: *Mart, Beza*.

17. Quest. Of the Christian affection of loue, and the properties thereof.

The Apostle hauing hitherto touched certaine speciall and particular duties belonging vnto Ecclesiastical offices, proceedeth vnto generall, and first concerning Christian brotherly loue: which he sheweth how it should first consist in the inward affection, and then in the outward act, v. 10. *in giuing of honour, &c.* Concerning the first: this loue must be *verus*, true, without simulation; then *discretus*, discrete, we must not loue, but hate that which is euill; thirdly, it must be *firmus*, firme, cleauing vnto that which is good: and it must be *vniversalis*, vniuersall, common, without acception of persons, we must be affectioned one toward another, &c. *Lyrannus*.

1. *Let loue be without dissimulation.* 1. The Apostle beginneth with loue, which giueth a relish and tast as it were to all other vertues: euen faith without charitie is not right, 1. Cor. 13. 2. it is the badge and cognizance, whereby we are knowne to be the disciples of Christ, Ioh. 13. 35. therefore the Apostle first beginneth to shew what this loue is. 2. *Origen* vnderstandeth this loue generally of the loue of God, and our neighbour: but *Chrysostome* applyeth it onely to brotherly loue, and so the precepts following shew. 3. This loue must be without dissimulation: which *Origen* defineth thus, when one loueth onely God, and that which is pleasing to God: *Chrysostome* giueth this rule, when one loueth another, and doth vnto him, as vnto himselfe: but *S. Iohn* giueth a perfect description of this kind of loue, 1. Epist. 3. 18. *My little children, let vs not loue in word or tongue, but in deede, and in truth*: he then loueth without dissembling, that sheweth his loue in act and in deed: so *S. Paul* describeth true charitie, 1. Tim. 1. 5. *out of a pure heart, good conscience, faith vnfained*: where are expressed the subiect or place of this loue, *a pure heart*, the cause thereof is faith vnfained, the perpetuall companion, or *euryppor*, the ioynt-woke is a good conscience: as the Apostle to the Hebr. 10. 22. *Let vs draine neere with a true heart in the assurance of faith, sprinkled in our hearts from an euill conscience*: *Grynus*. From this true and sincere loue these are farre off. 1. They which doe nourish hatred in their heart, but colour it with pretenced friendship, onely watching an opportunity of reuenge: such was Cain toward Abel, and Iob toward Abner. 2. They which pretend friendship toward other, but onely for some gaine and profit to themselues: these are selfe-louers, and not louers of others; as *Felix* propounded fauour vnto *S. Paul*, but hee hoped for some bribe, Act. 24. 3. They also which profess loue and obedience, but onely for feare, as they which obserue those which are mightie and of authoritie, because they are afraid of their greatnesse and power, doe not loue without dissimulation.

2. *Hating that which is euill, or rather abhorring, &c.* 1. *Chrysostome* obserueth an emphasis in the Apostles phrase: he saith not *abstaining*, but *prosequing with hatred*, and that vehemently, the word is *amosygetes*: the preposition *anti* with the Apostle, addeth alwayes somewhat to the sense, as he sheweth in diuerse instances. 2. *Haymo* taketh this for a generall precept; that we should hate the deuill and his members: but it seemeth rather to belong to the precept of loue. 3. And in this sense some giue this interpretation, that they should in their loue abstaine from all euill, hurt, deceit, malice, and follow goodnes, *Calvin*, *Pellican*: some thinke, that good and euill signifie here, that which is *profitable*, or *unprofitable*: and so he that loueth, should procure the good, not the hurt of him whom hee loueth, *Pareus*: but the meaning rather is, that we should so loue, as that we be not partakers with men in their sinnes: neither should be withdrawne from God, but cleave to him, as the only good: so *Chrysostome* saith this is added, because there is *dilectio in malis*, a loue and friendship in euill things, as in them that are fellows in robberies, &c. so *Origen*, *qui fratrem errantem videt & non corrigit, &c.* he that seeth his brother erring, and correcteth him not, hee loueth not in truth: so *Lyrannus* also, *sic ametur natura, ut vitium odio habeatur*, let nature be so loued, as yet vice be hated: this sense followeth *Per. Mart.* some are so foolish to thinke, that they loue their brethren, *cum illis consentiant ad libidines*, when they consent vnto them to lust and other vices: to the same purpose *Gualter*, *dilectionis praeceptum non facienda mala*, euill things must not be done vnder pretence of loue.

3. *Cleauing to that is good.* 1. That is saith *Haymo*, to God, who is the cheife good: but this

this is too generall. 2. Here we vnderstand that which is morally good, *Gryn.* which is agreeable vnto the will of God, who is onely good. 3. And the meaning is, that we should so adhere vnto that which is good, that no respect of any friendship, or any thing whatsoever should draw vs away from it. 3. *Chrysostome* noteth a singular force in the word *κολλημενοι*, cleauing, adhering: the same word is vsed of the coniunction between man and wife, *Matth.* 19. 5. shewing the neere coniunction that should be betweene vs and goodnes: and *Origen* obserueth further, that as it is said in this phrase, *he that cleaueth to God is one spirit*, 1. *Cor.* 6. so we should cleaue vnto good; *ut contingat nobis vnum esse cum bono*, that we may as it were be one with it. 4. *Lyrannus* thinketh that the firmenes and surenes of loue is hereby expressed: but rather, it is a limitation of loue, thas we should so cleaue vnto that is good, that no pretext of loue should drawe vs from it.

4. *Be affectioned one toward another with brotherly loue, &c.* 1. *Origen* vnderstandeth this precept generally of the loue, which we should beare vnto all; euen the wicked are to bee loued, for Christ died for such: but *Chrysostome* better distinguisheth thus; that when the Apostle speaketh of such as are without, he saith, as much as in you lieth, haue peace with all men: *quando vero de domesticis*, but speaking of our domesticalls, he commendeth brotherly loue, &c. 2. *Gorham* in one sense, will haue this vnderstood of the natural loue of brethren; that it should be pleasing vnto vs, to see brethren loue together: but this sense is too particular: and he followeth herein the vulgar Latin, which thus readeth, *charitatem fraternitatis*, &c. affecting the loue of brethren; whereas it is in the *ablative*, *charitate*, with brotherly loue be affected, &c. 3. Here the Apostle vseth two emphaticall words of loue, *φιλadelphια*, the loue of brethen, and *φιλοσυγία*, naturall affection, such as is between the Parents, and the children: whereby as *Chrysostome* obserueth, the Apostle exhorteth, *seruenter diligere*, to loue seruently: for this naturall affection farre exceedeth other kinds of loue: for when the parties whom we loue, doe degenerate to euill, we also withdraw our loue; but naturall affection remaineth toward parents and children, though they be not such as wee would: againe, we are willing to shewe our loue to such vnasked, and though they shewe no loue againe; but in other bonds of friendship, where there is no entercourse of loue, it is soone slacked, *Martyr*. 4. *Chrysostome* further obserueth well, that where the Apostle saith, *be affectioned one toward another*, &c. that one should not expect, till he be loued of another; *sed tu potius erga alium prior diligendo prouue*, but doe thou first fall to loue another. 5. Now in that hee calleth the loue of Christians brotherly loue, the reason hereof is, not onely that they haue all one Creator, *sed vnus est omnium credentium pater*, but there is one father of all beleeuers, who in Christ are made the sonnes of God; *vnamater ecclesia*, they haue one common mother the Church, of the which they are begotten: and *ex eodem semine*, of the same seed of the word, are they begotten by the spirit, *Gualt.* as S. Peter thus perswadeth to brotherly loue; 1. *Epist.* 1. 23. *Loue brotherly without faining*, &c. and seruently beeing borne a new not of mortall, but of immortal seed, &c.

18. Quest. Of certaine externall offices of loue, as in giuing
honour one to another, &c.

V. 10. *In giuing honour, goe one before an other.* 1. The Apostle taketh away the impediments of brotherly loue; which is much hindered, when due reuerence and honour is not giuen vnto those to whom it belongeth; when men see they are neglected and contemned, it breaketh off loue; as in the Apostles time the Grecians murmured against the Hebrewes, when they saw their widowes neglected in the daily ministring, *Act.* 6. 1. whereas on the contrarie, *nihil tam fasit amicos*, &c. nothing so much maketh friends, as when one seeketh in giuing honour to preuent another, *Chrysost.* 2. Honour is nothing else but a reuerent opinion (testified by decent outward signes) which we haue of ones vertue, dignitie, or desert: so honour consisteth first of an inward, modest, and lowly opinion, which one hath of himselfe, preferring an other before him: *Philip.* 2. 3. *In meekenes of minde euery one esteeme other better then himselfe*: then this honour must be testified, by outward signes, as the reuerent gesture of the bodie, and by outward helpe, and releife, which the Apostle calleth honour, 1. *Tim.* 5. 17. and this honour is due vnto men for three respects, of their place and dignitie, their vertue and excellent gifts, and their merit and desert. 3. Now we must one preuent an other, in giuing of honour: we must not expect to be saluted first, and then to re-salute againe: and this honour here spoken of, must not onely be giuen by inferiours to superiours, but the superiours also must haue due respect vnto the inferiours: and thus *animo*,

in mind, one may prevent an other in giuing of honour, though he can not alwaies performe it opere, in outward act, because of his place, *Tolet.* 4. Now there are three sorts of men, that faile in this dutie; first they which are rude and rusticall, and know not how to giue vnto euery one his due; then the ambitious, that onely seeke their owne honour; thirdly, such as by their euill manners doe disgrace themselues, and shew themselues vnworthie of all honour. 5. Here there are two extreames to be auoided, the one is of φιλοτομία, ambition, in hunting after honour, as Absolon did by his dissembled courtesie: the other is ἀφιλοτομία, the declining of all kind of honour, which is nothing els but rusticitie and rudenes, such as was in *Diogenes* that Cynick; for if all seeking of honour were vnlawfull, then neither by honest actions would men regard to be honoured; which kind of desire of honour the Apostle commendeth, 1. *Thess.* 4. 1 2. φιλοτιμεῖσθαι, to contend as it were for honour to be quiet, and to doe their owne busines: *Pareus.*

v. 21. *Nos* slouthfull to doe seruice, &c. 1. *Chrysostome*, whome *Theophylact* followeth, doe referre this to the particular precept of loue; that we should be readie, not to loue in the inward affection onely, but to stretch forth manus adiuatrices, our helping hands: so also *Gualter* thinketh that here an other impediment of loue is remooued, which is to seeke excuses and delaies, dilectio non admittit moram, loue admitteth no delaies: likewise *Pellican* and *Caluin*, that we should preteritate utilitate nostra, &c. neglecting our owne profit, lend our helpe vnto our brethren. 2. Some yet more particularly restraine it to the former precept of yeelding honour one to an other, *Occumert.* so also *Lyrannus*, we should not be slouthfull, prestando humilitatem, in shewing humilitie to our neighbours: likewise *Erasmus* doth interpret it, sedulitatem exhibendi officij, diligence in performing of our dutie. 3. *Origen* vnderstandeth it of our loue and dutie toward God; we must not be slouthfull, least any of vs should heare from the Lord, serue male & piger, O thou euill seruant, and slow: so also *Theodoret*, *Ambrose.* 4. But it is better referred generally to the sedulitie and industrie, which euery one should shew in his vocation and calling, both toward God, and our neighbour: so *Haymo*, velox ad omne opus bonum, swift to euery good worke: this sense follow *Martyr*: here is forbidden, tarditas inobeundis munneribus, slacknes in doing our dutie: so also *Osiander*, *Pareus.*

19. Quest. The duties and properties of our loue toward God.

v. 11, *Fervent in spirit.* 1. Some vnderstand by the spirit, charitie kindled in the heart by the spirit, *Tolet*, *Fains*: and so interpret it of the duties of loue towards our brethren; but zeale and seruencie of spirit especially is seene in matters toward God; his glory and honour is the obiekt of our zeale, and seruencie of spirit. 2. *Lyrannus* by spirit, vnderstandeth the minde and affection, but referreth it to the former precepts of loue toward our brethren. 3. *Origen* interpreteth spirit, to be the holy spirit of God; we which liue sub lege spiritus, vnder the law of the spirit: and referreth it wholly vnto our dutie toward God; in seruire spiritus, calore fidei cuncta peragamus, let vs doe all by the seruencie of the spirit, and heat of faith. 4. *Basil* maketh the obiekt also of this seruencie, to be the doing of the will of God; but by the sentence of spirit, he vnderstandeth, ardens studium, an ardent desire and continuall diligence to doe the will of God, in the loue of Christ; *regul. brev. resp.* 259. 5. But whereas the spirit may be taken both waies, for the holy spirit, and for the minde of man, *Peter Martyr* thinketh that both here may be vnderstood; so also *Oleniane*, si spiritus Dei zelum in cordibus accenderit, if the spirit of God doe kindle zeale in our hearts: and that is *Chrysostomes* meaning, when he saith, si utramque hanc flammam adeptus fueris, if thou hast obtained both the flames, &c. that is, the spirit of God inflaming the soule with charitie.

Seruing the Lord: because there is great affinitie betweene these two words in the Greeke tongue, καιρός, time, and κυριος, Lord; there are which preferre the first reading. 1. *Ambrose* giueth this sense, that men should applie themselves wisely to the time, and not rashly and vnadvisedly, without due respect of time and place, euery where, and vpon euery occasion to vtter our conscience: thus Paul serued the time, when he circumcised Timothy, but Titus he would not be induced to circumcise: and *Ambrose* giueth this reason, why he misliketh the former reading; because, hauing deliuered so many precepts before, wherein God is serued, it had bene superfluous for the Apostle to adde this: But *Tolet* taketh

away this reason, because in those daies of persecution, it was necessarie to exhort the brethren to cleave vnto God, and to professe his worship notwithstanding trouble and persecution: this sense of *Ambrose* followeth *Calvin*, that they must *accommodare se tempori*, accommodate themselves to the time: and *Pellican*, *sciat se attemperare omnibus horis*, every one must know how to temper himselfe for every season: so also *Gualter*, who expoundeth this place by that, *Eccles. 3. 1.* that there is a time for all things. 2. Some following the same reading, expound it of the occasion and opportunitie, that we ought to take to doe good, *Martyr*. 3. *Erasmus* also giueth this sense, that we must beare patiently, *si quid pro tempore acciderit, incommode*, if any thing fall out for the time incommodiouly. 4. *Origen* hath an other interpretation, that because the time is short, they that haue, should be as though they had not: as the Apostle saith in the same sense, *Eph. 5.* redeeming the time, because the daies are euill. But *Beza* giueth this reason, why this reading can not be receiued at all; because no such phrase is found in the Scripture, to serue the time in any such sense: temporizers, and time-servers rather are reprooued in Scripture, then commanded.

The other reading then is the better, which *Chrysostome*, *Theophylact*, *Haymo* follow, the Syrian interpreter, *Hierome*, *epist. ad Marcell.* *Lyranus*, *Beza*, *Tolet*, *Oleuius*, *Faius*, *Pareus*, with others. And according to this reading, 1. *Chrysostome* maketh this to depend vpon the former precepts, because what is done toward our brother redoundeth to God, and he will reward it. 2. *Pareus* thinketh it concerneth the masters and Lords of the world, that they should consider that they haue also a Lord in heauen; but this is too particular. 3. *Haymo* maketh it an absolute precept, that we should serue the Lord, not be seruants to vice, or our owne pleasure. 4. *Grynus* thinketh this sentence containeth an opposition betweene the seruice of the Gentiles, which was yeilded vnto idols, and the seruice of Christians which must be giuen vnto God. 5. *Faius* taketh it to containe a secret reason, why we should serue God, because he is our Lord; and to the Lord belongeth seruice. 6. *Tolet* thinketh that the Apostle had relation to those times, when the Christian faith was *persecutoribus exposita*, exposed to persecution; and therefore the Apostle exhorteth to the seruice of God, and franke profession thereof, notwithstanding those troubles. 7. But I approoue rather *Beza* his collection, which thinke this is added to the former precepts of Christian charitie, *ut à monitis Philosophorum distinguantur*, to distinguish them from the precepts of Philosophers; &c. the ende whereof was vaine glorie: but these duties must be performed by Christians to the glorie of God: so *Pareus*, *in omnibus Dei gloriam spectemus*, we should in euery thing looke vnto Gods glorie: so *Lyranus*, *hoc fiat principaliter propter Deum*, this should be done principally for God.

20. Quest. Of the remedies against the calamities of this life, namely, hope, patience, prayer.

Of hope and the nature thereof.

¶ 12. Reioycing in hope.] 1. *Chrysostome* taketh this to be added by the Apostle as an encouragement to all the former duties, namely, the expectation of the reward; *spes ad omnia audentem facit*, hope maketh one bold to all things: *Gorrhan* followeth this sense. 2. *Lyranus* maketh the coherence with the former precept of seruing God, because his seruice bringeth a reward with it: so also *Tolet*, *spes confirmat animas in obsequia Dei*, hope confirmeth the minde in the obedience of God. 3. *Hugo* hath particular relation vnto the precept of louing our enemies, which none can doe without hope of reward: but that precept followeth afterward, ¶ 14. 4. But I consent rather vnto them, which take this aphorisme of the Apostle to be de remedijs calamitatum, of the remedies against calamities, which are these three following, hope, patience, prayer, *Pareus*: so also *Oleuius* thinketh that the Apostle here sheweth, *quamado superare debemus obstacula*, how we should ouercome the obstacles and impediments.

In hope. Hope is nothing els, but a grace and facultie wrought in the minde by the holy Ghost, whereby we hope in due time, for the accomplishment of that saluation now begun, which we are assured of by faith: where in the nature of hope, we consider the obiekt of hope, then the qualitie and condition thereof. 1. The obiekt in generall of hope: it is first *difficile*, hard, for that which is easie and in mans power, is not hoped for, but presently enioyed: yet it is not *impossibile*, for no man can hope for that which is impossible: and againe, *spes est futurorum*, hope is of things to come, *Chrysostome*: whereupon hope hath partly greife, because the full fruition of hope is deferred; partly ioy, because

because hope doth certainly expect; and so maketh the things, that are absent; present: for vlesse they were in some sort present, hope could not bring forth ioy. 2. The proper obiect of hope is the kingdom of God, and euerlasting life: for the thing which we hope for, must be of great value; otherwise the hope thereof should not be so ioyous, whereas all earthly things, are vaine and of no value: and it must be also certaine and permanent, whereas things of this world, are transitorie and casuall. And though the principall obiect of our hope be eternall life, yet here are not excluded from our hope, the good things of this life, so farre forth as they concerne the glorie of God, and the furtherance of our saluation; as the Apostle saith, Rom. 8. 32. *who spared not his owne Sonne, &c. how shall he not then with him giue vs all good things also.* 3. This expectation of hope is certaine; which hath two grounds; the promises of God in Christ, which are bound with an oath: which are two immutable things, the promise and word of God, and his oath, *it is impossible God should lie*, as the Apostle saith, Hebr. 6. 18. whereupon he calleth our hope the anker-hold of the soule: the other ground is the power and all-sufficiencie of Christ, as the Apostle saith, *I knowe whom I haue beleened, &c. that he is able to keepe that which I haue committed vnto him against that day: Oleni- uian.* 4. But here this doubt ariseth, that here hope is put before patience: for first the Apo- stle saith, *reioyce in hope*, then, *patient in tribulation*: and yet, Rom. 5. 4. it is said patience bringeth forth experience, and experience hope. The answer is this, that this is scene in re- bus maxime coniunctis, in things of a neere coniunction together, *ut se mutuo inferant*, that they mutually beget themselves: as the clouds bring raine, and by the falling of the raine by the raising of vapours clouds are engendred: so the Philosophers said, that vertues sprang of good actions, and they againe sprang of vertue: as Chrysostome here saith, that *ex dilecti- one*, out of loue commeth the exhibiting of honour, and loue againe, *ex illo accensus*, is kind- led and encreased by it: so hope in the order of nature first bringeth forth patience, and then patience encreaseth and confirmeth hope, *Martyr*: see the very like question of proba- tion, and patience, 5. Chap. quest. 5.

Patient in tribulation. 1. There are two kinds of afflictions and tribulations in this life; Of patience. *ordinarie*, such as are the cares of the world, continuall labour and trauell, diseases, sicknesse, which all were brought in by sinne; *extraordinarie*, as persecution which is raised by the world against the children of God for the truth sake: of this the Apostle speaketh here; of tribulation *illata à persecutoribus*, which is brought vpon men by persecutors, *Haymo*. 2. This is a second remedie against calamities, that if they doe encrease, then our hope must confirme vs patiently to beare them; as the Apostle saith, *Ye haue neede of patience, &c. that ye might receiue the promise*, Heb. 10. 36. 3. And vnto patience these reasons should perswade vs, 1. Because tribulation is *omnibus bonis communis*, common to all good men; as the Apostle saith, *no tentation hath taken you, but such as appertaineth to man.* 2. We must consider, that no- thing falleth out without Gods prouidence; there is no affliction which he knowes not; and therefore we should rest contented with the good will and pleasure of our heavenly father; he woundeth and he healeth againe, Iob. 5. 18. 3. Likewise it must be remembred, that God is iust, and our sinnes haue deserued whatsoeuer is laid vpon vs, and much more; therefore the consideration of our sinnes, which iustly procure Gods iudgements, should make vs pa- tient; as it is said, Psal. 107. *foolish men are plagued for their offences.* 4. Likewise the Lords mercie must be had in remembrance, who punisheth according to the greatnes of our sins; Lament. 3. 22. *It is the Lords mercie, that we are not consumed*: he remembreth his mercie in iudgement. 5. Adde hereunto, that like a father that chasteneth his child, so the Lord laieth not more vpon his children then they can beare, he giueth an issue together with the tenta- tion, 1. Cor. 10. 13. 6. And lastly, the Lord causeth our afflictions to worke our further good, in strengthening and confirming our faith, in purging and refining vs, as Iob saith, *exibo si- cut aurum*, I shall come forth tried like vnto gold.

Reasons mo-
uing vnto
patience.

Continuing in prayer. 1. This is as Chrysostome calleth it, *alia armatura*, an other armour Of prayer. or weapon, against affliction: wherein appeareth the necessitie of prayer, whereby is supplied by diuine helpe, that which we cannot of our selues attaine vnto: and the dignitie of Gods children, that are admitted continually to Gods presence, as it were a great fauour, for a Prince vpon all occasions to suffer his subiects to come vnto him: and further this pri- uiledge prayer hath, that although other helpes may be denied vnto vs, yet prayer can no- thing hinder: the spirit of the faithfull is free to haue recourse vnto God. 2. In that the Apostle would haue vs continue in prayer; 1. It fauoureth not the fantasie of the *Euchites*,

What it is to
pray conti-
nually.

and *Psalmani*, that did nothing els but pray continually: for the busines of our vocations must be also attended vpon: and if men should doe nothing but pray continually, they must needs fall into that fault of *bassalogie*, that is, much babling, which our Sauour reprooueth in praier. 2. Some vnderstand it of instance and earnestnes in praier: as the vulgar Latine readeth, *orationi instantes*, instant in praier: so also *Marloret*, *frigide oramus*, that we should not pray coldly: and so our Sauour by praying continually, vnderstandeth not to faint in praier, Luk. 18. 1. 3. *Augustine*, whom *Gualter* followeth, vnderstandeth this place of continuing in praier: of the set houres of prayer euery day, which should by no meanes be intermitted; as *Daniel* praied thrice in a day. 4. *Pellican* vnderstandeth that place, 2. Theff. 5. 17. pray *adiuersatim*, without ceasing, *non de murmure oris, sed desyderio cordis*, not of the sound of the mouth, but the desire of the heart: so *Oleuiane*, *placatus animus semper in Deum respicit*, a mind at peace in it selfe, alwaies looketh vnto God. 5. *Martyr* referreth it to the often occasions which Christians haue, *quoties aliquid occurrit*, as often as any thing offreth it selfe; either any thing which greiueth, or any thing to be asked, pray: and he vnderstandeth it of such praier, *qua tanquam ardentes faces iaciuntur in celum*, which as burning brands are cast vp into heauen: so also *Osiander*, *semper habemus*, &c. we alwaies haue somewhat either to aske for our selues, or our brethren, or to giue thanks for: I take of all the rest these two, that we must be readie vpon euery occasion to turne vs vnto God by praier, and when we pray, to pray instantly and feruently.

Why the
Lord defer-
reth the re-
quest of his
children.

3. But here the question will be asked, why the Lord heareth not our praier presently, that we neede not continue so in prayer; and our Sauour saith, *God* (at the instance of the praier of his children) *will auenge him quickly*, Luk. 18. 8. The answer is, that God heareth quickly, and performeth our requests quickly: as he is said to doe a thing quickly, that doth it, *quamprimum se offerat occasio*, as soone as opportunitie serueth: so that *mora non est in Deo*, *sed in sensu nostro*, the stay is not in God, but in our sense, *Martyr*: like as a caruer first finisheth one part of his worke, then an other, so God bringeth forth euery thing in due time, *Oleuian*: and further by this meanes, when God deferreth our requests, our faith is exercised and tried: and *illustrius est*, &c. the benefit is so much the greater when it commeth, *Gualter*: and further, we must pray continually, because so is the will and pleasure of God; as the Apostle saith, 1. Theff. 5. 17. *Pray continually, in all things giue thanks, for this is the will of God in Christ Iesus: Oleuian.*

21. Quest. Of the communicating to the necessitie of the Saints, and of hospitalitie.

v. 13. *Communicating to the necessitie of the Saints*, &c. 1. The word is *xpeiaus*, *vses*, rather then *necessities*, as the vulgar Latin readeth; and *Erasmus*, least we should thinke, that they are not to be succoured, but in extreame necessitie, *Beza*. *Tolet* answere, that yet the other word *necessitie*, is better retained, because all that want, are in necessitie, *annot. 23*. but, the word should be *avaiiaus*, if it were to be translated, *necessities*, as *Erasmus* noteth also. 2. And yet though we are commaunded to minister to the vses of the Saints, we must not giue supply, *delicijs*, to their dainties, and bestow superfluously vpon them, *Theophyl.* as afterward in time of superstition, liberalitie was turned into superfluitie. 3. *Origen* maketh mention of an other reading, as though the word should be *μνηais*, memories: which *Ambrose* followeth, and giueth this sense, that we should remember the Saints, to imitate and follow their life and godly example: but the vsuall reading is rather to be receiued, and so *Chrysostome*, *Theophylact*, and the Syrian interpreter read. 4. And where the Apostle saith, communicating, *Haymo* following *Origen* obserueth, that the Apostle saith not, giue, as it were of almes, but *communicate*: *honestiori vocabulo vsus est*, the Apostle vseth a fitter terme, to shew that the Saints had as it were an interest in their goods: and beside, as *Caluin* obserueth, this word sheweth, a communicating in affection; that they should releue them, as though they themselues suffered with them; as the Apostle saith, *remember those that are in bonds, as if your selues were bound with them*: *Chrysost.* obserueth further vpon this word (communicate,) *quod plus accipiant, quam prestant*, they receiue more then they bestow: *res ista negotiatio est*, for this matter is a kind of merchandise, the one communicateth temporall things, the other spirituall, making them partakers of their praier. 5. But *Tolet*'s glosse is here very corrupt, *sic particeps meritorum*, he that giueth is partaker of their merits, which the Saints haue in their sufferings: for the passions of the Saints merit not, though the Lord crowne their sufferings in mercy: the Apostle saith, *The afflictions or sufferings of this life,*

Heb. 13. 4.

are not worthis of the glory which shall be revealed, Rom. 8. but God indeede shall reward the works of charitie exercised vpon the Saints: in which sense our Sauour saith, Luk. 18. *make ye friends of the vprighteous mammon, that when ye want they may receiue you into euermlasting habitations*: for although good workes are not the cause of euermlasting life, yet they are a rule, according to the which God will giue euermlasting life, *Martyr*. 6. Now the Apostle nameth the Saints, which were the faithfull redeemed by Christs blood, and sanctified by his spirit: shewing that although charitie should be extended to all, yet specially we should preferre *domesticos fidei*, such as are of the household of faith, *Gualt.* as the Apostle saith, Gal. 6. 10. and by this is signified, that we should not exercise our charitie on them onely which are known vnto vs, but euen vpon strangers, and all the godly, *Osand.* as the Samaritane did shewe mercie on him, that fell among theeues: and further, here we learne what the dutie is, which we should performe vnto the Saints: not in caruing and painting their images, when they are dead, but in succouring their necessities while they liue, *Pareus*. 7. So here there are three speciall motiues vnto this duty of beneficence, *compassio necessitatis*, *dilectio sanctitatis*, *liberalitas communicationis*, the compassion of necessitie, the loue of sanctitie, and in communicating liberalitie, *Gorrhan*.

Following, or pursuing hospitalitie. 1. *Chrysostome* obserueth, how the Apostle in euery one of these precepts vieth emphaticall phrales: as he said before *continue in prayer*, not, *pray only*: and *communicate to the vses of the Saints*, not *giue*: so here he saith not, *embrace hospitalitie*, but *pursue, follow it*. 2. In those daies, the Apostles and other disciples went preaching from citie to citie, and they had not their *publica hospitia*, common hospitals to receiue strangers, and therefore this exhortation was then most needfull, *Osand*. 3. *Origen* obserueth, and so *Haymo*, that where he saith, *follow hospitalitie*, he would not, that we should onely receiue them, that come vnto vs, *sed requiramus*, but we should seeke them, and follow them, and vrge them to come home vnto vs, as Abraham and Lot did: the same note hath *Chrysostome*, and *Martyr*, *Gualter*: for the word *διώκω*, signifieth to pursue, to apprehend one that fleeth: and so the Saints, which otherwise of modestie would not offer themselues, should be inuited, and intreated, and followed after, *Tolet*. 4. *Gorrhan* further noteth in this word, that it signifieth, that *assidue*, we should continually practise hospitalitie: *ne frequentia hospitum sit nobis onerosa*, that the frequencie of strangers should not be burthensome vnto vs. 5. And seeing that hospitalitie was euen commended among the heathen, who worshipped *Inppiter διαζευκτορ*, the God of hospitalitie, yea the Athenians made it a capitall offence not to shew the way to a stranger; much more should it be practised among Christians: and the Apostle here doth not exhort vnto any base seruice, for it is a princely and noble worke to giue hospitalitie: as it is said of *Titus* the Emperour, that he was wont to say, that he had lost that day wherein he had not conferred some benefit: the Israelites were moued vnto hospitalitie vpon this reason, because they had bin sometime strangers: and we, in regard of that, which may fall out hereafter, ought to be stirred vp to this dutie: for who can promise any certenty of habitation to himselfe, or his posterity after him, *Mart*.

21. Quest. *How our enemies are to be blessed, Blesse them that persecute you, v. 14.*

1. *Lyrannus* maketh this the connexion of this precept with the former, that as before he shewed how charitie should be expressed in affectu, in the affection, v. 10. *be affectioned*: then effectu, in the effect, in giuing honour, &c. and in distributing, and such like: now he declareth how charitie must appeare and shew it selfe, in signo, in the externall signes, as first in words: but I rather approoue *Chrysostomes* connexion: the Apostle hauing prescribed the duties that must be exercised toward our domesticalls, now teacheth how we should behaue our selues towards them without: for he that first practiseth all duties toward his friends, shall be better prepared how to vse his enemies.

2. The Greeke word is *ευλογείτε*, *benedicite, blesse ye*: which word is taken three waies in Scripture; as either God is said to blesse man, as he blessed the house of *Obed Edom*, 2. Sam. 6. where the Arke was; and then to blesse, is *aliquid muneris conferre*, to conferre some gift, as *Origen* noteth: God blesseth, when he maketh one to prosper, and bestoweth some spirituall, or temporall gift: or man is saide to blesse God, that is, to praise his name, and giue him thanks: or one man is said to blesse an other; which is either to speake well of him, or in wishing well vnto him, as *Jacob* is said to haue blessed *Ephraim* and *Manasses* the sonnes of *Ioseph*, that is, to haue praied for their prosperitie: and so it is taken here: *Pererius* addeth

a fourth signification, when to *blesse* by the contrarie, signifieth to curse; as when Iobs wife bid him *blesse God*, that is, curse him: but that ironickall vse of the word is impertinent here.

3. Further, it may be obserued, that the Apostle choseth rather to say, *benedicite*, blesse ye, then *benefacite*, doe ye well, or *bene precamini*, wish well: for this last is not sufficient, vnlesse we expresse our charitie by some outward signe: and the first is not alwaies in our power: though we must doe well also to our enemies, when we may: but to blesse and vse good words, at all times may be done, *Tolet*: and the Apostle in expressing the same thing by the negative, *blesse and curse not*, sheweth how hard a thing this is to doe, and therefore he doth inculcate it againe, and thereby headmonisheth, that we should be constant, still to blesse, although they cease not to persecute vs: and not to blesse in part, and curse in part, *Tolet*.

4. Neither doth this precept onely admonish vs, *ut bene loquerentur*, to speake well of our enemies, as *Erasmus* readeth: but in the repetition, so much is insinuated, that we should not onely abstaine from cursing or euill speaking, but wish vnto them well, in praying for their conuersation, *Martyr, Deza*.

5. *Bucer* denieth, that here we are commanded to praise our enemies, *non iubet, ut laudemus*, &c. he biddeth not that the persecutor should be praised, but that we should pray for them, and admonish them with mild and gentle words: but *Pet. Martyr* here sheweth, our enemy may be praised also: we must distinguish betweene the euill that is in them, and the good gifts of God, which they haue, which we are not to obscure and extenuate, howsoeuer they are euill affected toward vs: as Paul did commend in Agrippa, his knowledge of the Prophets, *Act. 26. 27.* and *Eschines*, though *Demosthenes* were his enemy, yet commended vnto the Rhodians his eloquence in that bitter oration, which *Demosthenes* made against him. This also is true, but it is not within the compasse of the Apostles precept here: which admonisheth vs, both with good words, and good desires, to qualifie the hatred of our enemies.

6. This lesson, which Paul teacheth others, he practised himselfe, *2. Cor. 4. 13. we are euill spoken of, and yet we blesse*: and he himselfe had learned it first of his and our Master our blessed Sauour, *Matth. 5. 34. Blesse them that curse you, pray for them that persecute you*: wherein we see the perfection of Christian precepts beyond the counsell of the wise heathen: *Vespasianus* thus resolved, that it was not lawfull to reuile a Senator; but if he rayled first, then one might reuile him againe, for by his rayling he had depriued himselfe of his Senators dignity. Now if it be not lawfull to curse our enemy, much lesse should men reuile any others, *Martyr*.

7. Here might be noted the opinion of *Thomas Aquinas*, who denieth that this is a precept, to pray in particular for our enemies, but a counsell onely of perfection: and that this bindeth no further as a precept, then that we exclude not our enemies generally from our prayers, and to helpe them in the extreame case of necessitie: but this shall be handled among the Controuerfies.

22. Quest. Of the reasons which should mooue vs to loue our enemies.

Chrysostome produceth these reasons. 1. *Pramiorum procuratores sunt*, &c. they are procurers of our reward, which persecute vs: for they are pronounced blessed, that suffer for righteousness. 2. *Multum erga Christum amorem ostendit*, &c. it sheweth great loue toward Christ, when we are content to endure reproches for his name: whereas it is a signe of small loue, when men are impatient against their persecutors. 3. *Aduersarios stupifacies*, &c. thou shalt astonish the enemy, when he seeth thy patience, and thereby he will know, that thou seekest an other life, contemning all the troubles of this: & sic à persecutione abstinabit, and so he will abstaine from persecuting of thee. 3. *Sunt materia pulcherrimarum virtutum*, &c. they are the matter and occasion of most goodly vertues: for as the Apostle saith, *tribulation bringeth forth patience*, *Rom. 5. 3.* 4. *S. Iames* saith, *c. 1. Let patience haue her perfect worke*: so that vnlesse we by patience hold out to the end, all is nothing, our faith is imperfect, our hope imperfect: whatsoeuer we doe is imperfect, *Martyr*. 5. An other reason is, because God hath euen among our persecutors, *aliquos electos*, some elect, which shall at the last be converted vnto him, *Osiander*. 6. Adde hereunto, that we must acknowledge *instum imperium Dei*, the right and soueraignty, which God hath ouer vs, so to dispoile, that our enemies should persecute vs; which made the Prophet Dauid patiently to beare Shemei his reprochfull words, *It may be (saith he) that God hath bidde him curse*
David:

Dauid: we should then herein submit our selues to the will of God, *Gryneus*. 7. And further, *conscientia propria infirmitatis*, the conscience of our owne infirmitie should mooue vs to patience; as the Preacher saith, *Eccles. 7. 22, 23. Give not thy heart to all the words that men speake, &c. for ostentim thine heart knoweth that thou also hast cursed others*: *Gryneus*. 8. The excellencie of this vertue should mooue vs: that whereas it is an ordinarie thing to loue our friends, *hoc Philosophici viri est*, euen the Philosophers could do that: it is a rare thing for one to loue his enemies: *istud angeli est*, such a man is an Angell, *Chrysost.* nay, which is more, herein we are not onely like to Angels, but vnto Christ himselfe, who prayed for those that did persecute him. 9. To conclude, the inheritance of blessing is ours if we blesse; but if we curse, *ad nos non pertinebit benedictionis inheritas*, the inheritance of blessing shall not appertaine vnto vs. See *1. Pet. 3. 9. Pellican.*

Quest. 23. Whether it be not lawfull vpon any occasion to pray against our enemies.

It is euident, that both the Prophets sometime cursed their enemies, as *Elisha* did the children that railed on him, *2. King. 2.* and *Dauid* saith in the Psalmes, as he is alleadged by *S. Paul, c. 11. 10. Let their eyes be darkened, and bowe downe their backe alwaies*: as likewise the Apostles, as *S. Peter* cursed *Simon Magus*, *thy money perish with thee*, *Act. 8.* and *S. Paul, Elymas* the forcerer, *Act. 13. 10. O full of all subtiltie and mischeife, the child of the deuill, &c.* wherefore all imprecations are not lawfull; wherein these cautions must be obserued.

1. Here the men of God, when they vse imprecations and curses, *non respiciunt suam causam, aut suas iniurias*, doe not looke vnto their owne cause, nor their priuate iniuries, but they consider how the glorie of God is hindered by the wicked: and in that regard, they pray against them, as *Dauid* did against *Achitophel*; yet he was most patient in his own particular, when *Shemei* reuiled him: so first the cause must be considered, it must not be priuate, but publike, *Mart.*

2. It must be considered, with what spirit they are mooued, which vse imprecations: for the Prophets which vsed cursing, did it *ex speciali vocatione, & spiritus sancti instinctu*, by a speciall vocation, and the instinct of the spirit, *Osian.* and such curses, as *Augustine* saith, *non sunt de malo voto imprecantis, sed de praescio spiritu denuntiantis*, proceed not of the euill desire of the curser, but of the foreseeing spirit of the denouncer, *lib. 16. contra Faustum, cap. 22.*

3. They must be considered who are accursed: then the Prophets vsed to curse, *quando aliquos incurabiles, & deploratos esse vident*, when they saw any to bee incurable and past all hope, *Gualter*: they cursed onely those which were professed enemies of God, and godlesse.

4. Adde hereunto the ende, which one propoundeth to himselfe in his cursing; it must not bee done, *linore vindictae*, with desire of reuenge; but *zelo iustitiae*, with zeale of iustice, *Gorrhan*: for like as *iusta impiorum ultio, &c.* the iust reuenge of the wicked agreeth vnto God, who is charitie it selfe; so in the zeale of iustice one may pray for the punishment of the wicked, and not therein offend, not being pricked forward with a reuengefull minde in himselfe, but looking to Gods iustice: as our Blessed Sauour by himselfe weepeth ouer *Ierusalem*, because they knew not the time of their visitation, *at idem cum agit cum patre*: but when he hath to deale with his Father, then he thanketh him, that he had reuealed those things to babes, and hid them from the wise and prudent, *Matth. 11. 25. Olenian.* So we of our own priuate inclination should be readie to extend our loue vnto our enemies, but God must be loued aboue all; and when we set before vs his glorie and iustice, we may safely pray for the remouing of all impediments. These cautions obserued, all imprecations are not simply to be condemned. See this question handled before also, *c. 11. quest. 12.*

Quest. 23. Whether Saint Paul, in calling Ananias the high Priest painted wall, Act. 23. obserueth his owne precept here.

1. *Oecumenius* vpon that place, thinketh that the high Priest was well enough knowne vnto *S. Paul*, but that he *per quandam dispensationem simulasse ignorantiam*, by a certaine dispensation did faine ignorance, which if it be done in time and place, is not faultie at all; But this cannot stand with the Apostle grauitie and integrity, to affirme that which was not true: for then he should haue been guiltie of a lie.

2. *Augustine* hath an other answer, *lib. de serm. Dom. cap. 35.* which *Beda* followeth, that

that Paul spake figuratiuely: that Christ beeing come, the high Priesthood of the lawe was abolished: as if he should haue said, *ego alium agnosco sacerdotem*, &c. I acknowledge an other high Priest, for whose name I doe beare these things, whome it is not lawfull to curse. But this had been likewise farre from the Apostles simplicitie: and howsoever hee were not high Priest, *de iure*, in right, yet he was *de facto*, in fact, at that time: therefore this could not haue excused him.

3. *Augustine* hath an other answer; *hec verba minus intelligentibus conuictum sonant, intelligentibus prophetia est*, these words to them that vnderstand not seeme to bee rayling, but to those that rightly vnderstand them they are a prophesie, &c. so also *Beda* obserueth, because the Apostle doth say in the *indicative* moode, *God shall strike thee*, not in the *optative*, *God strike thee*: so also *Faustus* saith, it is *prædictio*, non *imprecatio*, a prediction, not an imprecation. But although these words, *God will strike thee*, are a prediction: yet that other tearme, *painted wall*, may seeme by S. Pauls answer to haue been not farre from reuiling: which some think Paul would haue forborne, if he had knowne him to be the high Priest.

4. *Caietan* thinketh that S. Paul knew him not to be the high Priest, but yet he could not be ignorant, that he was the Iudge at that time: yet it was lawfull for Paul by his Apostolicke authoritie, to denounce the curse of God against an vnrighteous Iudge: but at that time it was not expedient: and therefore he alleadgeth the law, not to excuse his sinne, *sed ad excusandum factum*, but to excuse his fact, that he did it ignorantly: But it was not lawfull by the law, for an Apostle or any other to reuile the Iudge: and the Apostle in citing the lawe, maketh himselfe subiect to the law: and as it was not expedient, so neither was it lawfull for any to reuile the Iudge.

5. *Beza* here hath this answer. 1. He thinketh that *Ananias* was not high Priest at all vnder *Felix*, as he sheweth out of *Iosephus*: but that one *Ismael* or *Iosephus* was high Priest: to whom *Ananias* left nothing but a bare title, but he vsurped the office of the high Priest. 2. He saith it was no imprecation, but a denouncing of the punishment; as the Greeke phrase sheweth, *τύπαινε σε μέλλεις*, it shall come to passe that *God will smite thee*. 3. And whereas hee calleth him *painted wall*: *vehemens est oratio*, & *aspera*, a *conuictio tamen aliena*, it is a vehement speech and sharpe, but yet farre from railing: to this purpose *M. Beza*, with whom I consent in the two latter parts of his answer, but I doubt of the first: for it appeareth by their obiection that stood by, *reuilest thou the Lords high Priest?* that *Ananias*, was at this time the high Priest.

6. *Hierome* as *Erasmus* here alleadgeth him, graunteth that S. Paul here shewed some humane infirmitie, *neq; eam prestitisse mansuetudinem*, neither did shew that mildnesse, which Christ shewed when he was smitten: and *Erasmus* yeeldeth, that Paul here *non caruit humanis affectibus*, wanted not humane affections: as he elsewhere complaineth of the pricke of his flesh, and there was contention between him and *Barnabas*. But we must not be so easily drawne, to charge so holy an Apostle, with this infirmitie of hastie choller and anger, who was most patient.

7. *Erasmus* thinketh that S. Paul might truely say he knew him not to be the high Priest, because he shewed himselfe not to be as an high Priest in this action: *sed re tyrannum*, but a tyrant indeed. But this is too nice and curious; for euen a Tyrant is a magistrate, and so to be reuerenced, though he be an euill one.

8. Some thinke aright, that Paul indeed was ignorant that *Ananias* was high Priest: and adde further, that if he had known he had so been, he would not haue vsed that sharp tearme of *painted wall*, *Osland. Pererius disput. 2. numer. 9.* But the Apostle knew that he was not only forbidden to raile vpon the Magistrate, but vpon any whomsoever.

9. Some thinke that S. Paul is in this his vehement defence to be excused, *quia ab eo imprudenter factum*, because it was done of him ignorantly, *Imo in parall.* but though S. Pauls ignorance might excuse him, for reuiling the high Priest, yet it had been a fault to haue reuiled any: by this meanes S. Paul could not then be excused altogether by his ignorance.

10. For the full solution then of this question, these three positions are to be admitted.

1. That S. Paul simply was ignorant, that *Ananias* was high Priest, whereof *Chrysostome* giueth two reasons: his long absence from Ierusalem, and this tumultuous assembly, where no order was obserued: adde hereunto, that the high Priest was changed euerie yeare, and S. Paul beeing persecuted for his profession and preaching of Christ, had no leisure, nor list to enquire who was high Priest: and whereas it is objected, that the high Priest might haue been

beene discerned by his place, apparell, and the reuerence giuen vnto him: *Iunius* answereth well, that the high Priest was not to weare his Priestly robes out of the Temple: and it seemeth in this tumultuous assembly, the Tribune beeing absent, who should haue kept order, that they rather stood *plano pede*, on plaine foote, then sat in any order: and it seemeth also, that either small reuerence was yeelded at all in this disordered meeting, or that it was past, before S. Paul came in.

2. Againe, I graunt with *Augustine*, *Beda*, *Beza*, that this was no imprecation, but a prediction of Gods iudgement, vpon this ambitious and vniust high Priest, as is before shewed.

3. Neither was that a reuiling tearme, to call him *painted wall*, but a vehement and sharp obiurgation: as Christ rayled not when he denounced *woe* vnto the Scribes and Pharisees, or called Herod *foxe*, *Beza*: and S. Paul, as *Cyprian* obserueth, spake thus roundly, to shew the disorder of that whole assembly, and the wrong which he had receiued, *lib. 1. epist. 3.* And whereas it will be obiected, that S. Paul in his answer did confesse he had rayled, (though it were not indeede *conuictum*, sed *libera obiurgatio*, a reuiling, but a franke rebuking, as *Erasmus* saith) *Beda* well sheweth the reason why S. Paul so did, granting so much to the peoples importunitie, that it was reuiling which indeede was not, *erudiens alios atq; ergo eos qui in potestate sunt, modestius conuersari monens*, &c. therein instructing others, and admonishing them to carrie themselues modestly toward them which are in authoritie: and thus much of this question. See more thereof in the handling of that Scripture, *Hexapl. in Exod. 22. 28.* whence is produced this testimonie by the Apostle: but I insist vpon this answer now resolved vpon here.

Quest. 23. *How we should reioyce with them that reioyce, and weepe with them that weepe, v. 15.*

1. Because one may forbear from cursing his enemies, and may in words wish him wel, and yet not doe it of loue; the Apostle proceedeth to the very roote of loue, which is in the affection of the heart, *Chrysost.*

2. And whereas the former precept onely concerned our enemies, this may be practised both toward our friends and our enemies, *Tolet.*

3. But *Origen* obserueth well, that we must vnderstand this precept of the Apostle, not of euerie kind of ioy and grieffe, but in honest and lawfull things; as if a man reioyce in his honour, wealth, or such like, we are not to reioyce with such: our Sauour would not haue his Apostles to reioyce, because they had cast out deuils, *Luk. 10.* but if we see *ab aliquo aliquid tale opus geri, quod in caelo scribi dignum sit*, &c. any such worke to be done by one, which is worthy to be written in heauen, as any worke of iustice, mercie, or that one is conuerted from the error of his life, with such an one must we reioyce: likewise we must not weep with those which lament their dead, & *flent damna temporalia*, and weepe for the losse of temporall things: but if any man weepe and lament for his sinnes, or such like, *lachryma iungenda sunt cum talibus*, we must ioyne with such in teares, &c. to the same purpose also *Haymo*, following *Origens* steppes.

4. But they must be vnderstood to speake comparatiuely: that they which reioyce or mourne for temporall things onely, or excessiuely: they must rather be reprooued, then by our ioyning with them in like affection, be fed still in their humour: for this precept bindeth vs, to reioyce for the outward prosperitie of the brethren, and mourne for their temporall losses also, but not so much as for spirituall: so here we must distinguish of ioy and grieffe: *dolor ordinatus*, a moderate sorrow, as when one mourneth for the losse of a friend, as a mother for the death of her children; thus Christ wept in compassion with Marie weeping for *Lazarus*: there is *dolor inordinatus*, an inordinate sorrow for temporall things, when men lament too much for the losse of them; and in this sense, we must correct their error, and yet comfort them what we can, *Pareus.*

5. *Chrysostome* noteth further: that the Apostle in the first place saith, *reioyce with them that reioyce*: because this is the harder precept: for nature teacheth many to shew compassion in the miserie of their brethren, who yet doe enuie their prosperitie: and againe hee obserueth, that the Apostle saith not, *solue proximi calamitatem*, take away thy neighbours calamitie, for that alwaies is not in our power, but weepe with him; this euery one may doe.

6. Now we ought thus mutually to be affected toward our brethren. 1. Because wee are members of one mysticall bodie. 2. *Nihil ita dilectionem conciliat*, nothing doth so much beget

beget loue, as to communicate with our brother in his ioy and griefe, *Chrysost.* 3. *Sic tristitiam alienas*, thus you lighten his griefe: *linore teipsum liberat*, and free your selfe from enuie, *Chrysost.* 4. And it is every mans case to shew compassion, considering if thou thy selfe be tempted, *Gal. 6. 1.* an other shall lend thee his teares in thine affliction, *Martyr.*

3. Three sorts of men faile in this precept. 1. They which haue no feeling at all of other mens miseries, as the rich man neglected *Lazarus*. 2. They which goe yet further, and reioyce in other mens afflictions, for the which the Babylonians are reproofed, for insulting against the people of God, in their ruine, *Isa. 47.* 3. They are yet worst of all, that adde affliction to affliction, and doe prey vpon those which are in miserie, as the Amalekites did wait for the Israelites in the wilderness, *Qualter.*

Quest. 24. What it is to be like affectioned one toward an other.

v. 16. *Be like affectioned one toward an other*: First, there is some difference in the translating of the words: secondly, in the coherence and sense: of the first sort, 1. Some doe translate the word *συνουχῆτες*, *sentientes*, thinking the same thing, *vulg. Latine*: and some doe referre it to the vnderstanding, as *Anselme* doth expound it by that place, *1. Cor. 1. 10.* that ye be of the same minde and iudgement: but there is an other word vsed *ὑς*, which indeed properly signifieth the intelligent part of the minde. 2. *Chrysostome* applyeth it to the opinion, that one should haue of another, as if a poore man came in, *fac ut affectu te illi accommodes*, see that thou apply thy selfe in affection vnto him, not thinking thy selfe to be greater, because thou art rich: *magnum te putas?* doest thou thinke thy selfe to be great? thinke him to be so too: doest thou take him to be meane and base? so also take thy selfe to be, and there shall be no inequality: thus *Chrysostome*, and *Erasmus* to the like purpose: but this rather is insinuated in the next words, *be not high minded*: to this purpose also translateth the Syrian interpreter, that which ye thinke of your selues, thinke of your brethren. 3. Some doe better thus read, *eodem animo affecti*, &c. be like affected one toward an other, *Beza*, *Vatablus*, *Mart.* and these do vnderstand it rather of the will and affection, then of the minde and vnderstanding: so *Origen* also, *ita velimus proximo, sicut & nobis*, let vs wish vnto our neighbour as to our selues: *Tolet* also followeth this sense: But *M. Beza* will not haue *ἰς ἀλλήλους*, translated *alij in alios*, one toward an other, but *inter vos mutuo*, mutually among your selues: and to bee the same with *ἐν ἀλλήλοις*, among your selues, cap. 15. 5. but this phrase is before vsed, ver. 10. in this verie sense, one toward another, and therefore it is most like to retaine the same sense here.

Secondly, touching the coherence. 1. *Lyrannus* hath reference vnto the former sentence reioyce with them, &c. that is, they should not onely seeme to reioyce, and mourne, but they should do it from the heart without dissimulation: so also *Caluin* thinketh this precept comprehendeth both the other, and vnderstandeth it of the mutuall sympathie, which should be among Christians, as fellow-feeling members: *Tolet* also and *Gorrhan* doe so vnderstand it with *Lyrannus*. 2. But it is better to make the sentence more generall, that we should wish vnto others, as to our selues: as *Origen* expoundeth it by these words of our Blessed Sauour, *Matth. 7.* What you would that men should doe vnto you, the same things doe vnto them: this sense followeth *Grynus*: and *Oleuius* doth parallel it with that place, *Phillip. 2. 4.* Look not euerie man on his owne things, but euery man on the things of others: so here the Apostle generally exhorteth vnto concord, whether in the consent of the mind, or the knitting of the affections together, in all their counsels and actions, *Pareus*: as the Apostle vsing this verie phrase, *Phillip. 3. 2.* doth subdiuide it into the coniunction of their loue and affection, and of minde and iudgement: *Bee like minded, hauing the same loue, of one minde and iudgement, &c.*

Quest. 15. What it is to be high minded, and to be wise, in our selues.

v. 16. *Be not high minded*. 1. *Chrysostome* thinketh, that the Apostle doth so often inculcate these precepts of humilitie to the Romanes, because they had many prouocations thereunto, in respect of the citie, which then had the Empire and rule of the world, and for other causes. 2. And this is the coherence of these words with the former: that whereas he had moued them to mutuall concord, now he remooueth the two principall lets; the one is pride, when a man in a high conceit of his gifts, and despising others, ambitiously aspireth vnto great matters: and the other is arrogancie, when one in a selfe-loue is carried away with

with an outweening opinion of his wisdom, and other gifts. 3. *Tolet* scuriously distinguisheth betweene the phrase here vsed, *be not high minded*, and that c. 11. 20. for there it is all one word (saith he) compounded of two simple words, *ὕψις καὶ φρονεῖν*, *bee not high minded*: but here they are two words, *ὕψις καὶ φρονεῖν*, *winding high things*: and in that place he referreth it to the vnderstanding and conceit: as when one thinketh better of himselfe then there is cause, and here to the affection: But if the places be well compared, it may appeare, that in both places the Apostle speaketh against ambitious aspiring, ioyned with cōtempt and disdain of others: as there he would haue the Gentiles called to the faith, not to bee lifted vp in minde in respect of the deiected Iewes: vnlesse we will make this difference, that there the Apostle forbiddeth any to haue an haughty opinion and conceit: that is, as *Caluin* interpreteth, *alios gerere spiritum*, to beare a loftie mind; and here he prohibiteth, ambitiously to seek after high places, which is a fruit of the haughtinesse of mind: as *M. Caluin* calleth it, *ambitiose spirare*, to aspire ambitiously.

Submitting or applying your selues to the lowly. 1. Some take this to be vnderstood of the persons of low degree; and make this to be the sense, *apply your selues to the lowly*, that is, *in illorum uilitatem descende*, descend to their basenes, *Chrysost.* *eorum consortium ne aspernare*, despise not their companie: *Vatabl.* *cum ijs humiliter conuersando*, in conuersing humbly with them: the vulgar Latine readeth, *consentientes humilibus*, consenting to the humble: that is, saith *Origen*, *amare humiles*, to loue the humble: he consenteth with the humble, *qui cum humilibus se humiliat*, which humbleth himselfe with those that are humble, *Haymo*: *humiliorum imitatores*, imitators of those which are humble. *gloss. interlin.* *consenting to the humble*, that is, in heart, and not with the mouth onely, *gloss. ordinat.* *Gorrh.* all these vnderstand by the humble, the lowly, referring it to their persons.

2. Some vnderstand this word of the things rather then of the persons: and take it in the neuter gender, that *ταπεινὰ*, to the humble, may answer vnto *ὕψις*, the high things before spoken of, *Caluin*, *Beza*, *Parcu*: so also *Osiander*, *humilia curate, tractate, &c.* respect and handle humble things: likewise *Tolet*, let them embrace base things, *qua uilia mundi reputat*, which the world counteth base. And this sense is to be admitted, by reason of the opposition of the words, though not onely.

3. *Paine* saith, *non tam res ipsa, quam hominum affectus spectantur*, not so much the things themselves, as the affections of men are here considered: true it is, that the object cannot be seuered from the affection: but it is euident, that the Apostle, by high and lowe things, meaneth the object of pride and humilitie.

4. *Pet. Martyr* comprehendeth, both base things, and base persons: that we should apply our selues vnto both: neither despising the one, nor refusing the other, euen meane and base ministeries and seruices to profit our brother, as our B. Saviour disdained not to wash his Apostles feete: and this is most agreeable to the Apostles meaning: now the other word *ὁμωμάζουσιν*, is not well translated by the Latine interpreter *consentientes*, *consenting*, it properly signifieth *impetu quodam correpti*, caried as it were with force: shewing how prone we ought to be to descend to low and base things: *Beza* rendreth it, *obsecundantes*, submitting your selues; the Syrian interpreter *adherentes*, cleauing: *Vatabl.*, *accommodantes*, applying your selues: our English *making your selues equal*, &c. giueth the meaning, rather then the sense of the word.

Bee not wise in your selues. 1. *Chrysostome* thus interpreteth it, *ne putetis vos sufficere uobis ipsis*, thinke not that you are sufficient for your selues: God hath so made vs, *ut alter alterius opera indigeat*, that one standeth in neede of an other: so also *Theophylact* vnderstandeth it of those, which despise the counsell of others: and yet Moses despised not the counsell of his father in lawe. 2. *Ambrose* thinketh they are said to bee wise in themselves, which turne their wisdom altogether to their owne profit, and not to the good of others: so also the *interlin. gloss.* and *Gorrh.*, *ne prudentiam apud vos tantum exercentis*, &c. exercise not your wisdom onely for your selues, but for your neighbours also. 3. *Basil. regul. brev. rest.* 260. interpreteth those to bee wise to themselves, *qui solam humanam prudentiam*, &c. which onely haue humane wisdom, and regard not the diuine will and pleasure: such we call worldly wise. 4. *Haymo*, hee is wise in himselfe; who *non auctori sapientia deputat*, &c. doth not ascribe vnto the author of wisdom, that wisdom which he hath. 5. But all these are the effects of arrogancie; he which taketh himselfe to be wise, despiseth the counsell of others, consulterh not with God, neither ascribeth the praise to him; here then

then the Apostle toucheth the very roote and beginning of pride, which is *propria prudentia opinio*, the opinion of a mans owne wisdom, *Marlorat*: so that here the Apostle remooueth an other let and impediment of humility, which is arrogancie, and that is *apud seipsum nimium sapere*, to be too wise in himselfe; such the Prophet Isay speaketh against, *Woe vnto them that are wise in their owne eyes, and prudent in their owne sight*, Isa. 5. 21. *Pareus*: so Origen before them, *hic cum arrogantia stultus est*, &c. *qui suam stultitiam quasi sapientiam colit*, hee is arrogant and foolish, who adoreth his owne foolishnesse, as if it were wisdom, &c. But here *Lyranus* aduertiseth well, that prudence and wisdom is not here taken properly, but in a certaine similitude: for *vera prudentia, non nisi in bonis*, true wisdom and prudence is onely found in the good; it is craft not wisdom which the wicked haue. Now this arrogancie is the cause of all errors, which are of three sorts, either errors in opinion and iudgement, or in practise of religion, or in life and conuersation: for hereupon some haue deuised new doctrines, and strange worship; not contenting themselues with the simplicitie of Gods word; as though they were wiser then God; and they giue themselues euer vnto grosse sinnes in their life, holding scorne to be admonished by others, *Gualter*.

Quest. 25. How euill is not to be recompenced for euill, v. 17.

1. *Chrysostome* noteth the generalitie of the speech, *recompence* to no man, whether beleuer or vnbeleuer; not to a beleuer, because he is thy brother; not to an infidel and vnbeleuer, that thou maiest winne him, *Haymo*. 2. *Origen* obserueth, that *reddere malum*, to render euill, is a greater sinne, *quam inferre malum*, then to offer euill at the first; for it may be that he did it ignorantly, *non sensisse malum*, &c. that he perceiued it not to be euill, which he did, but he that recompenceth euill sheweth that he was not ignorant that it was euill. 3. This precept onely concerneth particular wrongs: it is not extended to Magistrates that render euill to offenders, according to the law, in Deut. *An eye for an eye, a tooth for a tooth*: and yet punishment is not euill, because it is *opus iusticiae*, a worke of iustice, *Gorrhan*, *Mart*. 4. Here that Pharisaicall doctrine is reprooued, that they were to hate their enemies, and loue their friends. 5. And if it be a sinne, to render euill for euill, much more to recompence euill for good; the one is incident into humane corrupt nature, but the other is plaine diabolicall. 6. *Caluin* thinketh, that this precept is somewhat larger, then that which followeth, *auenge not your selues*: for in some cases euill may be rendred for euill, *sine manifesta vltione*, without manifest reuenge; as when one refuseth to giue entertainment and succour to one in his neede, and so the other to requite him, withdraweth his hand in his necessitie; so also *Gualter*: but *Martyr* misliketh this; I cannot see (saith he, how he which willingly doth render euill for euill, doth not intend to take reuenge; and the Apostle (he thinketh) doth inculcate the same precept againe, because it is so necessarie: thus also *Pareus*: but this difference between them may be soone taken away; for *Caluin* saith onely *without manifest reuenge*: there may be a reuenge in all kind of retaliation: but in some the reuenge is more manifest, then in other.

Quest. 26. How honest things are to be procured before all men.

1. The vulgar Latine readeth, *providing things honest, not onely before God, but before all men*: but this clause *not onely before God*, is not in the originall; *Origen*, *Chrysostome*, *Theophylact*, omit this clause, and the Syriake interpreter: *Tolet* alloweth the vulgar Latine by the authoritie of *Ambrose* and *Basil*, and because the Apostle so hath, 2. Cor. 8. 21. but *Erasmus* iudgement is better, which thinketh, this part was added by the interpreter: neither doth this supplement agree with that which followeth, *before all men*: which sheweth that the opposition here is not betweene God and man, but man and man; and in that other place, the Apostle saith not, *not onely before God*, but *before the Lord*: and not *before all men*, but *before men*: the comparing then of that place, is no reason to adde that clause here.

2. *Oecumenius* will haue this sentence to be referred to the former, that we should be so farre from rendring euill for euill, as contrariwise we should procure things honest: but so the Apostles meaning should be too much restrained, which is more generall.

3. This precept is not to be vnderstood onely of things honest and lawfull, that we must take heede that we commit not any dishonest thing; but in things otherwise lawfull and in-

different

different, we must take heed of giuing offence, *Martyr*.

4. *Origen* here moueth this doubt, that this should seeme to be contrary to that saying of the Apostle, *If I should please men, I should not be the seruant of Christ*, Gal. 1. he answereth, that the Apostle saith not here, *that we may please men*: but let vs doe things honest before them, *sine placeant, sine non placeant*, whether they please or not: to the same purpose *P. Martyr*: the Apostle saith not, seeke to please men, but procure things honest, &c. for as we must approoue our conscience before God, so also, *bona fama non negligenda est*; a good fame and name is not to be neglected.

5. *Gorran* here well obserueth fowre sorts of men; some procure things honest onely before men, as hypocrites; some onely before God, as they which are simple, and not yet perfect; some neither before God, nor man, as notorious offenders, and licentious persons; some before both, as they which haue integritie of conscience before God, and of life before men.

27. Quest. *How we should haue peace with all men.*

1. *Tolet* taketh this to be an other reason of the former precept, why we should not render euill for euill, both because we must procure things honest; and, we must maintain peace: *Gorran* thus diuideth these precepts; three things the Apostle admonisheth to be done concerning our enemies: first to doe them good, to blesse them, v. 14. then to doe them no hurt, to recompence none euill for euill, v. 17. then, if they doe vs wrong, to beare it, and not to breake peace: but the Apostles sentence is more generall, *to haue peace with all men*, as well enemies as others. 2. *Erasmus* would haue this clause, *if it may be*, to be ioyned with the former sentence, *procure things honest before all men, if it may be*. But *Beza* well obserueth, that that precept is without limitation, or condition: we must simply procure things honest: but peace onely, if it may be. 3. *Origen* maketh both these exceptions, *if it may be*, and, *as much as in you lieth*, to haue one and the same meaning: *as much as in you lieth*, that is, *quod proposito vestro, & fidei vestrae conuenit*, as it may stand with your profession and faith: for to haue societie with the euill, agreeth not with your faith. 4. *Gorran*, following the *interlinearie glosse*, thus expoundeth these words, *that which in you lieth*, that is, *in potestate vestra est*, it is in your power to haue peace with all men: and so he thinketh three things to be here noted; the difficultie, *if it may be*; the possibilitie, *that which in you is*; and the generalitie, *with all men*: but neither is it true, that it is in our power to haue peace with all men, for it is God that maketh one to be like minded to an other, Rom. 15. 5. and these two are contrarie the one to the other, *if it may be*, and yet, *it is in your power*. 5. Wherefore these two exceptions, are thus better distinguished; *if it may be*: for in some cases, we must haue no peace at all with men, but reprocue them; as *quando de pietate sermo est*, when the question is of pietie and religion: *Origen* toucheth an other case, that we must not *societatem habere cum malis*: haue any societie with the euill: when we see either the truth betrayed and oppugned by heretikes, or infidels, or God offended by mens euill life, we should not vnder pretense of violating peace, be silent in such occasions. Now, where he saith, *that which in you lieth*, that is added, because some are so contentious, that they will haue no peace: but yet we must doe our endeaour, that there be no fault in vs: *qua tui sunt officij praesta*, doe that which is in thy part to doe, *si ille pacem non seruauerit, &c. tu voluntate sis amicus*, if he will not haue peace with thee, yet be thou friendly and peaceable in thine owne disposition: *Chrysost.* *Origen* addeth this may be done, *cum crimina oderint, homines amant*, when they loue the men, yet hate their vices, &c. peace is not broken by them in reproouing their vices, for therein they shew, that they notwithstanding loue the men themselves.

28. Quest. *How we should not auenge our selues, but leaue it vnto God.*

v. 19. *Auenge not your selues, &c.* The vulgar Latin readeth, *defendentes*, defending: but the Greeke word is *indignantes*, which is better translated, *vindicantes*, auenging, as *Chrysostomes* interpreter; or *ulciscetes*, taking reuenge, as *Origens* interpreter: *Pererius* taketh vpon him here to iustifie the vulgar Latine, and sheweth out of *Nonius Marcellus*, and *Gellius*, how the word *defendere*, to defend, was in time past vsed, for *ulcisci*, to reuenge, as we are said *hostes defendere*, to defend, that is, to keep off our enemies: But howsoever this may be admitted, that some kind of defense is ioyned with reuenge; yet can he not shew, these 2. words to be of the same sense: I prefer *Tolets* iudgement, *defensio aliquando iusta est*, defence is sometime iust, but all reuenge is very vniust: and therefore he thinketh, it should be interpreted, *reuenge*: *Haymo* taketh the word defend, in the proper sense, shewing, that Christians beeing railed vpon, should not defend themselves, but by silence, as Christ did before *Pilate*: where

fore if this interpretation should be admitted, it would be thought a thing vnlawfull, for any Christian to defend himselfe: neither doth the Latin interpreter keepe the proprietie of the word, who elf-where translateth another Greeke word ἀπολογία, defence, 2.Tim.4.16.

2. Ambrose thinketh, that not onely priuate persons are here concluded, but the publike Magistrate also, *si plus exigit, &c.* if he take greater punishment of the offender, then the caue requireth: but the magistrate reuengeth not himselfe but others. Now here men are forbidden onely to auenge themselves; and yet in this case euen the magistrate auengeth himselfe, when vnder colour of his office, he in respect of some particular wrong, proceedeth more rigorously against an offender. 3. But the Apostle taketh not away here all libertie to vse defence by the authoritie of the Magistrate: for both S. Paul himselfe appealed vnto Cesar, and the Magistrate is appointed of God for our wealth: yet we must not goe vnto the Magistrate, *animo ulciscendo*, with a mind to seeke reuenge. For these causes a Christian may safely craue the aid of the Magistrate: 1. To discharge his duty in defending those frō wrong, which are vnder his care and charge. 2. To seek the amendment of the offender, and wrong-doer, by moderate correction. 3. To take away such euil examples and scandals among Christians, *Martyr*: but one must not vse the benefit of the law, to seeke his owne reuenge; as S. Paul, when 40. Iewes conspired against him, sought the Magistrates helpe for his defence and deliuerance, not for their punishment, *Qualt.* so that *nihilō plm excusationis habet, &c.* he hath no better excuse, that seeketh to the Magistrate, with a malevolent minde, thne if he sought to be reuenged by himselfe, *Calv.* 4. The Apostle doth not onely stay our hands and tongue here from reuenge, *sed, ne vor huiusmodi cupiditate teneatur*, but he forbiddeth, least the heart should be tempted, with any such desire, *Calv.* 5. But whereas our Sauour proceedeth yet further, and saith, *Matth. 5.39. Resist not euill, but whosoever shall smite thee on the right cheeke, turne to him the other also*: this must not be vnderstood according to the strict letter: as *Augustine* well interpreteth, that this precept is not alwaies to be obserued, *quantum ad executionem*, in respect of the execution in fact, *sed quantum ad preparationem animi*, but in the preparation of the minde, that we should alwaies be armed with, patience to suffer wrong: for neither did our Sauour, when he was smitten on the cheeke turne the other, but mildly reprooued him that did the violence: to this purpose *Aug. epist. ad Marc.* This then is to be done, when it may either profit our brother, or maketh more for the glorie of God, and not otherwise, *Martyr.*

Beloued] The Apostle vseth this friendly compellation: 1. Because these things, which now he speaketh of, were *duriorn*, somewhat harsh and vnpleasing; therefore he thus insinuateth himselfe, the better to perswade, *Martyr: blanda appellatione manum inijciat, ut nos reuincat, &c.* he doth stay vs as with his hand, by this friendly word: for otherwise men are impatient in their affections, *Calv.* 2. And least they might thinke, that he in thus reading did not counsell them for their profit, he calleth them, *beloued*, *Mart.* 3. And though the world hate such as were patient in suffering wrong, yet they were beloued of God; and so also beloued of the Apostle, *Tolet.* 4. And in this saluting them, as beloued brethren, he putteth them in mind of brotherly loue, which is much hindred by seeking reuenge.

Giue place vnto wrath. 1. Some vnderstand this of our owne wrath, to giue way vnto it, not to suffer it to breake forth, *sed apud nos ipsos concoquamus*, but to digest and allay it in our selues, *Qualt.* so also *Varatius, compescite eam*, stay your anger: but this phrase is vsed in a contrarie sense, *Eph. 4.27. neither giue place vnto the deuill*: to giue place vnto wrath, were to giue way vnto it, not to resist it. 2. Others referre it to the anger and wrath of the aduersarie, that doth wrong: and so they giue two expositions, *giue place*, that is, *permitte vobis nocere*, suffer them willingly to doe you wrong and hurt: or *fugite à loco ad locum*, flee from place to place, and so giue way vnto them, *Haymo*: and *Basil* also hath both these expositions, *regul. brev. resp. 244.* *Origen* vnderstanding it also of the wrath of him, that doth the wrong, giueth an other sense, that if he that hath receiued the wrong, auenge not himselfe, *quasi effuso, & digesto furore, &c.* he hauing digested, and allaid his furie, waxeth milder. 3. But the better interpretation, is, *by wrath*, to vnderstand the diuine reuenge or punishment: *permitte Deo, ut aduersarium tuum in ius vocet*, suffer God to deale with thine aduersarie, *Chrysost.* so also *Origen* vnderstandeth *vindictam diuinam*, the diuine reuenge, and that wrath, *quam sibi thesaurizat malis actibus*, which he doth treasure vnto himselfe, by his owne leud acts: this sense followeth *Calv. Mart. Osiand. Par. Perer.* and it is confirmed by the sentence following, cited out of Moses, *vengeance is mine, I will repay*: the meaning is then, that

that we should commend our cause to God, and he will in due time take reuenge.

4. *Vengeance is mine, &c.* 1. Concerning the reading of the words. 1. The vulgar Latin putteth the word in the accusatiue, *vindictam*, reuenge: which reading *Pererius* defendeth to be auncient, and to haue beene vsed both by *Tertull.* 1. 2. *cont. Marc.* and *Hil. in Psal.* 118. yet he confesseth, *quod lectio sit rector, &c.* that it is the better reading in the nominatiue. And so it is in the Greeke, and so readeth *Hier. epist. ad Ruffin. mihi vindicta*, to me reuenge, that is, belongeth. 2. Now whereas in the originall, *Deut.* 32. 35. whence this testimony is cited, there is the coniunction, *and*, which is here omitted by the Apostle: and there a verbal word is put, *recompence* is mine, which here the Apostle expresth by the verb, *I will repay*: herein he partly followeth the Septuagint, who doe interpret it so, *ἀντιδωσω*, *I will repay*: and partly he expresth the sense, not tying himselfe to the words: neither doth the omitting of the coniunction any thing alter the sense. 2. The Apostle here secretly meeteth with an obiection: for whereas he forbiddeth all reuenge, it might be said; what then, shall iniuries neuer be requited? yes, saith the Apostle, God in his good time shall take reuenge, *Tol.* neither must the Apostle be vnderstood, as though we should *uotis expetere*, by our vowes and desire entreat God to be reuenged of our enemies: but the Apostle here sheweth, that we must not reuenge our selues, for this were to take Gods office vpon vs: we must therefore pray first, that God would conuert our enemies, but if they continue in their wickednes, then we leaue them to Gods iustice, *Calv.* and when the righteous seeth his desire vpon the enemies, *non tam delectatur pana, quam dei iustitia*, he is not so much delighted in his punishment, as in the iustice of God, *gloss. ordinat.* 3. Now then we must leaue all reuenge vnto God: 1. Because he is the Iudge of all the earth, and it belongeth vnto him to punish, *Gualt.* 2. He taketh reuenge *citra ullam perturbationem*, without any passion, or perturbation, which man can not doe, *Grynens.* 3. And it is God onely, *cui propria est generalis omnium delictorum vindicta*, to whom is proper the generall reuenge of all wrongs; which man can not doe, *Tolet.* 4. *Acerbius vindicabit Deus*, God will more sharply and seuerely take reuenge then any man can doe: whereas if a man reuenge his owne cause, he must not expect the diuine reuenge also, *Theophyl.*

29. Quest. Of doing good vnto our enemies.

7. 20. *If thine enemy hunger, &c.* 1. This precept is fitly ioyned vnto the former, of not auenging our selues: for not onely he which rendreth euill for euill, reuengeth himselfe; but he also, which withdraweth his helping hand: and by feeding, and giuing drinke, we vnderstand, *omnia humanitatis officia*, all the offices of humanity: as where the Scripture saith, God suffereth the raine to fall, and the Sunne to shine vpon the wicked, all other temporall gifts are vnderstood: and *P. Martyr* here obserueth out of the ciuill law, that if *victus testamento legatus sit*, if maintenance of food be giuen vnto any by will, it includeth apparell, habitation, lodging, medicine for sickness. 2. Further, whereas we are commanded to feede him, this must be vnderstood of the time of necessitie: we are not required to bid him home to our houses, *Tolet*: we must *succurrere necessitati*, succour his necessitie, not pamper his pleasure, *Caietan*: and we must then releue him, when fittest occasion is offered to vs to take reuenge: this precept hath not place, when our enemy is in prosperity and of power: for then men vse to saune vpon their enemies, that they may doe them no harme: but then there is vse of this precept, when our enemy is in necessitie, and hath neede of our helpe: and then must we afford our helpe willingly and liberally: for so the word *φιλίζω*, signifieth not simply to feede, but to doe it liberally and plentifully, *Tolet.* 3. This is the most perfect worke of charitie, which is here prescribed; and so most hard to flesh and blood: which made *Julian* to deride and scoffe the Christians, as fooles and idiots: because he sauoured not those things, which were of the spirit of God. *August. lib. de serm. Dom. c. 33.* setteth downe diuers degrees of duties to be practised toward our enemies: 1. One is not to hurt, vnlesse one be first prouoked, but then he careth not if he doe greater hurt, then he receiued. 2. An other degree is *velle tantum ledere*, to doe no more hurt, then was done. 3. A higher degree is, *velle minus ledere*, to doe lesse hurt, then was received. 4. But yet he goeth further, *qui nihil vult ledere*, which will doe no hurt at all, though he haue received much. 5. He is yet more perfect, who being wronged, yet is readie *ut amplius ledatur*, to beare it, if hee bee more wronged and hurt. 6. But the perfectest point of all is, *quando laesus ledenti benefacit*, when he who is hurt, doth good vnto him, that hurt him. These three last duties are touched by the Apostle here; not to reuenge, to giue place

vnto wrath, to be prepared with patience to beare still, and to feed our enemy being hungry.

30. Quest. What it is to heape coales of fire vpon the head of the enemy.

1. *Chrysostome* vnderstandeth it of the punishment of our enemy, *nihil adeo incundum est, atque de inimico sumptum videre supplicium*, nothing is so pleasant, as to see punishment taken of our enemy: But this is against the rule of charitie, which *S. Paul* so much vrgeth here, for any to take delight in the punishment of his enemy.

2. *Origen* interpreteth it *commissi pœnitudinem, qua enim conscientia torquet*, the repentance of the fact committed, whereby as with a fire the conscience tormenteth the enemy: so *Augustine* by coales of fire, vnderstandeth *urentes pœnitentia gemitus*, the burning gripes of repentance, whereby the enemy abateth his pride and malice, seeing how the euill which he offered, is recompenced with good: *lib. 3. de doctr. Christ. c. 16.* so *Hierome* *epist. ad Hedib. qu. 1.* and *Eucherius*, vnderstand this place, that *beneficijs cor inimici emollitur*, the heart of the enemy is mollified by these benefits: this sense followeth *Gualter*: and *Osiander*, that the enemy shall be pickt in conscience, and descend into himselfe, and neuer be at rest till he be reconciled: so also *Piscator* vnderstandeth, *confusionem conscientia*, the confusion of conscience, which causeth the enemy to leaue off from his malice.

3. *Haymo* giueth this sense, *ardorem charitatis paries super caput*, thou shalt kindle vpon him feruent and burning charitie: so also *Lyranus*, *occasiones accendendi ignis dilectionis*, &c. thou shalt giue him occasion to kindle the fire of loue. This sense followeth *Martyr*, *adycies stimulum*, &c. thou shalt so pricke his conscience, that he shall be stirred vp to loue thee: so *Gorrbau*, *Hugo*, *Emmanuel Sa*, *Vatablus*, *Pererius*.

4. Some put both these last senses together; as *M. Calvin*, *animus frangetur in utramq; partem*, &c. *aut beneficijs emollitur*, &c. the mind of the enemy shall be both waies qualified, either it shall be mollified with the benefits; or if he continue still in his malice, *urentur testimonio conscientia*, he shall be set on fire, with the testimonie of his conscience: so also *Oleuius*, *Pareus*: and *Tolet* saith, these benefits bestowed vpon the enemy are called burning coales, *propter vehementiam doloris*, &c. & *propter ardorem charitatis*, &c. for the vehemencie of greife which he conceiueth, and the seruencie of charitie whereby he is inflamed: to the like purpose also *Erasmus* in his annotations.

5. But that other interpretation seemeth more agreeable, to vnderstand the heaping of these coales of fire, of the heaping of Gods iudgements, and the kindling of the diuine wrath against such: as *Theophylact*, *arbiter ero inimici tui vindex*, &c. wilt thou be reuenged of thine enemy, conferre some benefit vpon him, and so I will take more seuerer reuenge for thy wrong, &c. and *Origen* also toucheth this sense, *pœnas eorum in diem iudicii cumulamus*, we doe heap vp their punishment against the day of iudgment: of this sense these reasons are giuen. *Theophylact* confirmeth it by the words before-going, *giue place vnto wrath*, that is, *diuina ira concedendum*, we must giue way vnto the diuine wrath: and so here the Apostle sheweth, how the diuine wrath shall take reuenge of such malicious and peruerse aduersaries: *M. Beza* referreth vs to that place in the *Prou. 25. 22.* from whence this testimonie is cited; where *Salomon* by burning coales, vnderstandeth *iram Dei alienius capiti impendentem*, the wrath of God hanging ouer ones head: so also *Iunius* in his annotations here in the *Syrian* translation, and *Rollocus* following him: for the words stand there, *Thou shalt lay coales vpon his head, and the Lord shall recompence thee*: that is, God shall punish thine enemy, and reward thee. *Faius* addeth a third reason; because it is vsuall in the Scripture, by coales of fire, to vnderstand some diuine plague, and iudgement: as *Psalm. 18. 13. 120. 4.*

But it is thus objected against this exposition: *Haymo* saith, if one should doe well vnto his enemy with that minde, to prepare for him greater punishment in hell, *non hoc iam est charitatis*, this should be no charitie in him: so also *P. Martyr*, we must seeke nothing els but their saluation: we must not doe good to an enemy with any such intent, to encrease their punishment: likewise *Pererius* hath the same objection, *est contra charitatem*, &c. it is against charitie to doe well vnto our enemies, with that intent, *ut grauius in malum incidant*, that they fall into a greater mischeife.

Ans. In these words, *thou shalt heape coales*, &c. the euent of the thing onely is shewed, not the intent and purpose of the doer: like as in the former verse he biddeth them not to auenge themselves, but to giue way vnto the wrath and iustice of God: not that we must in forbearing our owne reuenge, pray vnto God with a reuengfull mind, for that were also
a breach

a breach of charitie: but that we should so leaue our cause vnto God, as a iust iudge, who at due time will take reuenge, if there be no amendment in our enemye.

6. Wherefore the last exposition is most agreeable, by *heaping of burning coales*, to vnderstand the encreasing of their punishment; but yet a secret condition must be implied, that if they be not wonne by our charitie, then burning coales are heaped to their punishment. This conditionall sense followeth *Grynus*; thine enemye by thy beneficence, is either become better, and so will he loue thee againe; or he is made worse, and then he burteth himselfe, *iram Dei in se concitando*, by stirring vp the anger of God against him: these burning coales then are the wrath of God, which is the more kindled against such vnthankfull persons, that are not wonne by the kindnes and beneficence of those, which haue recompensed them good for euill.

31. Quest. Of these words, v. 21. *Be not overcome of euill, but overcome euill with goodnes.*

1. The Apostle concludeth this place concerning patience in not reuenging our selues of our enemies, with this excellent sentence: which containeth a dehortation from impatience, *be not overcome of euill*: and an exhortation to patience, *but overcome euill with goodnes*: and so as *Origen* obserueth, *contraria contrarijs primuntur*, one contrarie destroyeth an other, as euery thing is increased by the like: as fire waxeth greater, if fire be added to it, and the darknes of the night is increased by a cloudie skie: so euill is augmented, when euill is added to it; as if euill be recompensed with euill; he is overcome of euill, *qui malis provocatus reddit malum*, which beeing prouoked by euill, rendreth euill againe: but he overcommeth euill with goodnes, that hauing receiued euill, *restituit bona*, doth restore good things, *Origen*.

2. *Erasmus* noteth, that here good and euill, are not referred vnto the good or euill man; but thereby are vnderstood, *wrong*, and *beneficence*, or *patience*: this is true: but yet he that is impatient, and is overcome of euill, thereby also becommeth euill; as *Haymo* noteth, *similis efficeris*, thou art made like vnto him that did the wrong, by not suffering of wrong: as it is said, *Prou. 26. 4. Answer not a foole in his foolishnes, lest thou also be like him.*

3. So this is an excellent perswasion to recompence euill with good, because thereby we obtaine the victorie; as *Chrysostome* here noteth, *inimicum tuum interroga, &c.* aske thine enemye, when he is most greiued, when thou railest beeing railed vpon, or when thou laughest the rayler to scorne, he will answer thee the last, &c. and so *Ambrose* saith, *lib. 1. de offic. c. 36. vindicare se non esse actum fortitudinis, sed obiectionis & timiditatis*, that for a man to reuenge himselfe, is no act of fortitude, but of cowardlines and timidities: it is a noble thing to overcome, but more noble to overcome euill, but most noble of all to overcome euill with good, *Gorham*.

4. And as he overcommeth, that rendreth good for euill; so he is overcome, which recompenceth euill for euill: he onely doth not bring euill vpon himselfe, but a greater euill, then his enemye offered him: for that was but *malum pœna*, the euill of punishment; as it is called: but he by his impatience and reuenge, *sibi infert malum culpa*, doth bring on him euill, that is sinne, *Tolet*: and so he is overcome of a threefold euill, of the euill which his enemye put vpon him, of the euill of his owne passion and corrupt affection; and *Haymo* addeth the third, *à diabolo*, he is overcome of the deuill.

5. *Lyrannus* here obserueth, that alwaies it is not good to sustaine wrongs, as when there is *datur audacia maleficij malis*, the euill take greater encouragement, and boldnes to doe euill: and to this purpose he alleadgeth *Gregorie* in his moralls, *Quidam cum temporalia à nobis bona subtrahant, sunt tolerandi, &c.* some are to be tolerated, when they take from vs our temporalls, some are to be staied in charitie, not so much, that they robbe vs not of ours, *quam ne non sua rapientes, seipsos perdunt, &c.* as, least in taking that which is not theirs, they destroy themselves, &c. But then we are to shew our patience, when by defending our selues, some great euill is like to be against the honour of God.

6. *P. Martyr* also here mooueth this doubt; whereas we are here bid to overcome euill with goodnes; that is, to giue our enemye meate and drinke in his need: what shall become of excommunicate persons, with whom we are charged not to eat, *1. Cor. 5. 11.* and such as are enemies to the truth, whom we are not to bid, *God speed*, *2. Epist. Ioh.* The answer is, that we must not doe any of these things, *comitatus aut familiaritatis causa*, for familiaritie or acquaintance sake, but onely to minister to their necessitie; *ne desimus officio charitatis*, that we be not behind in the dutie of charitie.

4. Places of Doctrine.

1. Doctr. To ascribe all vnto Gods mercie and grace doth not hinder exhortations.

v. 1. I beseech you by the mercie of God, &c. Though S. Paul ascribe our saluation to Gods mercie, as he said before, c. 9. *It is not in him that willeth, nor in him that runneth, but in God that sheweth mercie:* yet the Apostle notwithstanding ceaseth not to exhort: and the reason is, because our saluation is not wrought without meanes, as preaching, admonition, exhortation, and such like: and therefore these means may be vsed, and yet the foundation of Gods mercie in sauing vs, shall remaine vnshaken, *Martyr: M. Calvin* saith further, *nullis preceptis pius mens sic ad obsequium Dei formatur, &c.* a deuout minde is not by any precepts so much framed to the obedience of God, as by a serious meditation of his mercie; as the Apostle saith, Tit. 2. 11. *The grace of God, &c. teacheth vs to denie vngodlines.*

2. Doctr. Of the threefold will of God.

v. 2. *What is the good will of God, acceptable and perfect. Paulus Burgens. addit. 2.* hath this distinction of the will of God, which is taken here for *voluntas signi*, his signified or revealed will, that is the will of God for the thing willed: which is *prohibitionis, precepti, consilij*, in forbidding, commanding, or counselling: as if a man abstaine from euill which is forbidden, therein he doth well; but if he doe also the thing commanded, now he doth also that which is pleasing vnto God: if further he proceed vnto the counsels, then he is perfect: as our Sauiour said, Matth. 19. 21. to the young man, *If thou wilt be perfect, goe and sell all thou hast, &c.* This distinction may be admitted with this caution; if counsells be vnderstood of things indifferent, as for a man wholly to leaue the world, and to giue all or halfe to the poore, as Zacheus did, and such like, not to merit thereby, but to shew our obedience and thankfulness to God: in such there must be needs acknowledged, a greater degree of perfection.

3. Doctr. Against curious questionists.

v. 3. The Apostle forbiddeth *ὑπερκαρτερῆν*, to vnderstand aboue or beyond that which is meet to be vnderstood: which may be vrged against curious and vnecessary questions of matters concerning religion: such it seemeth the Church was much troubled with in S. Pauls time, in so much that in fixe seuerall places in his two Epistles to Timothie, he giueth him charge touching such contentions questions, and vaine disputations, 1. Ep. 1. 4. c. 4. 7. c. 6. 5. 20. 2. Ep. 1. 16. 23. where he styleth such needlesse questions, with the rearme of old wiuers fables, vaine disputations, prophane babblings, foolish and vnlearned questions. Much like was that curious and needles endeavour of the schoole-Diuines, in reducing all Diuinitie to intricate questions, and idle and vaine speculations: wherein I condemne not their commendable paines, in the debating of doubtfull points fit to be discussed, but in finding out new tricks and deuises, and excogitating distinctions to obscure and corrupt the truth.

4. Doctr. That no man must forsake his Ecclesiasticall function, nor aspire aboue his reach.

Pet. Martyr applieth the former text against those, which in times past did refuse, or forsake the Ecclesiasticall functions, to the which they were called, who vnder pretense that they had not gifts sufficient, but indeede either for feare of the troubles incident to those places, or for loue of their own ease, or pleasure, did draw their necks out of the collar: these he saith, *non sapere vt oportet*, they did not vnderstand as they ought. But in these daies there is an other extreame, which is admitted, when men doe presume ambitiously vnto places aboue their reach, and for the which they are in respect of gifts vnmeet: neither doe these *sapere vt oportet*: they are not wise vnto sobrietie, neither doe keep themselues within their line and compasse.

5. Doctr. That the holy Ghost is God.

v. 3. *As God hath dealt to euery man, &c.* That which here is ascribed vnto God, is elsewhere said to be the worke of the spirit, 1. Cor. 12. 11. *All these things worketh the selfe same spirit, distributing to euery one as he will:* seeing then it is God that distributeth these seuerall gifts and graces, and it is the Spirit that so distributeth them, it doth necessarily follow, that the Spirit is God.

6. Doctr. The Scriptures are the rule of faith, from the which we must not swarue.

v. 6. *Prophecie according to the analogie, or proportion of faith, &c.* This proportion or rule of

of faith, is to be taken only from the Scriptures; as our Sauour biddeth vs search the Scriptures, Ioh. 5. 39. to them, as the liue of truth, must we haue recourse, in all our teaching and preaching, not one iot to decline the same: as the Prophet Isay saith, c. 8. 20. *To the lawe, to the testimonie: if they speake not according to this word, there is no truth in them:* so Hierome saith, *quod non descendit de monte Scripturarum eadem facilitate contemnitur qua approbatur*, that which floweth not downe from the mountaine of the Scriptures, is as easily refused as approved, &c. in c. 23. *Matth.*

Doct. 7. *That Christian religion expelleth not humane affections, but onely directeth them.*

v. 9. *Hate that which is euill, &c.* A Christian may retaine hatred, but it must be exercised against that which is euill: it is not then as the Stoicks were of opinion, that in a wise man there are no passions or affections: there are without question, but tempered, and qualified by grace: that like as in an harpe, when time and tune is applyed, to the instrument consisting of wood, or some such like thing, and strings, there is made pleasant harmonic: so humane affections ruled by grace doe make a sweet consent.

Doct. 8. *Of the order and degrees in the Church and Commonwealt.*

v. 16. *In giuing honour goe one before another.* Among Christians then, there are which must giue honour, and some are to be honoured: Christ will haue order kept in his Church; *God is not the author of confusion*, 1. Cor. 14. 33. the inferiours must yeeld honour to the superiours: the schollers to the teachers, the people to their pastor, they which are ruled to their gouernours: this maketh against the Anabaptistickall confusion, which taketh away the ciuill superioritie of one aboue another.

Doct. 9. *That the Church of God shall neuer want enemies to persecute it.*

v. 14. *Blesse them which persecute you, &c.* Then the godly shall neuer want persecutors to exercise their patience: there are two things which the world hateth, *uirtie* and *pietie*, and all persecutions in the world, are either for the truth or godlinesse sake: wherefore seeing such is the lot of the Church of God in this world, they must arme themselues with patience, as the Apostle saith, Heb. 10. 36. *You had needs of patience, that after you haue done the will of God, yee might receiue the promise.*

Doct. 10. *How, and wherein we should loue our enemies.*

v. 19. *Avenge not you selues, &c.* We must thus be affected toward our enemies. 1. In louing them as Christ loued vs, when yet we were enemies, Rom. 5. 10. 2. In procuring their conuersion, as Ananias did Sauls, Act. 9. 3. In praying for them, as Stephen did for the Iewes. 4. In taking heede of giuing them offence: for which cause Iacob went away from Elau, Gen. 27. 5. In bearing their wrongs, as the Apostles did, Act. 5. 6. In mollifying them with gentle words, as Abigail did Dauid, 1. Sam. 25. 7. In ministring necessarie things vnto them, as Elisha did to the army of the Syrians, 1. King. 6. In shewing compassion in their miseries, as Dauid mourned for Saul. 9. In receiuing them to mercy, when they returne to grace, as Ioseph did his brethren.

5. Places of Controuersie.

Controv. 1. *Concerning the power of free-will.*

1. Whereas the Apostle in this 12. chapter beginneth to giue precepts of righteousness, and to exhort vnto holinesse: hence the enemies to the grace of God take occasion to establish their opinion concerning free will: that a man assisted by Gods grace, is able to performe all these precepts: *Stapletons* reasons are these, *Antid.* p. 777.

1. The precepts of the morall lawe, are agreeable to the law of nature, and to the lawe of nations, therefore they haue no such difficultie but they may be kept.

2. All things are possible to the grace of God: which grace of God is had and obtained by prayer.

3. God commandeth in vaine, if his precepts cannot be performed: so also *Erasmus*, *pra-* in diatrib. *cepta frigens, nihil tribuitur voluntati*, the precepts are cold if nothing be yeelded to the will of man, &c. *aduers. Luth.*

4. Either God is vniust, in commanding that which cannot be performed, or imprudent

in requiring such obedience, which he thought might be performed, and cannot.

5. And men herein haue an excuse of their disobedience, because it is not in their power to doe that which they are bidden.

Contra. 1. The perfect obedience, which the lawe requireth, farre exceedeth that righteousness, which the Law of nature, and of nations exacteth: for that onely requireth an externall discipline: but the morall lawe prescribeth a perfect conformitie of the creature with the Creator.

2. To the grace of God giuen in perfection nothing is hard and impossible: but so it is not giuen to any in this life, but in a certaine measure and degree: the regenerate by grace are made able in some measure to keepe Gods commaundements, but not perfectly.

3. Neither are the precepts of God in vaine, though men are vnable to keepe them: for there are diuerse other ends: as the vnregenerate are either thereby stirred vp and called, or are made inexcusable: the regenerate by such precepts are raised vp from negligence, and slothfulnesse, haue a rule giuen them to follow, and doe see their owne weakenesse, and are encouraged and prouoked to goe on still vnto perfection, to attaine as neere it, as they can.

4. God is neither vniust in so commaunding: for the creature is bound to yeeld perfect obedience to the Creator, and the creature both once had receiued strength in the creation, which through wilfull transgression was lost, and now a way is shewed by restauration in Christ, how the will of God may be fulfilled: neither is God imprudent, for he is not deceived in those ends, which he propoundeth to himselfe in giuing such precepts vnto men.

5. Man can haue no excuse for his disobedience, seeing once he had receiued strength to performe the Creators will, which was lost by mans willing transgression: and because he seeketh not to haue his disobedience satisfied by the perfect obedience of Christ, and so he contemneth grace offered.

2. Now touching the doctrine of truth, concerning freewill: this we affirme, that man by nature hath no power or actiuitie at all vnto that which is good, but is altogether a seruant to sinne, and that without grace in Christ, no man can choose and follow that which is good: this is euident by these texts of Scripture, Gen. 6. 5. *All the imaginations of the thoughts of mans heart are onely euill continually*: if all are euill, and onely, and continually, what place or time is left here to that which is good in mans corrupt heart: Matth. 7. 18. *A corrupt tree cannot bring forth good fruit*: it is against the nature of things, for euill to bring forth good, or good euill: every thing bringeth forth by nature that which is like vnto it: Rom. 6. 20. *Ye were seruants of sinne*: Eph. 2. 5. *We were dead by our sinnes*: seruants are not freemen, neither can the dead doe any worke of the liuing: no more can a man by nature doe any thing that is good, 1. Cor. 2. 14. *The naturall man perceiue not the things of the spirit of God*: if he perceiue not, nor knowe them, hee cannot choose to doe them: for there is nothing in the election of the will, which is not first in the conception of the vnderstanding.

But it will be objected. 1. Then is not the will of man free, if it haue not power indifferently to good or euill.

Answ. The will of man is free from coaction and compulsion, but not from necessity: for the determination of the will to one thing, taketh not away the libertie and freedom thereof: for the will of God by the perfection of nature, is enclined onely to that which is good, in the Angels by the perfection of grace: and to euill, the will is onely inclined by the perversnesse of the will, either simply and vchangeably, as in reprobate Angels and men; or for a time, and in some sort, though not simply, as in the vnregenerate: yet in all these the will worketh freely without any forcing.

2. *Object.* Though a man without grace can doe no good thing, yet his will assisted by grace is enabled to every good thing.

Answ. 1. That good thing which is wrought in the regenerate by the grace of Christ, proceedeth not at all from their owne freewill: grace worketh, the will is wrought vpon: for Christ saith, *Without me ye can doe nothing*, Ioh. 15. 5. 2. This grace worketh not perfectly in any in this life, but is begun onely here: for the Apostle saith, *If we say we haue no sinne we deceive our selues, and the truth is not in vs*, 1. Ioh. 1. 8. See further hereof, *Synops. Centur.* 4. err. 42. to err. 45.

Controv. 2. *Whether the Masse be a sacrifice properly so called.*

The Romanists would prooue it out of this place, v. 1. because the Apostle exhorteth to give vp our bodies a living *living* sacrifice. 1. Hence they reason thus: Christians haue a sacrifice properly so called, which is the oblation of some externall and sensible thing vnto God by the lawfull Minister: but there is no such external sacrifice to be found among Christians sauing the Masse: it remaineth then that the Masse is that externall sacrifice.

2. Euery Priest must haue a sacrifice to offer, but there is no other sacrifice offered vp by the Priests of the new Testament, but the Masse: Ergo: to this purpose *Bellarm. lib. 1. de Miss. cap. 2. & 5.*

Contra. 1. Christians neede not any externall sacrifice to offer vnto God, such as were the legall sacrifices of beasts: but they haue a true sacrifice, (though not to offer vp daily themselues) which was once killed and sacrificed vpon the crosse: which now is not daily to be offered vp: but the memorie of that sacrifice is to be reuiued by the celebration of the Sacrament: as our Sauour saith, *this doe in remembrance of me.* And beside, this sacrifice once offered for all, there are other sacrifices, not properly so called, but *metaphorically*; such are the spirituall sacrifices of Christians, as is their mortification, mentioned by the Apostle here, v. 1. such are the sacrifices of praise, Heb. 13. 15. the sacrifice of almes, Philip. 4. 17. and S. Paul calleth martyrdom, a sacrifice of faith, Philip. 2. 17. other externall sacrifice there is none necessarie for Christians to offer.

2. Euery sacrificing Priesthood must haue somewhat indeede to offer, but the ministry of the Gospel is no such sacrificing Priesthood: that is a function of the Popes deuising, one of Antichrists creatures, to haue power to make and offer vp Christs bodie: the sacrificing Priesthood of the new Testament, is appropriated and determined to, and in the person of Christ, neither doth passe vnto any other: Priests to offer vp spirituall sacrifices all Christians are made in Christ, Reuel. 1. 6. and Ministers especially, who are by calling to offer vp the prayers of the congregation vnto God, and to declare his will againe vnto them.

3. But touching the Masse, it is no sacrifice at all: the Eucharist is a Sacrament, therefore no sacrifice: for a Sacrament is a representation of a thing absent, a sacrifice is an oblation of a thing present: the one is giuen from God to vs, the other offered by vs vnto God. 2. Christ did not sacrifice himselfe in his last Supper, but vpon the crosse: therefore neither is Christ now sacrificed in the Eucharist. 3. Where a sacrifice is, there is a change and alteration of the thing sacrificed: but in the Eucharist, the bread and wine remaine visibly and sensibly vnchanged: therefore no sacrifice.

Controv. 3. Of the difference betweene *λατρεία*, and *δουλεία*, worship, and seruice, whether they signifie two kinds of religious worships, the one peculiar to God, the other to the creatures.

This is generally affirmed by the Romanists, that these two words doe signifie two kinds of religious worships, the first proper vnto God, the other communicated to the creatures: their arguments are these.

1. The Scripture so vseth these words, giuing *λατρείαν*, worship vnto God, and *δουλίαν*, seruice vnto the creatures.

2. For otherwise there should want a proper and peculiar name for the worship due onely vnto God: for seruice is due to man, pietie to parents; and other such tearmes of reuerence are imparted to the creatures: onely *λατρεία*, worship, is left to signifie that peculiar kind of seruice which is due vnto God, or els none.

3. Worship is due vnto ones person, in respect of the excellencie thereof: now there are three kinds of excellencie, diuine, humane, and the middle betweene both, which is of the Angels and Saints; and so accordingly there must be three kinds of worship, *diuine*, peculiar to God; ciuill or humane, due vnto men; and a middle kind of worship, due vnto Saints: to this purpose, *Thomas. 2. quest. 103. art. 3.*

Contra. 1. It is vntrue, that the Scripture so distinguisheth these two words, making the one peculiar to God, the other to the creatures: for both *δουλεία*, seruice, is vsed to expresse the diuine worship: as Deut. 10. 14. Iud. 2. 7. 1. Sam. 7. 3. c. 12. 11. and in diuerse other places of the old Testament, likewise in the newe, Matth. 6. 24. Luk. 6. 23. and we shall finde the diuine worship to be oftener signified, by this word *δουλεία*, seruice, then *λατρεία*,
wor-

worship: for as *Pareus* hath diligently obserued, the first is found at the least 39. times in the olde and new Testament ascribed vnto God, the other about 30. times. And as *δουλεία*, *seruice*, is giuen vnto God, so *λατρεία* worship or seruice, is giuen to the creatures: for 10. times in the old Testament, as *Pareus* hath summed the places, it is said, *Thou shalt not doe in the Sabbath, ἔργον λατρείων, any seruile worke*: as *Leuit. 23. 7. 8. 21. Numb. 28. 18.* the other places may be supplied out of *Pareus*. And whereas *Bellarmino* obiecteth, that in the newe Testament, *λατρεία*, is onely vsed for the diuine worship: that is not so, for once in the newe Testament, it is taken for the worship of the creatures, *Rom. 1. 25.* Neither doe these two words signifie two kinds of religious worships, the one due onely to God, the other communicable to the creature: for, as the worship of idols vnder the tearme of *λατρεία*, is forbidden 34. times in the old Testament, and once in the new, as learned *Pareus* hath collected: so is it forbidden vnder the other tearme *δουλεία*, 23. times in the old Testament. See *Pareus* further, *dub. 3.* so that both these when they are vsed for any religious worship, are not communicable to any creatures, but onely peculiar to God: as *Augustine* confesseth, *qu. 34. in Exod. duliam deberi Deo tanquam Domino, latreiam tanquam Deo*, that seruice is due vnto God, as our Lord and Master, and worship, as our God.

2. If the Greeke tongue should want a peculiar word to expresse the diuine worship, it were no more inconuenient, then that both in the Hebrew and Latine tongue, the same defect is found: and yet there is a speciall word, *θειοσεβεία*, *Gods worship*, which is vsed in Scripture, to signifie the diuine worship due vnto God onely, *Ioh. 9. 31. 1. Tim. 2. 10.*

3. Indeed ciuill worship is to be giuen according to the difference of degrees, and excellencie of the persons: but religious worship is to be giuen only as the Lord hath appointed it: and yet there are more distinctions of excellencie then these three: for euen among the Angels, there are diuerse degrees, as of Arkeangels, Thrones, Dominions: and so by this rule, there should be not only three, but many kinds of worship.

4. Now touching the thing it selfe, this we affirme, that there are onely two kind of worships; a religious, which sometime is called *λατρεία*, worship, sometime *δουλεία*, seruice, and this is peculiar only vnto God: there is beside a ciuill adoration and seruice, which may be giuen to the creatures: some of our reasons are these.

1. Samuel saith vnto the people, *1. Sam. 7. 3. δουλεύσατε. serue him onely*: where *δουλεία*, religious seruice, is commanded due onely to God: so that here they can haue no euasion, by that distinction of these two words, worship and seruice.

2. All worship of Angels is forbidden: *Coloss. 2. 17.* the word is *θρησκεία*, which is not by our aduersaries owne confession, a worship peculiar vnto God: so *Reuel. 22.* the Angel forbiddeth Iohn to worship him, because he was his fellow seruant: where S. Iohns error was not as *Bellarmino* suggesteth, because he gaue that kind of religious worship vnto an Angel, which is proper to God onely; but because he did worship him simply: for he doth not restraine him from *λατρεία*, the diuine worship, but from all, *προσκύνησις*, all adoration, and humble prostrating of himselfe.

3. All idololatricall worship is forbidden, but all religious adoration giuen vnto the creatures is such as tendeth to idolatrie, because it ascribeth vnto the creature, that which is peculiar to the Creator; as to knowe the heart, to be present euerie where, to haue power to helpe, and such like: for they which pray vnto Angels and Saints, and prostrate them before their images, haue this opinion of them, that they are present to heare, and help them, which onely God can doe: *Ergo*, such religious adoration is idolatrous. See further of this question, *Synops.*

Controv. 4. Of the comparison betweene virginie and marriage.

The *Rhemists* in their annotation, *1. Cor. 7. 31.* doe extoll virginie in such sort, that they doe much disgrace marriage: for these are their words, *Virginie hath a gracefull puritie and sanctitie of bodie and soule, which marriage hath not, &c.* and for this cause they say that Priests are forbidden marriage, *That they may be cleane and pure from all fleshly acts of copulation, &c.*

But this were to make marriage vncleane, whereas it is not the matrimoniall act, but the lasciuious and wanton minde, which abuseth marriage, that bringeth vncleaneesse with it: *Origen* is more equall, who vpon these words, *v. 1. Give up your bodies a living sacrifice, holy, &c.* thus writeth, *Quoniam videmus nonnullos Sanctorum, aliquos etiam Apostolorum habuisse coniugi-*

conjugium, &c. because we see that certaine of the Saints, and some of the Apostles were married: we cannot vnderstand the Apostle here to meane virginitie onely, &c. but that they which are in *conjugijs positi, &c.* placed in mariage, and by consent for a time doe giue themselves to prayer, *corpora sua exhibere posse hostiam uiuentem, &c.* may exhibite their bodies a liuing sacrifice; if in other things *sanctè agant & iustè, &c.* they deale holy and iustly, &c. and concerning virgins he further saith, that if they be polluted with pride or couetousnesse, or such like, they are not to be thought, *ex sola uirginitate corporis, &c.* by the onely virginitie of their bodies to offer vp a liuing sacrifice vnto God, &c. Thus then there may be both puritie and sanctitie in mariage, and as the Apostle saith, *an undefiled bed*, Heb. 13. 4. which the Rhemists denie: and there may be pollution and vncleanenesse in virginitie. See further, *Synops. Papif. Centur. 3. err. 97.*

Controv. 5. *The minde it selfe, and not the sensuall part onely hath need of renouation.*

v. 2. *Bee changed by the renewing of your minde*: this is against the position of the Philosophers: as Aristotle affirmeth, *Ethic. 1. 13.* that λογικὴ τὰ βέλτιστα παρακαλεῖ, reason alwayes perswadeth and mooueth vnto the best things: the Romanists doe iumpe with them herein: who thinke the sensuall part of the minde onely to be corrupted.

But 1. the Apostle here sheweth that the very minde, and spirituall part of the soule hath need of renouation. 2. Indeed in ciuill things and morall duties, the reason may be a guide, but in diuine and supernaturall, it is blind and erronious. 3. And if it bee here objected, that the Philosophers, as Socrates, Plato, did many excellent things by the light of reasons: I answer, that yet in those things they failed of the true ende: for they respected not the honour and glorie of God, but sought perfection by their owne endeaour: and herein they shewed the error and corruption of their mind. 4. Yea the reason is so farre off, from being a perfect guide, that euen in the regenerate, it hath need still to be renewed, as in the Romanes here, to whom S. Paul writeth: how much more in the vnregenerate.

Controv. 6. *Of the perfection of the Scriptures against traditions.*

v. 1. *To prooue what the will of God is, acceptable and perfect*: this perfect will of God, is nowhere els reuealed but in the Scriptures; if they containe a perfect reuelation of the will of God, then there need no other additaments; what vse then of humane traditions, such as many the Church of Rome is pestered with, which haue no warrant out of the Scriptures *Which beeing able to make the man of God perfect to euery good worke*, 2. Tim. 3. 17. all other helps and supplies, are superstitious and superfluous. See further hereof, *Synops. Centur. 3. err. 11. 13.*

Controv. 7. *Against freewill.*

v. 2. *And be not fashioned, &c.* Tolet hence collecteth, because the vulgar Latine thus readeth, *nolite configurari, &c.* haue you no will to be conformed, &c. that it is *positum in arbitrio hominis*, placed in the will of man, whether thus to be fashioned, or not: whereas there is no such word in the originall, for μὴ συγκαταστήσθε, signifieth *be not fashioned*, not *bee yee not willing* to be fashioned: and beside the very next words, *bee yee changed by the renewing of your mind*, doe confute this opinion, and evidently shewe, that a man hath no freewill of himselfe vnto that which is good. Indee the Scriptures doe vse exhortations to the regenerate, to shewe, that it must be the worke of the Spirit, to stirre them vp to doe those things whereunto they are exhorted. See further, *Synops. Papif. Centur. 4. err. 46.*

Controv. 8. *Against the arrogancie of the Pope.*

v. 3. *According as God hath dealt to euery man, &c.* Then euery man hath his certaine measure and stint of gifts: one hath not receiued all: as the Apostle saith, 1. Cor. 7. 7. *Euerie man hath his proper gift of God, &c.* Then that man of pride here sheweth himselfe in his colours, who arrogateth to himselfe authoritie ouer the whole Church: and boasteth to haue all knowledge locked vp in his breast: wherein he sheweth not himselfe to be a seruant of Christ: for all his seruants haue receiued a portion and measure of gifts; one alone hath not all, *Pareus.*

Controv. 9. *Against the superstitious orders of the Popish Clergie.*

v. 7. *Or he that teacheth, on teaching, &c.* Pet. Martyr and Gualter vpon this place doe shew,

shew, what was the *æconómie*, ecclesiasticall policie and discipline of the Primitiue Church: how first they had *presides doctrina*, the presidents of doctrine; then they had assistants, the Seniors and Elders, *qui disciplinam publicam conseruabant*, which did preserve the publike discipline: the next were the deacons, which dispensed the treasure of the Church, vnto whom were ioyned, such as attended the sicke: as in this place, the Apostle setteth downe five offices of the Church, pastors and teachers, that attended the spirituall edifying of the Church: then distributors, rulers, shewers of mercie, whose care was for the externall discipline: but now *ne nomina quidem extant*, &c. not so much as the names remaine of these functions, *Martyr*: or as *Gualter*, *prater inania nomina*, &c. beside vaine names and titles, nothing is left in the Popish Church: but they substituted other orders, as *Acoluthists*, exorcists, doorekeepers, candlebearers, and such like. See more hereof, *Synops. Centur. 1. err. 69.*

Controv. 10. The Pope not the head of the Church.

v. 5. *We are one bodie in Christ*: Beside that in this place the Church is said to be the body of Christ, and so he consequently the head thereof: as S. Paul calleth directly, Ephes. 1. 22. Coloss. 1. 18. and so this beeing a title peculiar to Christ, to be Head of the Church, no mortall man can arrogate it to himselfe: it may be thus further shewed. 1. The Apostles did not take vpon them to be heads of the Church: for S. Paul both here, and 1. Cor. 12. doth reckon himselfe in the number of the members. 2. The Church hath not two Heads; Christ is one, the Pope cannot be another. 3. The Head giueth direction and influence to the body, none of these offices can the Pope doe vnto the Church. 4. The Church is not the spouse or bodie of the Pope, therefore he is not the Head thereof. 5. From Peter to Clemens 8. 200. Popes haue died, but the Head of the Church dieth not, for then the Church should die with it. 6. From *Euaristus* to *Pius 5.* the Papall see was vacant at times, 38. yeares, 8. moneths, and 29. dayes, as *Mercator* casteth it in his Chronologie, then so long was the Church without an Head, if the Pope were the Head. 7. There haue beene at one time 2. and sometime three Popes, then should the Church haue had so many Heads, *ex Pareo*.

Controv. 11. That to loue our enemies is a precept, and commanded,

not counselled as indifferent.
v. 14. *Blesse them which persecute you, &c.* The Romanists doe hold, that a man is not bound *extra casum necessitatis*, but in case of necessitie to succour his enemy, and to apply any particular prayer vnto him, but onely in generall: in case of necessitie to doe it, it is a precept; but otherwise, and in other cases it is a counsell onely: to this purpose *Thomas 22. qu. 25.* whom *Pererius* followeth, 2. *disput. num. 8.* *Tolet* addeth further, for a man to be ready in minde, not onely not to reuenge himselfe, but to suffer more wrong, as to hold his other cheeke when he is smitten vpon the one, is a precept; but in fact to do it, is but a counsell onely, *annot. 30. in fine*: and a precept and counsell (they say) doe thus differ; the first belongeth to all Christians, and to leaue it vndone is sinne; the other is onely for such as are perfect, which though to leaue vndone be no sinne, yet to doe it, is of great merit.

Contr. 1. S. Pauls precept is here generall, to blesse our persecutors, there is no case or time excepted: Christian charity must not be restrained nor limited: who then seeth not, but that this mincing and cutting of the Apostolicall precept, is against the rule of charity. 2. To be alwaies ready in mind, and in fact when occasion requireth to keep patience toward our enemy, is a precept and commanded: but according to the strict letter, to turne the cheeke to the enemy, when one is stricken, is neither precept nor counsell: for our Blessed Sauour beeing smitten on the one cheeke did not turne the other, who was most perfect in all his actions. 3. A difference between precepts and counsels we graunt, in respect of the matter and subiect; the one is of things necessary, the other of matters in their owne nature indifferent; such as that is, 1. Cor. 7. 15. of *bestowing ones virgine*, but otherwise they are both generall, and not to be omitted, and neither are meritorious: See further *Synops. Centur. 2. err. 84.*

6. Morall obseruations.

Obseru. 1. Of the necessitie of good workes and a godly life.

v. 1. *I beseech you brethren, &c.* S. Paul hauing hitherto in this Epistle laid downe the doctrine

doctrine of iustification, and of other principall points of Christian religion, now beginneth to exhort vnto holines, and to the shewing forth of the fruits of our regeneration: as here in this place he entreateth them to giue vp themselves and their bodies to the seruice of God: for this is the end of our redemption and deliuerance to serue the Lord, Luk. 1. 14.

A. Fulvius, when he had taken away his sonne from following *Cataline*, he killed him, saying, *non Catalina te genui sed patria*, I did not beget thee for *Cataline*, but for thy country: but it may be better said of vs, that God hath not created vs to serue the deuill, the world, or the flesh, but to serue him: When *Philip* King of Macedon, beeing somewhat pleasant, did daunce and leape among the poore captiues, insulting ouer them, and vpbrayding their miserie, *Demades* said vnto him in this manner, *cum fortuna tibi Agamemnonis personam imposueris, nonne te pudet Therstem agere*, seeing fortune hath put vpon thee the person of *Agamemnon* (that is of a King,) are not thou ashamed to play *Thersites* (who was a base, contemptible, and odious, rayling companion:) so when God hath called vs to this high dignity to be called his sonnes, and hath made vs heires of his kingdome, yea Kings in Christ, it is a shame for vs, to abase our selues to the vile condition of beeing seruants vnto sinne.

Observ. 2. *We must not conforme our selues to the fashion of this world.*

v. 2. *And be ye not fashioned, &c.* *Chrysostome* obserueth well, that the figure and fashion of this world is not a transitorie thing: it is *tanquam persona scenica non consistens rerum substantia*, as a person counterfeited vpon the stage, not a thing of any substance: and therefore it were a vaine thing to conforme our selues to it: therefore the Apostle saith, *We should vse this world as if we used it not, for the fashion of this world goeth away*, 1. Cor. 7. 32.

Observ. 3. *Against curiositie.*

v. 3. *That no man vnderstand above that, which is meete, &c.* This maketh against those which are curious searchers and priers into Gods secrets, neglecting those things, which are for their necessary knowledge and vse: *Sirach* giueth good counsell, *Ecclesiastic. 3. 22. Seeke not out the things that are too hard for thee, &c. but what God hath commanded, thinke vpon that with reuerence, &c.* *Augustine* saith well, *melius est dubitare de occultis, quam litigare de incertis, &c.* it is better to doubt of hid matters, then to contend about vncertaine. The Philosopher was worthily reproofed of his maid, who while he was vewing the starres fell into a pit, that was before him: such are they, which seeke after things to high about their reach, and let goe things more profitable.

Observ. 4. *Against pride and vaine glorie.*

v. 3. *That euery one vnderstand according to sobrietie.* *Chrysostome* hath here an excellent morall against arrogancie, when men doe attribute more to themselves then there is cause, and are puffed vp with pride. 1. He compareth the arrogant man to a very foole: for their speeches are alike vaine, and foolish: the proud man saith, *I will set my throne above the starres*, *Isay. 14. I haue gathered all the earth as one doth gather egges*, *Isai. 10. 13.* what could a verie idiot and foole say more: sauing that herein they differ, that fooles are pitied, because they are such by nature, not by their owne fault, but a proud man none hath pitie of: *pariter desipiunt cum illis, veniam tamen ut illi, non merentur*, they are vnwise like the other, but they deserue not pardon, as the other.

2. He that exceedeth the measure of prudence, and is puffed vp in pride becommeth foolish: he is timorous, and rash, and subiect to all infirmities whatsoever: as *Nabal* of a proud man, became foolish, and afterward so faint hearted, and timorous, that through feare he died: for like as *corpus intemperatum factum quibusuis est passionibus obnoxium*, a bodie being intemperate, and hauing lost the complexion is subiect to euery passion; so the minde hauing lost humilitie and prudence, is apt to euery infirmite: and like as the eye beeing blind, maketh all the members blind, so is it with arrogancie, that blindeth the mind.

3. An arrogant man maketh himselfe a monster: for *san tibi pennas innasci optares*, it may be thou wouldst wish thou hadst feathers and wings: for a proud man *omnino volare conatur*, endeavoureth as it were to flie in his minde, and so becommeth a verie monster, a man with wings.

4. In the last passage, he compareth a proud man not to ashes or dust, or durt, for they are to good; but they seeme to me *stupa accensa similis*, to be like vnto tow set on fire, which is soone kindled, and soone extinct, and it leaueth nothing behind: so is the minde of an arrogant man quickly inflamed, and as soone quenched, and come to nothing; more casuall then a spiders web, and more light and vaine then smoake.

5. Observ. Of hospitalitie.

v. 13. *Giving your selues to hospitalitie.* Chrysostome here hath an other worthy treatise concerning hospitalitie, against those which only doe not giue, but afflict and grieue the poore, with reuiling words. 1. He speaketh against their curiositie, which list and examine the poore narrowly, before they will giue him any thing: if Abraham had done so, he had missed of entertaining the Angels, and so if thou *curiosa scrutaris pauperem*, doe curiously list a poore man, thou maist sometime let slip a man approoued of God: but what if he be a leud man of life, doth not God suffer the sunne to shine vpon such, and dost not thou thinke him worthy of a morsell of bread: it is extreame insolencie, *pro uno pane totam hominis miseri vitam curiose inquirere*, for a peece of bread to list the whole life of a poore miserable man: but what if he be thine enemy, yet remember, *quod famulus illius es, qui percutientem se curauit*, &c. that thou art his seruant, which cured him, that smote him: yea Christ, *os illud, quod mortem operatum erat, exosculatus est*, kissed that mouth, which wrought his death.

2. In the next passage Chrysostome sheweth how monstrous a thing it is, not only to withdraw beneuolence from the poore, but to persecute them with euill language. 1. Thou addest affliction to affliction, *velut tempestatem tempestati*, as one tempest to an other: and him that fleeth vnto the hauen, thou dost driue backe vpon the rocks. 2. *Quomodo peccatorum tuorum veniam petis, qui eum conuitiaris, qui tibi nihil peccauit*, &c. how canst thou aske pardon of thy sinnes, who railest on him, that hath not sinned against thee? 3. Thou art herein more cruell then the saluage beasts: for they onely rauin, when their hunger compelleth them, *in nemine cogente fratrem tuum deuorare, morder, lacerare*, thou, no man compelling thee, dost deuoure thy brother, bite him, teate him, &c. 4. How dost thou thinke to receiue the holy oblation, *qui linguam humano sanguine rubefecisti*, which hast died thy tongue redde with mans blood. 5. They which feede not the poore are condemned, *Goe ye cursed into euerlasting fire, prepared for the deuill and his angells*: and what punishment, thinkest thou, shall they haue, *qui non solum non pasceunt, sed & conuitiantur*, &c. which doe not onely not feede, but raile also and reuile, &c.

6. Observ. That no man should stand vpon his owne wit, but use the counsell and aduice of others.

v. 16. *Be not wise in your selues:* because euery one seeth not all, and the most prudent may be sometime deceiued, it is very expedient, that we should giue eare vnto the counsell of others: we see that Rebecca's aduise vnto Iacob, corrected the oversight of Isaac, who partially would haue given the blessing vnto Esau, refusing Iacob: Moses that wise lawgiuer hearkned to the counsell of Hobab his father in law: and Naaman refused not the counsell of his poore seruant, who aduised him to doe as the Prophet had prescribed.

7. Observ. How to overcome our enemies with patience and lenitie.

v. 20. *Thou shalt heape coales of fire*, &c. that is, either thou shalt winne him with thy benefits, as some interpret it, or heape vp a greater iudgement against him: And true it is, that oftentimes the malice of the enemy, which is by violence and resisting more inflamed, is by lenitie asswaged: as Sauls furie toward Dauid, was for the time much abated, when Dauid spared him in the caue, hauing cut off the lappe of his garment, and an other time when he tooke from him his speare, and pot of water, 1. Sam. 24. 26. In forren stories, euen among the heathen, memorable mention is made of Phocion that noble Athenian, who beeing vnworthily condemned to die, when he was about to drinke the deadly cuppe, being asked of his friends, what message he would send to his sonne, answered, *mando ei hoc, vt obliuiscatur potus huius*, this I command him, that he forget this drinke, which the Athenians haue appointed for me: *Aelian. lib. 12.*

The like *Valerius Maximus lib. 4. c. 2.* writeth of *Cicero*, who defended *Gabinus* in open iudgement, who in his Consulship had expelled him the citie: likewise twice he pleaded for *Varinus*, that shewed himselfe a professed enemy alwaies to *Cicero*. Not vnlike vnto these is the example of *Baldunus* King of Ierusalem, who hauing put the Arabian Saracens to flight, and taken great spoyles, in his returne found in the way a woman readie to trauell of child, wife vnto the cheife Prince of the Arabians, whom he had left behind, being pursued, whom he couered with his owne mantle, and appointed a woman to attend vpon her, and left with her two milch camels: This his kindnes was not lost: for afterward he beeing besieged by the Arabians, and put to a great straight, was deliuered by the meanes of that Captaine, whose wife he had succoured in her extremity.

1. The text with diuerse readings.

1. Let euery soule be subiect to the higher (or *supereminent*) powers: for there is no power but of God: and the powers that be, are ordained of God.

2. Whosoever therefore setteth *himselfe* against the power, (*resisteth*, B.G.L. *but there is an other word for that afterward*) resisteth the ordinance of God: and they that resist, shall receiue to themselves condemnation. (*iudgement*, V.)

3. For rulers B. (*magistrates*, G.Be. ἀρχαίτες) are not to be feared (*art not a feare*, Gr.) for good works, but for euill: wilt thou then not feare (*be without feare*, G.) the power? doe well, so shalt thou haue praise of the same.

4. For he is the minister of God for thy good: (*wealth*, B.G.) but if thou doe euill, feare: for he beareth not the sword in vaine: (*without cause*, L. *for nought*, G. εἰς) for he is the Minister of God, and reuenger for wrath (*to take vengeance*, G.) on him, that doth euill.

5. Wherefore it is necessarie to be subiect, not because of wrath onely, but also for conscience sake.

6. For, for this cause pay ye also tribute: for they are Gods ministers, binding themselves (*seruing*, L.B. *applying themselves*, G. προσκαρτεροῦντες, *with force and strength applying*: see c. 12. 12.) to the same purpose.

7. Giue vnto all men their dutie: tribute, to whome ye owe tribute; custome, to whom custome; feare, to whom feare; honour, to whom honour.

8. Owe nothing to any man, but to loue one an other: for he that loueth an other (*his neighbour*, L.S.) hath fulfilled the Law.

9. For this, Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnesse, Thou shalt not couet: and if there be any other commandement, it is breisly comprehended (*capitulated*, Gr. *not restored*, L. *fulfilled*, S.) in this saying, namely B.Be. (*in this*, Gr.) Thou shalt loue thy neighbour as thy selfe.

10. Charitie doth not euill to the neighbour: therefore is charitie the fulfilling of the Law.

11. And that considering (*knowing*, Gr.) the season, that it is now time (*the houre*, Gr.) that we should be raised (*awake*, B.) from sleepe: for now is saluation nearer vs (*better; then our saluation is nearer*, L.B.G.) then when we beleueed.

12. The night is past on, (*passed before*, L. *processit*, but it is better interpreted *processit*, is past on, Be.) and the day is approached: (*is at hand*, G. *is come nigh*, B.) let vs therefore cast away the workes of darkenesse, and put on the armour of light, (*the habit which becometh the light*, Be.ad.)

13. So that we walke honestly, as in the day, not in ryoting, Be. (*or gluttonie*, G. *in muffle*, S.) or drunkennes, neither in chambring, and wantonnes, nor in strife, and enuying:

14. But put ye on the Lord Iesus Christ, and take no care (*make no provision*, Gr.B.) for the flesh, to fulfill the lusts thereof.

2. The Argument, method, and parts.

IN this Chapter from the generall exhortation to the offices of charitie, the Apostle cometh vnto particular duties, as vnto the Magistrate, and then falleth againe into the commendation of loue, dehorting from grosse vices, and corruptions of life: so then of this chapter there are three parts. 1. The first of dutie to be exhibited to the magistrate, to v. 8. 2. Of loue in generall, v. 8, 9, 10. 3. The dehortation is extended from v. 11. to the ende.

1. In the first the proposition is expressed, v. 1. euery soule must be subiect to the magistrate: which is confirmed by diuers reasons. 1. From the author, or efficient cause, which is God, amplified by the contrarie, that they which resist magistrates, resist against the ordinance of God. 2. From the effects, the punishment of those which disobey, v. 2. 3. From the double ende of magistracie or gouernment, the praise of wel-doers, v. 3. and the punishment of them that doe euill, v. 4. 4. From the inconuenience that ensueth; he that disobeyeth, violateth a good conscience: therefore for conscience sake we must be subiect, v. 5. 5. From a part to the whole: they pay tribute, therefore they must yeeld obedience also in other things, v. 6. 6. *Ab equo*, from the equitie of it: we must pay vnto all, that which is due; but subiection is due vnto the magistrate, as he prooueth by diuers particulars, v. 7. *Ergo*.

2. In the second part the Apostle exhorteth vnto mutuall loue. 1. From the rule of equitie, it is a common debt, which one oweth vnto another. 2. From the effects, it is the fulfilling of the law, v. 8. which he prooueth, 1. by a particular induction, v. 9. 2. by removing of the contrarie effects: loue doth none euill vnto our neighbour, therefore it is the fulfilling of the law.

3. Then the Apostle concludeth with a generall dehoration from certaine vices: which is ioyned with an exhortation to the contrary vertues. And the same is either generall vrged by two arguments: 1. One taken from the state of the regenerate, saluation is nearer now, then before, v. 11. 2. the other from the circumstance of time, which is propounded figuratiuely; the night is past, and the day is come, v. 12. Then the particular exhortation followeth, v. 13. with a dehoration from the contrarie vices: and so he concludeth againe generally concerning both, v. 14.

3. The questions and doubts discussed.

1. Quest. Of the occasion, which mooued the Apostle in this chapter to entreat of the dutie of subiects to the Magistrate.

1. *Chrysostome* thinketh, that the Apostle hauing treated in the former chapter of patience, and not rendring euill for euill, doth very opportunely now mooue obedience vnto the Magistrate; *multo enim magis illis, qui benefaciunt, &c.* for much more ought we to obey them, which deserue well of vs; if we should not be auenged of them, which doe euill.

2. Beside he giueth an other reason, that whereas the Christians had in those daies many troubles, tentations, and trialls, it was needlesse, *vanas tentationes superaddere*, to adde vaine idle tentations and occasions of trouble, namely, in resisting the Magistrates.

3. *Caluin* thinketh, that this precept was added especially, because of the Iewes, to whom it seemed a very vnmeet thing, that *progenies Abraha in seruitute maneret*, that the progenie of Abraham should remaine in seruitude vnder heathen gouernors: the same reason is touched by *Peter Martyr*.

4. *Pareus* addeth, that S. Pauls doctrine concerning Christian liberty, as he said before, c. 6. *we are not under the law, but under grace*, might haue been misconstrued, as though Christians should not be subiect to ciuill laws: and therefore he seasonably vrgeth ciuill obedience.

5. Adde hereunto, that the Christians were defamed, as enemies vnto the policie of Commonwealths, and ciuill Magistracie: which false surmise was the cause of the persecuting of Christians, as *Clemens Alexandrin. lib. 4. Stromat.* therefore the Apostle to giue satisfaction to the Gentiles, thus exhorteth: this mooued *Iustinus Martyr*, in his 2. apologie vnto *Antoninus* the Emperour, to cleare the Christians by many arguments of this surmised imputation: *Tolet*.

6. And further, whereas the Apostle before had taught, that Christians should not auenge themselves: some might haue gathered thereupon, that it were not lawfull to vse the defense of the Magistrate against wrongs: nay that it was not lawfull for the Magistrate to take reuenge of euill doers, therefore the Apostle verie fitly falleth into this discourse: *Gualter*.

7. And lastly, because the Magistrates were then infidels, least that the faithfull might take themselves free from the command of Infidels, as subiects from their Magistrates, seruants from their Masters, the Apostle doth interlace this treatise, *Caluin, Gualter*: for these and such like reasons doth the Apostle so inculcate this doctrine of ciuill obedience, as in this place, and 1. Tim. 2. Tit. 2. 1. and S. Peter agreeth, 1. Pet. 2. 13. 14.

Quest. 2. How every soule should be subiect to the higher powers.

1. *Euerie soule*. 1. The soule is put, a part for the whole, by the figure *synecdoche*, according to the phrase of Scripture: as *Haymo* giueth instance of that place Gen. 46. how Iacob went downe into Egypt with 70. soules: and Act. 27. there were 275. soules with Paul in the ship: as sometime the flesh, the other part of man is taken for the whole as *all flesh shall see the saluation of the Lord*. 2. But *Origens* conceit is here somewhat curious, as *Martyr* and *Erasmus* note, that it is not said, *every spirit*, but *every soule*, for the spirituall man, which hath renouced the world, hath nothing wherein to be subiect to the superior powers; as the Apostle said, *gold and siluer we haue none*: he that hath none of these, *non habet unde subiaceat potestatib.* haue nothing wherein to be subiect to the powers, &c. But euen the Apostles themselves were obedient

obedient vnto them. 3. He saith, *every soule, quia debet esse voluntaria subiectio*, because this subiection must be voluntarie, not onely in bodie, but in soule, *Gerrhan*. 4. And further by this is signified, that all mortall men, none excepted, should be so subiect; and therefore he saith, *every soule*. 5. *Caletane* yet noteth further, that not onely our bodies, and our substance, but euen our soules should be subiect vnto the secular powers, *in ijs qua possunt legitime imperare*, in those things, wherein they may lawfully command.

Be subiect. The word is *υποτάσσω*, which signifieth to be subordinate: where 1. is insinuated the order of government, which whosoever resisteth, bringeth in disorder and confusion. 2. And *Chrysostome* noteth, that he saith not, be obedient, but be subiect; which is a generall word, comprehending all other duties and seruices. 3. But this must be limited vnto those things, which are lawfully commanded; for otherwise, if they shall require any thing against the glory of God, and our conscience, we must follow the example of the Apostles, *Act. 4.* to obey God, rather then man, *Gualt.* so *Haymo* well obserueth, that as man consisteth of bodie and soule, so he must inuiolably in his soule, *seruare fidem Deo*, keepe his faith vnto God, and in his bodie serue the powers.

To the superior or cheife powers. 1. The vulgar Latin readeth, *sublimaribus*, higher powers: which *Erasmus* and *Beza* thinke not to be so fit, because the word in the originall is not in the imperative: and this would giue occasion to some to thinke, that obedience should be giuen onely to the cheife magistrate. But they are called high in respect of the people, ouer whom they are set, not compared among themselues: for not onely the King as the cheife, but other inferiour officers and ministers are to be obeied; as *S. Peter* sheweth, *1. epist. 2. 3. 14.* 2. *Caletane* obserueth, that this word *high*, or *excelling*, is added to exclude tyrants, who are not excelling Lords, and so he taketh the Apostle to speake *de legitimis potestatib.* of lawfull powers: but I preferre the *ordinarie glosse*, which vnderstandeth the Apostle of secular powers, *sive bonis, sive malis*, whether good, or euill: and *Peter Martyr* obserueth well, that here we must not inquire, *quo iure, quare iniuria*, by what right or wrong, these powers obtained their authoritie: for the Romanes by force, not by right, were at this time Lords of the world; but the Magistrates for the present are to be obeied. 3. *Chrysostome* also noteth well, that the Apostle speaketh not of the person of the gouernors, *sed de ipsa re*, but of the thing it selfe, of their authority, and power: that howsoever they are vnworthy of their authoritie, which abuse it, yet the power, which they haue, is to be obeied. 4. *Lyranus*, and *Haymo* before him, thinke this place to be vnderstood of spirituall gouernors, and Prelates, as well as secular and ciuill: but *Chrysostome*, and *Basil. lib. de constitut. Monach. c. 23.* doe better interpret this place of ciuill gouernors: and *Basil* reason is, because the Apostle afterward maketh mention of tribute, which is due onely to the secular power: And therefore *Caluine* iustly taketh exception to the Romanists, which out of this place would conclude, that obedience is to be giuen also to the Prelates of the Church. *Pererius* here, *disput. 1. numer. 3.* opposeth *Basil* vnto *Caluin*, who should thinke, that obedience to Prelates may be concluded out of this place: but *Basil* in the place before alleadged, directly sheweth, that the Apostle speaketh *de potestatibus mundi*, of the worldly, not of spirituall powers: onely he reasoneth from hence, from the lesse to the greater; that if such obedience be to be giuen to temporall gouernors, *quanto magis*, &c. how much more to spirituall; and then for prooffe hereof, he alleadgeth that place, *Heb. 13. 17. Obey those which haue the ouersight of you.*

3. Quest. How the powers that be, are said to be of God.

1. God in the beginning gaue a threefold power vnto man: first ouer himselfe: God gaue vnto man freewill, whereby he should gouerne all his actions: then he gaue him power ouer the other creatures: and thirdly, he gaue vnto man power ouer man, first in families, as vnto the father ouer his children, to the master ouer his seruants, to the husband ouer his wife: then in the politike regiment, of what kind soeuer it be, whether *Monarchicall*, of one, *Aristocraticall*, of many, and those the best, or *Democraticall*, which is the popular state: all these had their beginning from God, some mediately, some immediatly. *Parens.*

But it will be asked, how and when this order of government, was first instituted of God: the answer is, that God imprinted in man by nature, this originall light, to see the necessity of government, without the which there would be no order: as we see, that the vnreasonable creatures, as the silly bees haue their gouernor, the cranes also, and sheepe: *Chrysostome* addeth further, maruell not, that God hath appointed rule and gouernement among men, *cum istud in corpore fecerit*, seeing he hath done the like in the bodie: for some parts

are made to direct and guide the rest: this naturall instinct of gouernment the Lord eftsoone confirmed by precept; as Gen. 9. 6. *Whoſoener ſheddeth mans blood, by man ſhall his blood be ſhed*: which is not vnderſtood of euery one, for God is not the author of confuſion, but of the Magiſtrate, by whom the murder ſhould be puniſhed, *Martyr*.

3. *Tolet* here hath a very good diſtinction, betweene *potestas*, *uſus potestatis*, *assumptio in potestatem*, the power, the vſe of the power, and the aſſuming of the power: for the power may be of God, when the abuſe of the power commeth of the deuill, and of mans owne corruption: as Saul had his kingly power from God, but he abuſed it vnto cruelty: and the aſſuming of that power, and the entring into it, is often vnlawfull; as Abimelech by cruelty aſpired the gouernment, *Iudg. 9.*

4. Beſide, the ſame author obſerueth well a difference betweene the Ciuill and Eccleſiaſticall regiment: for the firſt is ſo from God, that yet the institution thereof may be deuised by man; as a king may in his kingdome according to the neceſſitie of the ſtate, erect new officers and miniſters, and therefore it is called, *the ordinance of man*, *1. Pet. 2. 13.* but the ſpirituall power is immediately instituted of God, and therefore the Apoſtle ſaith, *Eph. 4. 11. He gaue ſome to be Apoſtles, ſome Prophets, ſome Euangelists, &c.* Thus farre *Tolet* goeth well: but this that is well ſaid, he corrupteth with a dramme of his Popiſh dregges; that Chriſt gaue this power to make Biſhops, and other Eccleſiaſticall miniſters to Peter, which power *in ſucceſſores eius amauit, &c.* did iſſue forth to all his poſteritie: and ſo, ſaith he, all Eccleſiaſticall power did not immediately come from Chriſt, but only *prima potestas*, the firſt power, out of the which the reſt doe flow; but ſo is it not in the ſecular ſtate.

Contra. 1. As though the other Apoſtles did not as well conſtitute Biſhops, Elders, and other officers, as well as Peter: the Deacons, *Act. 7.* were choſen by the common conſent of the Apoſtles: and *Paul* and *Barnabas* ordained Elders in euery Church, *Act. 14. 23.* 2. It will be hard for him to prooue the Pope to be Peters ſucceſſor, and to ſucceede in his Apoſtollicall power. 3. If the originall Eccleſiaſticall power onely were immediatly from Chriſt, ſo is it in the ſecular alſo: for that originally hath Gods immediate warrant, that there ſhould be rulers, and gouernors ouer the people: and ſo there ſhould be no difference at all in this behalfe. 4. Wherefore we acknowledge this a true difference betweene the Ciuill and Eccleſiaſticall ſtate propounded by *Tolet*, but againe reiected, and diſauowed by him; that euery Eccleſiaſticall office and miniſtry was immediately instituted by Chriſt, and his Apoſtles, though now mediately by the Church, men are aſſumed to theſe offices; but in the Ciuill gouernment, the institution onely in generall is from God, many particular offices haue been inuented by men.

4. Queſt. Whether euery ſuperiour power be of God.

That euery Magiſtracy and gouernement is not of God, it may be thus obiected.

1. The Lord ſaith by his Prophet Hoſhea, *8. 4. they haue ſet vp Princes, but not by me: they haue made Princes, and I knew it not.*

2. A tyrannicall gouernment is not of God, but many gouernments in the world are tyrannicall, as of the Turks and Mahometans.

3. Magiſtrates are created, and appointed by men, and *S. Peter* calleth them humane ordinances, *1. Pet. 2. 13.* therefore they are not all of God.

4. Sathan is called the Prince of the world, *Ioh. 14. 30.* yea the god of the world, *2. Cor. 4. 4.* and he taketh vpon him to diſtribute the kingdoms of the world, *Matth. 4. 9.* therefore they are not of God.

5. And if euery power were of God, then the ſupream authority, which the Pope chal- lengeth ouer the vniuerſall Church, ſhould be of God.

Anſ. Firſt in generall this diſtinction is to be premised, which may ſerue to diſſolue euery particular obiection: we muſt make a difference betweene the power in it ſelfe conſidered, and the way of attaining vnto that power, and the vſe or manner of execution: the firſt is alwaies of God, but not the ſecond, and the third: for when any by bribery, cruelty, or any other corrupt meanes, attaineth vnto any Magiſtracie, or if he abuſe his power to the maintenance of ſuperſtition, and to oppreſſe the people of God, in neither of theſe reſpects, is it ſaid to be of God. *Origen* doth thus illuſtrate this, by the ſimilitude of the parts of the body, as the ſight and hearing, are naturall faculties giuen vs of God, and men may abuſe them *ad impia & iniqua miniſteria*, to wicked and vngodly ſeruices: *Chryſoſtome* ſaeweth this

this difference by the example of mariage : carnall copulation lawfully vsed in mariage is of God, yet there may be an vnlawfull cohabitation and copulation with women, which is not of God; so in the Magistracie, we must distinguish betweene the institution and the abuse thereof, the first is of God, so is not the other : now for a further answer in particular, we say,

1. To the first place objected out of Hoshea, diuerse answers are made. 1. *Hierome* thinketh that the Prophet speaketh of Saul, who was chosen *errore populi, non voluntate Domini*, by the error of the people, not by the will of God : but it is euident, that the Prophet in that place toucheth the preposterous setting vp of Ieroboam and his idolatrie, as v. 5. *Thy calfe, O Samaria, did cast thee off.* 2. Wherefore the better answer is, that concerning the thing it selfe, the renting of the kingdome from Salomon, and giuing of ten tribes to Ieroboam, was the Lords owne act, as the Prophet *Abiah* saith, 1. King. 11. 31. but in respect of the circumstances, as the rebellion of the people against their lawfull King, and their falling away from his obedience, without consulting with God, so was it not the Lords act, *Pareus*. 3. *Pet. Martyr* saith further, that he is said to haue raigned but not by God, in respect of the manner of his gouernement, *quasi non accomodauit ad scriptam & patefactam Dei voluntatem*, because he applyed not himselfe to the written and reuealed will of God. 3. *Fains* putteth both these answers together, that Ieroboam and such other gouernours are said to raigne, but not by God, because they inuade the kingdome, *præter ordinem, &c.* beside or contrarie to the order instituted of God, & *sibi non Deo regnant*, they raigne for themselues, not vnto the honour and glory of God: yet the power it selfe which they haue is of God: to this purpose *Gregorie* writeth well, as he is alledged in the ordinarie glosse, *tumoris elatio, non ordo potestatis in crimine est, potentiam Deus distribuit, elationem potentie malitia nostra mentis inuenit*, the swelling pride, not the orderly power is to bee blamed, God giueth the power, but the proud vsage of the power, the malice of mans minde hath found out, &c.

2. Tyrannicall gouernement, as it is tyrannicall is not of God, for that is the fault and corruption of the gouernour; but the power it selfe of gouerning is notwithstanding of God: riches gotten by vsurie, extortion, and other euill meanes, cease not to be the gifts of God, and good in themselues, though they are not to them, which get them euill: so wee must here discern betweene the right which God hath in such things, which alwaies remaineth in God, and his iudgements, whereby he so distributeth such things, as the corruption of man often concurreth in them, and the vniust vsage or vsurpation, or acquisition, whereby such things, though good in themselues, yet are not good vnto such vsurpers.

3. The second causes exclude not the first: though diuerse formes of gouernments are found out by men, the first institution notwithstanding was from God: as the fruits of the earth are brought forth by the industrie and labour of man, yet cease they not to bee Gods gifts: so Ecclesiasticall functions, as of Apostles, Prophets, were at the first immediatly appointed by God: yet now also Pastors are of God, though called mediately by men. And S. Peter calleth the Magistracie an humane ordinance, both *subiectiue*, because man is the subiect thereof, by whom it is executed, and *objectiue*, because humane affaires are the object thereof, and *telus*, in respect of the ende, because it is for mans good: yet the originall institution is of God.

4. Sathan is called the Prince of the world, not simply as though he did what he would, but because he is Gods minister in the world, and vsed for the punishment of worldly men, and hath so much power ouer men, as is graunted vnto him: and he is called the God of the world, because he is so reputed of worldly men: and Sathan therein lyed, in saying that the kingdomes of the world were his to bestow.

5. The Episcopall authoritie of the Bishop of Rome, so he were a right Bishop, we deny not to be of God: but his challenge of vniuersall dominion, is not *potestas*, sed *potestatis vlcium*, a power, but an abuse or disease of the power, which he hath not by Gods ordinance, but by his owne ambition, the deuills instigation, and Gods sufferance and conuience, *Pareus*.

Quest. 5. How farre euill gouernours haue their power from God, whether by his permission and sufferance only.

1. *Pererius* here taking occasion to slander the Protestants, that they should hold, that *Deus est vere author & effector quorumlibet peccatorum*, God is the very author and effector

of any finnes whatsoever; findeth great fault with *Bucer* for thus writing, that whosoever hath any power whether he use it well or euill, or come vnto it by right or wrong, that it is vndoubtedly true, *eam potestatem à Deo accepisse*, that he receiued that power from God, &c. whereupon he inferreth, that he which by manifest tyrannie inuaded the gouernement, *Dei fuerit consilio & voluntate assumptus*, was by the counsell and will of God assumed and taken vnto that gouernment: and further he falleth into a great admiration, that they which denie obedience to Christs Vicar, yet doe perswade obedience to bee giuen to euery Tyrant: to this purpose *Pererius*, numer. 6. And consequently the opinion of the Romanists is, that euill gouernours doe rise vp in the world, *permittente Deo*, God onely so permitting. *Tolet annot. 3.*

Centra. 1. It is a meere slander, that Protestants lay any such imputation vpon God, as to make him the author of euill: nay the Romanists are rather guiltie hereof, that affirme God to be a permitter and sufferer of euills: for he which suffereth euill to be done, which he can hinder, must be accessarie vnto it: we say then, that God is neither an actor nor a permitter of euill, as it is euill: his permission we grant, but such as is ioyned with his will; for that which God would not haue done in the world, cannot be done: but for the more full explanation of this point, I referre the Reader to the 64. question vpon the 1. chap. of this Epistle.

2. But that euill gouernours doe not rule onely by Gods permission is euident out of Scripture, as it is here alleadged by the *ordinar. gloss.* as *Iob. 34. 30. qui facit regnare hypocritam, &c.* which causeth an hypocrite to raigne for the finnes of the people, &c. as the vulgar Latine readeth: and *Hos. 13. 11. I gaue a King in mine anger, &c.* and hereupon the *glosse* inferreth, *datum improbis nocendi potestas*, power to hurt is giuen to the wicked, that the patience of good men might be prooued, &c. and further it is added, *per potestatem diabolo datum, & Iob probatus est, ut iustus appareret, & Petrus tentatus est, ne de se presumeret, & Paulus colophizatus, ne se extolleret, & Iudas damnatus ut se suspenderet*: by power giuen vnto the Deuill, both *Iob* was prooued, to appeare iust; and *Peter* tempted, that he should not presume of himselfe; and *Paul* buffered, least he should extoll himselfe; and *Iudas* damned, to hang himselfe, &c. Here their owne *glosse* is against them, which maketh God a giuer of that power, which wicked gouernours abuse. This is then our assertion, that euill gouernours rule not by Gods permission onely: for in the Scripture God is said to haue raysed and stirred vp the Assyrians and Babylonians: But therein Gods prouidence is seene, and such euill gouernours are not sent without Gods secret will and ordinance, for the punishment of mens finnes: as *Pet. Martyr, Deus arcana & efficaci voluntate voluit eos imperare*, God by his hidde and the same effectuall will would haue them to rule: though then they doe not either attaine vnto the place of gouernement, by lawfull meanes, and according to the rules of Gods reuealed will, neither doe rule after the same, yet by his secret will and prouidence they are appointed thereunto for the execution of Gods iudgements, which are most iust.

3. Neither is a Tyrant to be obeyed, if he command any thing contrarie to the word of God: such are the lawes of the Pope, which maintaine superstition and idolatry: and though a Tyrant in his proper place of gouernment is to be obeyed, it followeth not, the Pope should: for the one (though a tyrant) beareth sway in temporall things, wherein the conscience is not touched, and in his proper seignorie, which he is aduanced vnto: but the Pope doth tyrannize in spirituall things and ouer the conscience, and out of his owne precinct and iurisdiction: so that he commandeth as a Lord out of his owne territorie, where no obedience is due: As for his supposed Vicardome, it is but an idle fanisie and Popish dreame.

Quest. 6. Why the Apostle saith againe, *The powers that be, are ordained of God.*

1. The vulgar Latine readeth, *The things which are, are ordained of God*, and so *Anselme*, and the *interlinear. gloss.* wherein a double error is committed: for the word *powers*, which is in the originall, is omitted, and the word *ordinata*, ordained, is put in the neuter, which in the Greeke is in the feminine, answering vnto *powers*: and beside, as *Tolet* well obserueth, *annot. 4.* these words would beget an erroneous sense: for all things that are, are not ordained of God, as warre, sickenes, pouertie: for then it were not lawfull to preuent any of these: for Gods ordinance must not be resisted.

2. *Origen* omitteeth this clause altogether: and *Erasmus* coniectureth, that this clause might

might be inserted by some interpreter, by way of explanation : but seeing *Chrysostome* hath it, and the Syrian interpreter, with other auncient copies, this conceit cannot be admitted.

3. Neither yet is it a repetition of the same thing, which the Apostle set downe before, *every power is of God*, to shew God to be the author and founder of these powers, as *Oecum.* for there had beene here no great neede or vse of repetition.

4. *Haymo* thinketh, that the Apostle in the second place vnderstandeth *inra potestatem*, the rights belonging to these powers: that not onely the power it selfe, but the right of governing is of God; but these two cannot well be distinguished, the power and the right of the power: *Beza* thinketh that in the first place, the Apostle in generall shewed the dignitie of the Magistracie; in the second, the distribution of the same dignitie: because there are diuers degrees of magistracie, to shew, *ipsis in suis ordinibus*, &c. that wee are to yeeld obedience to the lowest orders of government: but this was comprehended in the former sentence, *Every power is of God*, that is, whether superiour or inferiour, none are excluded.

5. Some doe inferre, because the Apostle saith, *They are ordained*, &c. that there is an order and certaine degrees in government, some are superiour to others: *Bonifacius* 8. in the *extravagant unam sanctam*: but it is euident by the words following, where the power is called *diakryā*, the ordinance of God, that this *ordaining* hath reference vnto Gods institution, not to the distinction and order of degrees in the powers: But whereas *Boniface* in that place, vpon this supposed ground buildeth the preheminance of the Ecclesiasticall power aboue the Ciuill, and so would make the Pope the Lord peramount aboue all, the vanitie of this conceit shall be examined among the controuerfies following.

6. *Theodore* by *ordaining*, vnderstandeth the diuine providence: the *ordinar. gloss.* interpreteth, *rationabiliter disposita*, reasonably disposed: but more is signified then so: for there are many things disposed of in the world by Gods providence, which yet it is lawfull to resist, as *Tolet* noteth, *annot. 4.*

7. Wherefore the *emphasis* or force of this sentence, lieth in the word *ordained*, which amplifieth that which the Apostle said before: that these powers are not simply of God, as other things, but specially ordained, that is, by speciall precept from God: there are other things of God, as famine, warre, sickenes, pouertie, but not ordained by precept and commandement: Thus *Tolet*, likewise *Faim:* that by *ordaining*, is vnderstood, *præceptum esse à Deo*, that it is commanded of God, that obedience should be yeelded to magistrates: so also before them both *Hyperius*: and three wayes may these powers be said to be ordained or ordered: first in respect of God, because they are by him instituted and appointed: secondly in regard of themselves, the Lord hath set them certaine limits and bounds, whereby they should be ordered: thirdly in respect of those which are to be ordered: God would haue order among men, some to rule, some to obey: like as in a campe there are some leaders and captaines, others are appointed to followe, and to be ranged in their ranks, as the souldiers, *Parents.*

Quest. 7. Of not resisting the power.

1. He that resisteth, the word is *ἀντιτάσσουσιν*, which properly signifieth *disordered*, or counter-ordered, ordered against: which sheweth that all rebellion is a disorder, *ἀταξία*, a very confusion, *Parents.*

2. Diuerse wayes is the power resisted, either *aperta vi*, by open violence and rebellion: or *frande*, by deceit and craft, when the power is deceiued and misinformed, which is an ordinarie thing in Princes Courts, *Martyr*: *Tolet* addeth a third, *qui præcepta negligit*, &c. he that neglecteth the precepts of the Prince, and withholdeth duties, as to pay tribute, and such like, therein sheweth himselfe contrary to Gods ordinance.

3. *Chrysostome* obserueth the phrase, that the Apostle saith, not he which obeyeth the Magistrate, therein submitteth himselfe to Gods ordinance, but by the contrarie, *he that resisteth the power, resisteth Gods ordinance*, to shewe, that *non gratiam sed debitum illis obediendo præstamus*, &c. that we doe not shew them a pleasure in obeying, but pay our debt: and further he inferreth, that no man should thinke *subiectionem turpem*, that this subiection is vile, seeing God hath appointed it.

4. *Origen* here also noteth, that we must not vnderstand such powers as persecute the faith: for in such a case it is better to obey God then man: and the reason is, as *Tolet* obserueth, *quia nemo debet potestati obedire contra Deum*, no man must obey the power against God, of whom the power is.

5. *Gorrhan* maketh this obiection; that if it be not lawfull to resist any power which is of God, then not the power of Sathan: he answereth that it doth not follow, because that is *poteſtas permiſſionis, non commiſſionis*, a power of permiſſion, not of commiſſion: or rather it is not ſo much a power which the deuill exerciſeth, as an abuſe of power, and therefore we are to reſiſt him. And ſo concerning ſuch powers, which command or allure to any thing which is euill, *Auguſtines* rule muſt be followed, *contemne poteſtatem timendo maiorem poteſtatem*, contemne the power, by fearing a greater power.

6. *Pet. Martyr* well obſerueth here, that although it be not lawfull to reſiſt the powers, by riſing vp, or practiſing againſt them, yet one may make an eſcape by fleeing away from the force of the Magiſtrate: as *Dauid* was let downe at a window out of his owne houſe by his wife, and ſo eſcaped *Sauls* hands; and ſo was *Paul* at *Damaſcus*, let downe in a baſket by a windowe, as *1. Cor. 11*. but the caſe is otherwiſe, when one is apprehended, and committed to priſon: for then he thinketh it not lawfull for a man though vniuſly imprifoned, to breake priſon; becauſe it is againſt the law, & *audaciam idem faciendi, &c.* and it would miniſter boldneſſe to malefactorſ to commit the like: adde hereunto; that thereby an other mans life is endangered, as the keeper vpon the eſcape of his priſoner is like to bee puniſhed: and further it were a betraying of their cauſe, to make a priuie eſcape: this made *S. Paul*, that though his bonds were looſed, and the priſon doores opened, yet he would not flee away: nay, he reſuſed to be ſent away priuily, when the gouernours ſent vnto them to depart, *Act. 16*. yet euery eſcape of the innocent out of priſon is not to be condemned, if it be not procured by ſome ſiniſter practiſe by themſelues, as by fraud or violence, but by ſome other meanes, as the voluntarie conniuece or negligence of the keeper, or ſome other way as it were made by God: for ſo we reade, that *Peter* eſcaped out of priſon, the doores being opened by the Angel before him, *Act. 12*. but this is not raſhly to be done for the aforeſaid reaſons, but vpon good warrant, when God ſhall as it were make a way for a man to ſee him free.

Whether it
be lawfull for
one vniuſly
imprifoned
to breake
priſon.

Queſt. 8. *What kind of iudgement they procure to themſelues, which reſiſt the Magiſtrate.*

1. Whereas the Greeke word *κρίμα*, ſignifieth both condemnation, as *Beza*, *dammation*, as the vulgar Latine: *iudgement*, as the Syrian interpreter: *puniſhment*, as *Piſcator*: ſome take this to be vnderſtood not of eternall puniſhment, but of temporall inflicted by the Magiſtrate: when as the powers beeing offended, doe either puniſh rebels with death, or caſt them into priſon, *Haymo*: ſo alſo *Vatablus*. 2. *Lyranius* contrariwiſe interpreteth it, *de aeterna morte*, of euerlaſting death, not excluding alſo temporall puniſhment: ſo alſo *Martyr*. 3. Some vnderſtand *penam*, puniſhment generally, without limitation, *Oleſian*, *Piſcator*, *Innius* annot. 4. Some will haue the puniſhment in this life vnderſtood, whether inflicted by the Magiſtrate, or by God himſelfe, who will take reuenge for the tranſgreſſion of his owne ordinance, as is euident in the fearefull puniſhment of rebellious *Core*, *Dathan*, and *Abiram*, *Numb. 16*. *Pareus*, *Gualter*: and ſo before them *Chryſoſtome* and *Theophylaët*, *cum à Deo; tum ab hominibus penas daturum*, he ſhall endure puniſhment both from God and men. 5. But all theſe are better ioyned together; that ſuch as reſiſt the Magiſtrate are puniſhed by the publicke lawes, and God often taketh reuenge alſo: beſide they make themſelues guiltie of euerlaſting damnation, which is due vnto the tranſgreſſion of Gods commaundement, and the violating of his ordinance, *Faius*. 6. *Tolet* hath here this conceit by himſelfe, it is ſaid, *they ſhall receiue iudgement*, becauſe being not reſtrained by the Magiſtrate, whom they ſtand not in awe of, they caſt themſelues into thoſe ſinnes, for the which *dammationem incurrunt*, they incurre damnation: but here the Apoſtle ſpeaketh of that puniſhment which is due for the reſiſting of Gods ordinance. 7. *Pareus* here obſerueth wel theſe two things, that the purpoſes and endeauours of ſuch are fruſtrate, and beſide they ſhew their madnes and fooliſhnes, in beeing acceſſarie to their owne puniſhment; for it is an vnwiſe part for one to procure his owne hurt.

Queſt. 9. *How the Prince is not to be feared for good workes, but for euill.*

1. Concerning the words in the originall they ſtand thus, *Princes are not a feare of good workes*, and ſo the vulgar Latine: that is, *for good workes*, as the Syrian interpreter putteth it in the dative, *bonis operibus*, to good workes: ſo alſo *Tertullian* readeth in *ſcorpian*: and *Beza* followeth this ſenſe, and the meaning is, that they are not a terror, or to be feared, *ratione boni*

boni operis, by reason of the good worke, *Lyran.* or *his qui sunt boni operis*, to them which are of good workes, *Gorrhan.* so before him *Chrysostome*, *bene agentibus*, to those which do well: good workes are here to be vnderstood, not as Diuines take them, for morall workes, but for ciuill workes agreeable to the publike lawes, which are either against the diuine lawe, whereof the Magistrate ought to haue speciall care, or against the positive constitution: *Parent.*

2. Touching the occasion of these words: *Tolet* will haue them to depend of the former sentence, and to shew the cause, why they which resist the powers, doe receiue iudgement to themselves, because they contemne the Magistrate, who is ordained to restraine euill works: and so they without restraint fall into euill, and so incurre punishment: but the better coherence is, to make this an other argument, to moue obedience to the higher powers from the vtilitie thereof, as *Chrysostome*; or à *duplice fine*, from the twofold ende of magistracie, which is for the punishment of the euill, and praise of the good.

3. They which doe good works, must feare the Magistrate still, but *timore reuerentia*, non *seruili*, &c. with a reuerent, not a seruile feare, as the malefactors doe, which hauing a guiltie conscience, are afraid of punishment, to be inflicted by the Magistrate: *Gorrhan.*

Quest. 10. What it is to haue praise of the power, v. 3.

1. Whereas often it falleth out, that the Magistrate doth punish the good, and encourage the wicked, how then is this true, which the Apostle saith, *doe well and thou shalt haue the praise of the same*: the answer is, that first wee must distinguish between the power it selfe and authoritie, which is ordained of God, to these ends: for the reward of the good, and punishment of the euill, and the abuse of this power: secondly, although gouernours abusing their power, doe offend in some particulars, yet in generall more good commeth by their gouernement, then hurt: as vnder cruell *Nero*, there was some execution of iustice, for Paul was preserued by the *Rome* captaine from the conspiracie of the Iewes, and appealed vnto *Cæsar*, which was then *Nero*, and his appeale was receiued.

2. It will be obiected, that euen vnder good Princes, where there is punishment for offenders, yet the righteous receiue not their reward. 1. *Origen* thus vnderstandeth these words, *thou shalt haue praise of the same*, &c. that is, in the day of iudgement, *ex istis legibus laudem habebis apud Deum*, by these lawes thou shalt haue praise with God for keeping them, &c. but the Apostle speaketh not of hauing praise by the lawes, but of the power, that is, the Magistrate. 2. *Augustine* thinketh it is one thing to be prayed of the power, that is, to bee commended and rewarded by it; an other *laudem habere ex illa*, to haue praise of it, that is, *exhibet se laude dignum*, he sheweth himselfe worthy of praise, whether he be actually praised or not of the power: *Tolet* alloweth this sense, though he take the distinction betweene these phrases to be somewhat curious: so also also *Haymo*: but the Apostle speaketh not simply of hauing praise and commendation, but of hauing it from the Prince. 3. The *ordinar. gloss.* thus: thou shalt haue praise of the power, *si iusta est ipso laudante*, if it be iust it will praise thee, *si iniusta, occasionem prebente*, if vniust, it will giue thee occasion of praise: so also *Gorrhan*, it shall praise thee, either *causaliter*, by beeing the cause of thy praise, or *occasionaliter*, by beeing the occasion, &c. *causa erit maioris corona*, it shall be the cause of thy greater crowne, *gloss. interlin. laudaberis apud Deum*, thou shalt be praised with God, *Haymo*: but the Apostle speaketh of receiuing praise from the power: as *Chrysostome* and *Theophylact* well obserue, *erit laudum tuarum praco futurus*, he shall be a setter forth of thy praise. 4. *Bucer* thinketh that the Apostle alludeth vnto the custome of the Grecians and Romanes, among whom they which had done any notable exploit, were praised publicly, or privately: but S. Paul speaketh in generall of the office of all Magistrates whatsoeuer. 5. *Per. Martyr* thinketh, that it is no small part of praise, *absolui in iudicio*, to be absolved in iudgement: as it was no small praise to *Cato*, beeing so often accused, still to be freed and absolved: it is also a great praise for a man to be so innocent, that nothing can bee obiected against him in iudgement: as *Fimbra* beeing asked, what he could obiect vnto *Scenola* so innocent, and harmelesse a man, answered, *quia telum toto suo corpore non receperit*, because hee receiued not his weapon whole into his bodie: but it is one thing to receiue praise and reward, another to be freed onely from punishment. 6. Wherefore I take this to be the better answer, that first the Apostle speaketh here, of the power it selfe, and of the true ende wherefore it was ordained, and not of the personall faults in those, that abuse this power: for

for if the good be not rewarded, as well as the euil punished, it is the fault of the gouernors: adde hereunto, because it is not possible for a Prince to reward all good subiects, that by praise we must vnderstand, *omnia commoda & priuilegia, &c.* all the priuiledges and commodities, which are by the lawes offered to good subiects, *Pareus*: they are praised, that is, counted worthy, *qui participant omnibus ijs bonis, &c.* to be made partakers of all those benefits and commodities, for the which Commonwealthe came first together, *Bullinger*: as good subiects enioy libertie, possession of their lands, and goods, defence from wrong, and such like, and as occasion may serue, may receiue also praise and encouragement from the Magistrate.

Quest. 10. *How the Magistrate is said to be Gods minister for our wealth or good.*

1. Some vnderstand this onely of the power to punish, *loco Dei vindicat*, hee taketh reuenge in Gods place, *gloss. interlin. Lyrannus*. 2. *Haymo* giueth these two senses: hee is Gods minister to defend thee from wrong: or for thy good; that thou do no euill: but this expresseth but one part of this ministring power. 3. Therefore *Chrysostome* better, *voluntati Dei cooperatur, &c.* he worketh according to Gods will in punishing of the euill, and in rewarding the good, and therefore he is called his minister: so also *Theophylact*, *voluntati Dei obsequitur*, he obeyeth the will of God, as in commaunding chastitie, in forbidding avarice and theft: like as the Lord is, so must the minister be: but God loueth the iust and punisheth the wicked, therefore so should the Magistrate doe that is Gods Minister. 4. And generally they are Gods ministers, 1. Because they are ordained of God. 2. They are as gods in earth, in respect of their preheminance and authoritie ouer others. 3. In regard of their office, because they doe execute iustice in the earth, in awarding rewards to the righteous, and punishments to the wicked. 5. Whereas the Prince is called *δυνάστω*, the minister of God, which name and title also agreeth to spirituall Pastors, who are the Ministers of God, yet they are ministers in a diuerse kind: both agree in their institution, which is from God, and in the generall ende, which is to seeke the good of Gods people, yet they differ both in the object: for the Pastors charge is onely about spirituall things, the Prince is occupied also in caring for temporall: as also in the meanes: for the Prince by his sword and coactiue power procureth the good of his subiects: but the Pastor seeketh it by the preaching of the word, the administration of the Sacraments and discipline, and other spirituall meanes.

For thy good.] That which the Apostle called before, *ἐπαῖνον*, praise, now he nameth *ἀγαθόν*, good: which is either naturall, morall, ciuill, or spirituall good; the Magistrate procureth all these: the naturall good, as in preserving the liues and bodies of his subiects; the morall good, in commaunding vertue, and punishing vice; the ciuill, in maintaining their goods and possessions; their spirituall good, in setting forth and defending the true religion, *Pareus*.

II. Quest. *How the Magistrate is said, not to beare the sword for nought, v. 4.*

1. *Lyrannus* doth indifferently vnderstand this of the materiall sword which the Ciuill power hath, or of the Ecclesiasticall: but the whole course of the Apostles speech sheweth, that he speaketh of the Ciuill power, to whom tribute, and such other customes belong.

2. By the sword, he vnderstandeth the power of exercising and drawing forth the sword against offenders: and he alludeth to the custome of Princes, which haue the sword carried before them, and other ensignes of their authoritie.

3. There are three vses of the Ciuill sword, the one is *ad vindictam*, to be reuenged of the euill: *ad protectionem bonorum*, for the protection of the good: and, *ad executionem iustitiae*, for the execution of iustice.

4. He beareth not the sword, *εινδ*, in vaine: that is, *temere*, rashly, *Beza*: because he hath his authoritie from God, nor, *sine causa*, the vulgar Latine, without some certaine cause or ende, namely, the punishment of the euill.

5. And so he is called a reuenger vnto wrath. 1. Which some vnderstand of the diuine wrath, which is executed by the Magistrate: or to shew the wrath of God in time to come, *Gorrh. Hug.* 2. Rather by wrath we vnderstand the punishment it selfe inflicted, which is an effect of wrath, *Pareus, Tolet, Sa.*

Quest. 12. *Of the right vse of the sword, both in time of peace and warre.*

1. Concerning the vse of the sword in time of peace, three things are requisite. 1. That there

there should be good lawes enacted, and established. 2. That there should be vpright iudgement according to those lawes. 3. That of such iudgements once giuen, there should be iust execution.

1. In the making of lawes, three things must concur, the matter of the law, the ende and scope, and the extent. 1. For the matter, it must be agreeable to the lawe of nature, and to the will of God: Princes must not make lawes according to their owne minde, but such as may be consonant to the pure and perfect will of God: hereupon it was, that the law-makers among the Gentiles would alwaies ascribe the inuention of their lawes to some one of the gods, to winne more credit vnto them: *Zoroastres* who gaue lawes to the *Babylonians* and *Persians*, did make *Oromazen*, whom they held to be a god, the author of his lawes: *Trismegistus* among the Egyptians, *Mercurius*: *Minos* among the *Cretensians*: *Iupiter Carundus* among the *Carthaginians* made *Saturnus* his author: *Lycurgus* among the *Lacedemonians*, *Apollo*: *Solon* and *Draco* among the *Athenians*, *Minerva*: *Xamolpis* among the *Scythians*, *Vesta*: *Numa* among the *Romanes*, the goddess *Egeria*: and *Mahomet* commended his *Alcoran* to the *Arabians*, vnder the name of *Gabriel* the Arkeangel: But these were their fabulous conceits: we haue indeede the booke of God, a perfect rule and line of all iust lawes: secondly, the end and scope of the lawes must be to suppress vice and maintaine vertue: the lawmaker must intend the publike good, and not his priuate gaine: thirdly, for the extent of these lawes, they must include all: some must not be bound vnto the lawes, and others free: and therefore it is dangerous to giue priuiledges and immunities to some persons, by vertue whereof they may without checke and controlment transgresse the lawes: *Papinianus* is worthy of honourable memory, who chose rather to die, then to excuse the parricide of *Antoninus Bassianus* the Emperour.

Why the Gentiles made the gods the authors of their lawes.

2. As good lawes must first be made, so iudgement must be exercised according to those lawes: that the iust case may be discerned from the false, and good men from the euill: *Antisthenes* was wont to say that those commonwealths were declining, wherein *boni à malis nihil differunt*, good men did nothing differ from euill: Now in the processe of iudgement these rules must be obserued. 1. That the Iudge be willing to admit all complaints, and to take knowledge of all causes, and aggrieuances. this was the fault of *Sauls* gouernement, that the oppressed could not haue iustice, which made many that were aggreiued to flocke and haue recourse vnto *Dauid*: *Abisalom* did not more insinuate himselfe into the hearts of the people, then in shewing his affability in hearing the greiues, and complaints of them: In forren histories, *Philip King* of *Macedon* was killed by *Pausanias*, because he reiected his suite to haue iustice against *Attalus* that had wronged him, and after laughed him to scorne: and *Demetrius* of *Macedon* did much alienate the hearts of his people, because he neglected their complaints, and would cast their bills of supplication from the bridge of *Asium* into the riuer: secondly, after diligent inquisition of the cause, there must be iust iudgement giuen, without partiallity, feare, fauour, or any other sinister affection: see *Leuit. 19. 15.* among the *Thebanes* a Iudge was pictured blindfold, and without hands, to signifie that he should neither be lead by partiall affection in iudgement, or corrupted with bribes: and the *Athenians* had a law, that causes should be handled *ἀνευ παθῶν καὶ ἀρεσκῶν*, without proems and prefaces to stirre vp affection.

What is to be required in iudgment.

3. After iudgement must follow execution: for otherwise the lawes are in vaine and iudgement according to the lawes, if they be not put into execution: where these two things must be obserued. 1. That the execution be not too remisse: for it is profitable often for the offender himselfe to be punished, thereby to bee brought vnto repentance, who otherwise might continue in his sinne; as the theife conuerted vpon the crosse was prepared by that ignominious punishment vnto repentance: and it is good for the example and admonition of others, that punishment be inflicted vpon the offenders. 2. Yet the punishment must not bee hastened too much, or bee too severely adiudged, but with such moderation as that the partie which suffreth be not in hazard of loosing both soule and bodie.

Of the excellencie of lawes.

2. Concerning the vse of the sword in warring, and waging of battell: 1. It is out of doubt, that it is lawfull for the Magistrate to take in hand iust and lawfull warre; for *Abraham* recovered *Lot* by force, from them which had taken him captiue: the Centurions faith is commended in the Gospell by our Sauour: and if it be the Magistrates office

How warre is to be enterprised

and part, to defend every particular person from wrong, much more the whole people. 2. But warre must be enterprised not rashly, or suddenly, but with deliberation, and not without waighy and vrgent cause. 1. As when either the Magistrate is bound by some league to helpe his confederates, as Ioshua did the Gibeonites. 2. Or when the enemies offer to invade the countrey, they must by the Magistrates force be kept off, as David often encountered the Philistims that assaulted Israel. 3. And in the quarrell of religion and defence of the truth, the Magistrate may fall to battell: as the other tenne tribes had thought to have warred against *Ruben, Gad*, and the halfe tribe of *Manasseh*, for setting vp an altar, fearing that they had declined from the true worship of God, Iosh. 22.

Quest. 13. How it is said, *it is necessarie to be subiect,*
for conscience sake.

v. 5. Therefore it is necessarie ye should be subiect. 1. First some reade, *be ye subiect vnto the necessitie, diuina dispositionis*, of the diuine ordinance, and so put necessity in the dative, *Gorhan*. 2. The vulgar Latine, which many follow, put *necessitie* in the ablatiue, *necessitate subditi estote*, *be subiect of necessitie*: but both these readings are diuerse from the originall: where the word is not *ὑποτάξαι*, *be ye subiect*, in the imperatiue, but *ὑποτάσσεται*, *to be subiect*, in the infinitiue, as both *Beza*, and *Erasmus* well obserue: so then the best reading is, *it is necessarie to be subiect*. 3. Which neither must be vnderstood of a compelling necessitie, as the *interlin. gloss. quasi ex necessitate*, as of necessitie: because he cannot *excute ingum Principis*, shake off the yoke of the Prince: nor yet as *Augustine*, is it referred to the necessity of this life: because we must necessarily vse temporall things, as long as we are in this world, which it is in the Magistrates power to deprive vs of: but we vnderstand rather *obligationem precepti*, the bond of the precept, which is of necessitie to be kept: so that it is not a free thing, whether men will be subiect or no, but it is necessarie, both in respect of the wrath and reuenge of the power, and for conscience sake toward God: so in effect here are three reasons couched together, why we should be subiect to the Magistrate in respect of God, it is his ordinance, of the Magistrate, because of wrath and punishment, of our selues, that we wound not our conscience: the first is *honestum*, honest, the second, *utile*, profitable, the third, *delectabile*, pleasant and delightfull.

But also for conscience. 1. *Ambrose* referreth this conscience, to the feare of punishment in the world to come: that men should not obey onely for feare of present punishment, but because of the iudgement to come. 2. *Chrysostome* applyeth this to the conscience of the great benefites, which we receiue by the Magistrate, that he which is disobedient offendeth against his conscience in beeing vnthankfull. 3. *Lyrannus* vnderstandeth it of the particular conscience, which euery man ought to haue, *debitum reddere*, to render that which he oweth to another. 4. *Tolet* interpreteth it of the conscience of other sinnes, which they that are lawles and disobedient are apt to fall vnto. 5. *Hugo* of the conscience, *que naturaliter dicitur*, &c. which naturally suggesteth vnto a man, that the superior is to be obeyed. 6. *Erasmus* of an others conscience, which is offended by the euill example of the disobedience. 7. But here the conscience of the diuine precept must be vnderstood, which to obey bringeth peace of conscience, but to resist Gods ordinance, is a deadly sinne, *sauciens conscientiam*, wounding the conscience, *Pareus*: so *Haymo*, *propter conscientiam mentis*, for the conscience of the minde, which we must keepe and preserue pure.

Quest. 14. What tribute is to be paid,
vers. 6.

For this cause: that is, as a testimonie of your subiection you pay tribute: some referre these words to the former sentence, v. 4. *He is the Minister of God, prapostii sunt à Deo*, they are set ouer others by God, and therefore they must pay tribute, *Haymo*: some thus expound for this, because they are profitable for you, *Hugo*: but these words depend rather of the next before, because of conscience: for the paying of tribute is a testimony of their subiection, that they in their conscience acknowledge it to be due.

Pay ye tribute. 1. He saith, *praestatis, non datis*, you pay, not you giue, to shew that it is not giuen, but they repay it againe, in their care which they vndertake for the common-wealth, *gloss. ord.* 2. The word *φόνος*, tribute, is deriued of *φέρειν*, to beare or bring in, *quia inferitur à subditis*, because it is brought by the subiects into the kings treasure, *Pareus*: or it signifieth properly portage money, which was paid for such commodities, as were brought in: and so by one kind all the rest are vnderstood, as there be diuerse other customes: as *pedagia*, which

which was paid for the passage on foot toward the mending of the high waies: and *guidonia*, guide mony for those that traualled, and such like, *Fains*. 3. And the Apostle maketh expresse mention of the paying of tribute, taking it as a thing yeilded and acknowledged of all: because it was objected against the Christians, that they vnder pretence of religion would free themselves from tribute, as *Iustinus* sheweth, *apolog.* 2. *ad Anton.*

For they are Gods Ministers. 1. Two reasons are giuen of the lawfulness of paying tribute, both because it was a signe of their subiection, and as a recompence to the magistrate, for his great paines vndertaken in the defence and gouernement of the commonwealth. 2. The word here vsed is *λειτουργοι* , ministers, as the Magistrate before is ualled *δακτος* , a Minister, which words are not onely vsed of sacred offices, as we see, but of ciuill: and therefore that is a false obseruation of the massing Papists, *Act.* 13. v. 4. where by the vse of the word *λειτουργον* , to minister, they would proue, that the Apostles said Masse.

Applying themselves to the same end, &c. 1. The word *προκαρτερειν* , signifieth more then to serue, as the vulgar Latine readeth; it betokeneth to continue, watch, to take paines in any busines: as c. 12. 12. continuing or labouring, perseuering, watching in prayer. 2. Some referre these words to them that pay tribute, that they serue to this end, *Gorrhan*: but it is euident that the Apostle speaketh of the Magistrates: that they watch ouer the people for this, not to receiue tribute, as some interpret, but it is referred to the whole dutie of the Magistrate rehearsed before, that he beareth not the sword for naught, that he is for the terror of the euill, and praise of well doers.

Quest. 15. *Of the diuerse kinds of tribute, and to whom they are to due.*

v. 7. *Render therefore to all men, &c.* 1. *Chrysostome* here obserueth well, that the Apostle saith, *τιμιδωτε* , render, not giue, *nihil enim gratuite dat, qui hoc fecerit*, for he doth not giue any thing freely, that doth this: for it is our dutie to yeeld obedience in all these things here specified to the Magistrate.

2. But *Origen* here hath a strange allegorie: by the powers, he vnderstandeth the ministering spirits; and by the tribute, *uestigalia negotiationis in carne*, the payments due for our trading in the flesh to the spirits exacting it of vs by diuerse tentations: but this dangerous kind of allegorizing peruerteth the sence of the Scripture, & giueth occasion of many errors.

3. *Gorrhan* calleth the first two, custome and tribute, *debitum temporale*, the temporall debt which is due vnto superiours, the other he nameth *debitum spirituale*, the spirituall debt which is either inward, *fear*; or outward, *honour*: As though all outward honour and seruice were spirituall: the Apostle speaketh onely of ciuill honour, which is to be yeilded to the Magistrate, not of spirituall and religious honour, which is onely due to God.

4. The Apostle here nameth two kinds of payment, *φος* , tribute, and *τας* , which is interpreted, *custome*. 1. Some doe thus distinguish them, *tribute* is that which *solutur domi*, is paid at home: *uestigal*, *custome*, that which is carried to the Lords house, *gloss. ordin.* *Lyranus* taketh *tribute* for that which was paid generally by a country or citie in signe of their subiection: *custome*, that which is exacted of particular persons, as for traffike, merchandize: *Mart. Pareus*, take the first called *φος* , for the tribute paid out of mens grounds or substance: and the *custome* due for commodities carried forth or brought in: *Beza* taketh the first for *capitatio*, poll money, when men are taxed either by the poll, or according to their wealth: so the Syrian interpreter, calleth it *argentum capitacionis*, *head siluer*, and the latter for tribute due out of their grounds, or for Merchandize, and such like: but the latter, rather called *τας*, seemeth to be poll mony, which was paid *virutim*, man by man, as appeareth *Matth.* 17. 25. it is called tribute, or *census*, poll money: and the other *φος* , was such tribute, as was due for commodities brought in, as the *etymon* of the word sheweth: and the Latine word *uestigal*, is so called also *a vehendo*, of carrying: when the fruits of their grounds were brought into the citie. And so with vs there are two kind of payments, *subsidies* and *tents*, which are laid vpon men according to their ability and substance, and then the impost and custome which is due for merchandise, in exporting of wares, or bringing in of forren commodities: but for the most part, these two words *φος* , and *τας* , are confounded, and are indifferently taken for any kinds of tribute or payment made to the gouernours: yet to speake distinctly, there are two kinds of tribute, which is either laid vpon the persons, which is properly called *τας*, poll money; or vpon their substance, either moouable, as their goods, such as is merchandise, or immoouable as their lands; and this is *φος* , tribute, impost, *Fains*.

5. Here the Apostle nameth foure kind of duties, which are to be performed to the Magistrate and their officers: as impost and custome to the customers, tribute and subsidies to the collectors and treasurers, feare to the Kings officers and Ministers, and honour to the person of the Magistrate himselfe.

6. Chrysostome and Theophylact here mooue this doubt, how the Apostle enioyneth the subiect to feare the Magistrate: and before he freeth good subiects from it, and would haue them onely to feare that doe euill, he answereth by a distinction of feare; that feare which is *ex mala conscientia*, of an euill conscience, good subiects are free from; but yet they haue a kind of feare, which is nothing els but a reuerence of the Magistrate: *Pet. Martyr* addeth that though a good man feareth not the power for any thing that is done and past, yet he may feare, *ne quid in posterum committat*, that he commit nothing in time to come: as *Ambrose* hath the like distinction of feare, *aliud est timere quia peccasti, aliud timere ne pecces, ibi formido est de supplicio, hic sollicitudo de premio*, it is one thing to feare becaule thou hast sinned, an other to feare least thou sinne: there is fearefulness of the punishment, here carefulnes of the reward.

7. Honour also is to be yeilded to the Magistrate, which is nothing els but an externall signification of our inward reuerent opinion, which we haue of one for his excellency and greatnesse: wherein these three things are considered, the inward reuerence, the outward gesture, the object, the excellencie of the person: betweene honour and glorie this is the difference: honour is given *propter officij dignitatem*, for the dignitie of the place and office, glory *propter virtutē*, because of his vertue; to a good Magistrate both are due, to an euill honour is to be shewed for his place, though he deserue no glorie for any vertue; and a priuate person may bee worthy of glorie for his vertue, though not of honour, which is the Magistrates due.

Quest. 16. The seuerall duties summed together which are due to the Magistrate.

Gorrhan reduceth them to these seauen. 1. We owe vnto the Magistrate subiection, 1. *Pet.* 2. 13. *submit your selues.* 2. Honour, 1. *Pet.* 2. 17. *feare God, honour the King.* 3. Feare, *Prou.* 25. 21. *Feare God, and the King.* 4. Fidelitie, as in *Ittai*, that said to *Dauid*, 2. *Sam.* 15. 21. *In what place my Lord the King shall be, whether in death or life, euen their will thy seruant be.* 5. Obedience, as the people said to *Ioshua*, 1. 17. *as we obeyed Moses in all things, so will we obey thee.* 6. Paying of tribute, *Matth.* 22. 21. *Giue vnto Caesar the things that are Caesars.* 7. Prayer, 1. *Tim.* 2. 2. The Apostle willet supplications to be made for Kings.

Pareus obserueth that fīue things belong to the honouring of our superiours. 1. Reuerence, because of the diuine ordinance. 2. Loue, because of their labour and care in watching ouer vs. 3. Thankfulness for the benefits which we enioy vnder them. 4. Obedience in all lawfull things. 5. Equitie, and charitie, in couering and extenuating the faults and infirmities in gouernment.

Quest. 17. How farre the Magistrate is to be obeyed, and wherein not to be obeyed.

It may seeme, that in no wise it is lawfull, to resist the Magistrate, but that obedience must be absolutely yeilded vnto him, vpon these reasons.

1. The ordinance of God is not to be resisted; euil Magistrates are the ordinance of God, therefore euen the euill must be obeyed and not resisted.

2. S. Peter biddeth seruants to obey their Masters, not onely the good and curteous, but euen the froward, 1. *Pet.* 2. 8. so likewise subiects must obey their Magistrates.

3. It is not lawfull to recompence euill for euill, *Rom.* 12. 17. therefore the subiect being oppressed is not to resist.

4. It is not lawfull for a priuate person to vse the sword, for it is said onely of the Magistrate, *he beareth not the sword in vaine*, but to resist the Magistrate is to take the sword. *Ergo.*

Ans. 1. True it is, that the ordinance of God is not to be resisted, so it be not against God: for like as the inferiour Magistrate, to whom the Prince committeth the sword is not to vse it against his Prince; so neither is the Prince to be obeyed, vsing his authority against God, in commanding impious & vn honest things; we must giue vnto Caesar the things that are Caesars, and vnto God the things which are Gods; we may not giue vnto the Prince the things which are Gods, that is, the conscience. And in this case the Apostles giue vs a rule, to obey God rather then man, *Act.* 4. 19. when obedience then is denied in vniust & vn lawfull things, not the authority which is Gods ordinance, but the abuse of the authority is gain said.

2. True

2. True it is that both euill Masters, and euill Magistrates are to be obeyed, but with this limitation, that nothing be enioyned against the conscience: and so much is implied by the words following, v. 19. *This is thanke worthe, if a man for conscience toward God endure greiue suffering wrongfully*: so that when any thing is commanded against the conscience, a man is to suffer rather: and so the power is obeyed, not in doing, but in suffering.

3. To disobey vnlawfull commandements, is no requitall of euill for euill, nor yet for a man to vse lawfull defense: but if the subiect should beare armes against his Prince, and seeke to assault his bodie or life, which is vnlawfull, that were indeede to recompence euill for euill.

4. There are three degrees of not obeying an euill Magistrate, in *not doing* that which is commanded, and here the subiect vseth not the sword at all, he onely refuseth to doe any thing against his conscience: in *vsing his lawfull defence*, against wrongs offered, tending to apparent impietie: here he taketh the sword no otherwise, then as the lawes arme a priuate man to defend himselfe in case of necessitie against a theife and robber: the third is in assaulting the Prince by force: which is a taking of the sword, and most vnlawfull.

Now on the other side, certaine cases shall be propounded, wherein obedience is to be denied to vniust Magistrates, and some kind of resistance to be vsed: And here a distinction is to be made of subiects: some are either publike persons, and the same either Ecclesiasticall, as the Pastors and ministers of the church: or ciuill, as inferiour Magistrates, or more priuate persons: according to this diuision, we are to see, how farre each of these may proceede in denying their obedience to the Magistrate commanding vniust things.

1. Concerning the Pastors of the Church, these propositions may be set downe. 1. That they are not to attempt any thing at all by the sword, and outward violence against the Magistrate: for it is forbidden, that a Bishop should be a striker, 1. Tim. 3. 3. *Ambrose* saith, *coactus repugnare non noui, potero flere, potero gemere, aduersus arma, milites, lachryma mea arma sunt*, beeing vrged, I know not how to resist, I can mourne, I can weepe: against armed souldiers my weapons are teares, *orat. in Auxent.* and in an other place, *epist. 33. rogamus Auguste, non pugnamus*, we entreat O Soueraigne, we fight not.

The Ministers of the Church are not to attempt any thing by the sword.

2. It is the dutie of Pastors to admonish the Magistrates by the word of God, *arguendo eorum notoriam impietatem, & ad officium iuxta verbum Dei & leges faciendum cohortando*, by reproouing their notorious impietie, and by exhorting them to doe their dutie according to the word of God, and the lawes: this proposition which *Pareus* setteth downe may safely be receiued, and assented vnto, as agreeable to the word of God: for so Elias reprooued Ahab to his face, and Iohn Baptist, Herod, telling him of his incest with his brothers wife. Thus excellently *Ambrose* writeth hereof to *Theodosius*, who had caused some thousands of people to be put to the sword vniustly, *an pudet te imperator facere, quod Propheta David, &c. peccauit Domine, &c. noli ergo impatienter ferre imperator, si tibi dicatur, (tu fecisti illud) quod Davidi dictum est à Propheta, &c.* art thou ashamed O Emperour, to doe that which the Prophet David did (I haue sinned Lord) doe not then take it impatiently O Emperour, if it be said vnto thee, as Nathan said vnto David, thou hast done this: *epist. 28. ad Theodos.*

Kings may be admonished of their faults, so it be done with reuerence.

3. It is lawfull for the Pastors of the Church to refuse to communicate holy things vnto impious and cruell Magistrates, which will not be admonished nor reclaimed from their sins: as in such a case they are not to be admitted vnto the Sacraments, neither is the Pastor bound to be a minister of holy things vnto them: this is warranted by the Scripture, *Matth. 7. 6. Give not that which is holy vnto dogs, neither cast ye your pearles before swine: 1. Tim. 5. 22. Lay hands suddenly on no man, neither be partakers of other mens sinnes, keepe thy selfe pure: but he which admitteth any notorious sinner to the communion, is partaker of his sinnes.* *Ambrose* also to this effect saith to *Theodosius*, *offerre non audeo sacrificium, si volueris assistere*, I dare not offer the (spirituall) sacrifice, if thou be present, *epist. 28.* he refused to communicate with the Emperour beeing guilty of blood.

Ministers of the Church are not bound to communicate holy things to Tyrants.

4. *Pareus* goeth yet a steppe further, that the Bishops and Pastors may resist vniust Magistrates, not onely by admonishing, reproouing, and exhorting them; but also *contumaces de consensu Ecclesia etiam Satana tradendo, donec rescipiscant*, in deliuering them vp also vnto Sathan, with the consent of the Church, such as are obstinate, till they repent: for this his assertion he alleadgeth these reasons. 1. *S. Paul* saith, 1. Tim. 5. 20. *Them that sinne rebuke openly, that the rest may feare.* 2. Because the Pastors watch ouer mens soules, and must giue account for* them, if any perish by their default. 3. *Ambrose* resisted *Theodos.* by the word.

* Heb. 13. 17.

But none of these reasons doe prooue, that Princes are to be excommunicate, but onely that they must be reproofed, and shewed their faults, which yet must be done with reuerent respect, not in such sort, as they should by taunting speech, or malepart reprehensions be disgraced before their subiects: *Ambrose* as is shewed before, onely withdrew his hand from ministering holy things to the Emperour being guilty of innocent blood, neither by his peremptory sentence did he cast him out of the Church, but perswaded him to repentance for his sinne, and to forbear.

Indeed the practise of the Romane Church is such, to make no great matter of excommunicating Emperors and Kings, and to absolue the subiects from their obedience: wherein the Pope evidently transgresseth in these three points, in exercising iurisdiction, where he hath nothing to doe, and in arrogating to himselfe the sole authoritie of dispensing the keyes of the Church, and in denying ordinarie duties and obedience to an excommunicate Prince.

And as touching the excommunicating of Magistrates by the censure of the Church, I take it not to be so conuenient to be done, neither haue we any direct precept or president in the Scripture to warrant it: But the contrarie rather.

Kings are
not to be
censured by
excommunication.

1. If the ecclesiasticall sword might be drawn forth against the Magistrates, then the Ciuill also, and the Prince might as well be proceeded against in Ciuill courts, to be sentenced for his offence, as in ecclesiasticall: for otherwise there should be lesse power in the Ciuill, then in the Ecclesiasticall state: but this were a very preposterous course, to appoine superior iudges to the Prince in his owne kingdome.

2. Dauid when he had committed those two great sinnes of murther and adulterie, confessed and said, *tibi soli peccaui*, against thee onely haue I sinned: the reason whereof *Ambrose* yeelded; *quia rex erat, nullus ipse legibus tenebatur*, because he was a King, and was bound to no lawes, *apolog. Dauid c. 10.* and *Hierome* also saith, *rex enim erat, alium non timebat*, he was a King, and feared no other, *ad Eustoch.* It seemeth then that Dauid was free both from Ciuill and Ecclesiasticall censure: whereupon *Ambrose* inferreth generally of all Kings: *neque enim ullis ad penam vocantur legibus toti imperij potestate*, that they cannot be drawn to punishment by any (humane) lawes, beeing priuiledged by their imperiall powers.

3. Saint Paul willeth prayers to be made for Kings, 1. Tim. 2. 2. we must blesse them, not curse them, but to giue them ouer to Sathan, is to curse them: Saint Paul when he had called Ananias *painted wall*, beeing admonished that he was the high Priest, excused himselfe by his ignorance, alleadging that text, Exod. 22. 28. *Thou shalt not speake euill of the ruler of thy people*: so farre off was Saint Paul from excommunicating him, and giuing him ouer vnto Sathan, as he did Elymas the Sorcerer whom he called the child of the deuill, Act. 13. 10. I hold it then the safer way, that the sentence of excommunication goe not forth vpon any occasion against the supreme Magistrate, (howsoeuer the inferiour may be censured) it is sufficient, that the Minister discharge his dutie, in reproofing and exhorting, and in not consenting to any sinne in the Magistrate; as *Ambrose* said to the Emperor, *malo mihi bonum esse tecum, quam malorum consortium*, I had rather be partaker with thee in good things, then euill, &c. He speaketh of his silence and conuience in the Emperors sinne, as the words following shew, *ideo clementia tua displicere debet sacerdotis silentium*, therefore the silence of the Priest (or Pastor) ought to dislike your clemencie.

4. But because, the Papall sea taketh vpon it to excommunicate Kings, wherein I would haue a perpetuall difference betweene their synagogue, and the reformed Churches: this shall be our last proposition here of this matter: that an excommunicate Prince is notwithstanding to be obeyed by his subiects, neither is it lawfull for them by that colour to withdrawe their obedience.

Princes ex-
communicate by the
Pope are
notwithstan-
ding to be o-
beyed of
their sub-
iects.

1. The diuine ordinance is to be obeyed in all lawfull things, but all higher powers are Gods ordinance, euen when they stand excommunicate, they cease not to be Magistrates: for seeing they are ordained of God, by no humane constitution can they be vnordained: but the Ecclesiasticall censure of excommunicating kings, is onely an humane ordinance, not commanded nor warranted by the word: *Ergo*:

2. An excommunicate person is in the same degree with an heathen and Publican, Mat. 18. 17. but an heathen Magistrate is to be obeyed, for such were the gouernours in S. Pauls time, to whom he willeth subiection to be giuen, Rom. 13. 1.

3. Christi-

3. Christian religion ouerthroweth not the policie of Commonwealths; neither is God the author of confusion: but if Princes excommunicate should be disobeyed, great disorder and confusion should follow in the commonwealth: for the canons forbid, *palam vel secrete loqui*, to speake openly or secretly with excommunicate persons, *part. 2. c. 11. qu. 3. c. 1.* or to goe vnto the house of one that is excommunicate, *ibid. c. 26.* or to receiue any that is excommunicate into their house, *c. 29.* and they are decreed not to be homicides, *qui contra excommunicatos armanur*, which take armes against excommunicate persons, *caus. 23. qu. 5. c. 27.* and an excommunicate person *non audiendus in iudicio*, must not be heard in iudgment, *decret. Gregor. lib. 1. tit. 29. c. 21.* Now who seeth not what confusion would be brought vpon the Common-wealth, if the subiects might neither speake and conferre with the King, nor resort vnto him, and that they might take armes against him standing excommunicate.

4. No Ecclesiasticall lawe can dispense and take away the ciuill and naturall lawes: as, for the sonne to doe his dutie to his father, the wife to her husband, the seruant to his Master, though they stand excommunicate: yea the Popish decrees allowe all these to doe their seruice euen vnto excommunicate persons: as thus stand the words of the Canon: *anathematis vinculo has subtrahimus, videlicet uxores, liberos, seruos, ancillas, &c.* we doe release from the bond of excommunication, wiues, children, seruants, maides, &c. which did attend vpon excommunicate persons, *part. 2. c. 11. qu. 3. c. 103.* If those domesticall inferiours may performe their duties to persons excommunicate, how much more lawfull is it for subiects to doe the like to their Princes, because the necessitie of the state, so much the more requirith it.

5. The Popes censure of excommunication is vniust and vnlawfull, and therefore voide by their owne lawes, as *part. 2. c. 11. qu. 3.* it is decreed *iniustam damnationem irritam*, that an vniust damnation is of no force, *c. 1. 46. non est petenda solutio, ubi inique fertur sententia*, absolution is not to be craved, where the sentence is vniustly laid, &c. to this purpose is the decree of *Gelasius B.* of Rome there expressed.

Now the Popes excommunicating is vnlawfull for diuerse reasons: 1. Because he is an incompetent iudge, he excommunicateth Princes, who are not of his iurisdiction: and the law is, *cui denegatur executio, denegatur & sententia pronuntiatio*, to whome the execution of the sentence is denied, the pronouncing of the sentence is, &c. *Cod. 1. 3. tit. 26. leg. 3.* but the Pope out of his precinct and iurisdiction, hath no power to execute his sentence, *Ergo*, the denouncing thereof belongeth not vnto him.

2. Their owne canons hold, that *qui inimici sunt, iudices esse non possunt*, they which are enemies can be no iudges: *Caus. 3. qu. 5. c. 15.* but the Pope is a protested enemy to kings whom he excommunicateth.

3. They are not held to be excommunicate, which are excommunicate by heretikes, *c. 24. qu. 1. c. 36.* but the Pope holdeth many hereticall points of doctrine, for prooffe hereof, see *Synops. Papif.* throughout.

4. Is it not lawfull for any to excommunicate in their owne cause: See the decree of *Gregor. c. 23. qu. 4. c. 27.* but this doth the Pope.

5. Their law is: that no man should be excommunicate *antequam causa probetur*, before the cause be prooued, *c. 2. q. 1. c. 11.* but how can the causes of Princes be prooued before an incompetent iudge, where no man appeareth to answer for them.

6. An excommunicate person cannot excommunicate, *c. 24. qu. 11. 4.* but the Pope standeth excommunicate himselfe according to that decree of the *Toletane* councill, *12. c. 1. non erat ab anathematis sententia alienus, aut à diuina animaduersionis ultione securus, quisquis contra salutem principis deinceps, aut erexerit vocem, aut commouerit eadem, aut quamcunq; quesierit ledendi ultionem*, he shall not be free from the sentence of excommunication, or secure from the reuenge of the diuine animaduersion, who soeuer hereafter, doth either lift vp his voice against the safetie of the Prince, or plotteth to murder him, or seeke to be reuenged by procuring any hurt vnto him, &c. the like decree see *Toletan. 4. 74. Toletan. 5. 4. Toletan. 7. 1.* Now then because it is apparantly knowne, that the Pope practiseth against the safety and state of Princes (not of his faction,) he standeth excommunicate, and so his excommunication is of no value.

6. If Kings ought not at all to be excommunicate, *de iure*, by the right of their imperiall authoritie, then *de facto*, if they chaunce in fact to be excommunicate, obedience notwithstanding

standing is to be yeelded vnto them: but the first is true, as is partly shewed before; and further appeareth by the reasons sometime vsed by the Colledge or Church, *Leodiens.* against the excommunication of *Paschalis* the 2. in this manner; *Si quis vetus & novum Testamentum, gesta q̃ renoluerit, &c.* If any man turne ouer the old and new Testament, and the things done therein, he shall evidently finde, *quod aut minime aut difficile possunt Reges & Imperatores excommunicari*, that Kings and Emperours either not at all, or verie hardly are to be excommunicate, they may be admonished, rebuked by discrete men: because those whom Christ the King of Kings, hath appointed in his place in earth, *damnandos & salvandos suo iudicio reliquit, &c.* he hath referued to be condemned or saued to his owne iudgement, &c. here are two reasons of this assertion, the one taken from the authoritie of the olde and new Testament, wherein no such president is to bee found; the other from the eminencie of the Princely estate, which Christ hath referued to his owne iudgement: An other reason which they vrge is this, *Paulus pro malis regibus orari vult, &c.* Paul will haue euill Kings prayed for, that we may lead a quiet life: *esse apostolorum imitari Apostolum*, it were Apostolike to imitate the Apostle, &c. Kings then must be prayed for, and blessed, they must not be anathematized and accursed.

How farre the Civill state may proceed in resisting a Tyrant.

Here *Pareus* hath this position: that the inferiour Magistrates being subiects, may defend themselves, the Commonwealth, and the Church, and the true faith, euen by force of armes against a Tyrant, so these conditions be obserued: 1. When either the Prince degenerateth to a Tyrant, and maketh hauock of all, offering notoricus wrongs against all law and equitie to his subiects, and forceth them to Idolatrie and false religion. 2. If that without such defence they cannot be safe, their liues, bodies, and consciences. 3. That vnder pretence of such defence, they seeke not their owne reuenge, with other respects vnto themselves. 4. That all things be done with moderation, not to the vndoing of the state, but the preservation of it: his reasons are these.

1. From the institution of God, and the end of the ordinance of Magistracie, which is to be auenged of euill doers, and for the praise of the good: they doe not beare the sword for naughts: the inferiour Magistrates then hauing the sword, may exercise their power, in restraining the tyrannie of superiour gouernours: and for this cause inferiour Magistrates are ioyned with the superiour, not onely as helpers, but to moderate their licentious and outrageous gouernement: and therefore where they bridle the insolencie of Tyrants, *ut vniuerso gladio per legitimam vocationem diuinitus sibi tradito*, they vse the sword deliuered vnto them from God by a lawfull vocation.

2. Like as a furious and mad man may be remooued from the gouernment, as Nabuchadnezer was cast forth by publike authoritie, Dan. 4. 31. so a Tyrant also who differeth not from a mad and furious man.

3. They which haue power to constitute the Magistrate, as where they enter by election of the Senate, consent of the people, or by other electors appointed, haue power also to restrain their immoderate gouernment.

4. This is confirmed by many commendable examples, out of sacred and forren stories: the people resisted Saul, that he should not put Jonathan his sonne to death, 1. Sam. 14. 45. the Israelites in the time of the Iudges, often were deliuered by their Iudges whom God raised vp, from their oppressors: *Athaliah* was remooued from her tyrannicall gouernment, 2. Kin. 11. the Macchabees defended themselves and their country against the rage and fury of the Syrian Kings: the Romans expelled their vicious Kings: so did they depose their cruel Emperors, as *Nero, Maximinus*: *Traianus* is commended for that saying, when he gaue the sword vnto a cheife officer; *hoc pro me vtire, si iusta imperanero, contra me, si iniusta, &c.* vse that for me, if I command iust things, and against me if vniust. The Prince Electors remooued *Wencelaw*, a man giuen to idlenes and luxurious life from the Empire, in his stead appointing *Rupertus* the Countie of Palatine, one of the Electors: to this purpose *Pareus*.

But here certaine differences are to be obserued: for where either there is an extraordinarie calling, as in the time of the Iudges, or where the kingdome is vsurped without any right, as by *Athaliah*, or where the land is oppressed by forren inuaders, as in the time of the Macchabees; or where the gouernment is altogether Electiue, as the Empire of Germanie, in all these cases there is lesse question of resistance to be made by the generall consent of the

States,

states. And yet where none of these concurre, God forbid, that the Commonwealth and Church should be left without remedie, the former conditions obserued, when either ha-
uock is made of the Commonwealth, or of the Church and religion.

How farre priuate men may be warranted, in denying obedience

unto Tyrants.

Here *Pareus* hath two propositions. 1. That it is not lawfull for a priuate man without a law-
full calling, to take armes either before the danger to invade a Tyrant, or to defend themselves in time
of danger, or to reuenge himselfe after danger, if hee may bee defended by an ordinary power, &c. for
vnlawfully to resist the power is to resist Gods ordinance, and one ought rather to die, then
to sinne: and here that saying of the Lacedemonians taketh place, *si duriora morte imperetis,*
potius moriemur, if yee command things more heauie then death, we will choose rather to
die.

2. His other position is, That it is lawfull for subiects, beeing mere priuate men, if a Tyrant
as these, and violater of chastitie, doe offer them violence, and they neither can implore the ordinary
power, nor by any other meanes escape the daunger, to defend themselves and theirs for the present a-
gainst a Tyrant, as against a priuate person, that maketh an assault: for if it should not be lawfull
to make such resistance in case of necessitie, there should be no remedie left against the furi-
ous outrage of Tyrants, which would tend to the vtter dissolution of humane societie: and
beside, against whom defense by the Magistrate is lawfull, in case of necessitie where that
cannot be had, a priuate defence is allowed: for then *leges armant priuatos*, the lawes do arme
priuate men: but it is lawfull for the inferiour Magistrates to defend the priuate subiects, in
cases before limited, against the furie and outrage of Tyrants: *Ergo, &c.* to this purpose
Pareus.

But this last position of his must receiue some further qualification: for if a priuate man
might lawfully defend himselfe, when any notorious wrong is offered vnto him by a Tyrant,
men in this case should be iudges of their owne wrongs, and as their iudgement is partiall
in their owne case, so they would take great libertie to defend themselves: wherefore these
conditions must further be here obserued.

1. It must be considered, whether in these wrongs that are offered, the Tyrant do trans-
gresse his owne lawes: if he doe, then he is held to be but as *privatus grassator*, a priuate as-
saulter, otherwise if the lawes beare him out in these wrongs, they are rather to suffer and
endure, then vse any resistance: as the band of Christian souldiers, which were put to the
sword for their Christian faith, at the commandement of the cruell Emperour *Maximianus*
resisted not, but yeelded themselves: *Otto Phrisigens. lib. 2. c. 54.* because then the lawes
of the Empire were for the maintenance of Idolatry: and a whole citie of Phrygia profes-
sing Christianitie was destroyed and burnt with fire vRING no resistance, *Euseb. lib. 8.*
c. 11.

2. The subiect must wisely discern, whether he be forced to be an agent, or patient in
these wrongs: he is rather to die, then to be compelled to consent to any euill: as a woman
attempted by a Tyrant to adulterie, should resist rather vnto death, then prostitute her body:
but if they be patients onely, and are not forced to doe any thing, or consent against their
conscience, the case is otherwise.

3. It must be also waighed, wherein this wrong is offered; if it be onely in the goods
and substance of the subiect, no resistance is to be made: for the goods of the subiect are
more lyeable to the command of the Magistrate, then any thing beside, so Naboth refused
to yeeld his inheritance and patrimonie vnto Ahab, but without any resistance: but if a mans
life be assaulted, or the chastitie of his wife, or the libertie and safetie of his children, against
all colour of law, nature teacheth a man here to vse defence.

4. Further the cause must be considered, for the which the subiect is assaulted; if it be a
ciuill matter, resistance may more safely be vsed: but if it be the cause of religion, therein
they should rather shewe their patience in suffering, as we reade in the persecutions of the
primitiue Church of 20. thousand Martyrs, that were burnt together in a Temple, without
any resistance at all, who for their number might haue sustained the brunt of the aduersaries:
but they willingly yeelded themselves to the fire.

5. Likewise this discreete consideration must be vsed, whether there be not hope to es-
cape the daunger without resistance, or whether by resisting, a way may be opened of deli-
uerance, or whether by their escaping, many of their brethren shall not be brought into
greater

greater danger: for where any of these things doe happen, it is not safe to resist.

6. They must in such extremities so defend themselves, as that they vse no assault vpon the person of their Prince, to put his life in danger: for therein they manifestly transgresse the publike lawes: it is one thing to vse a necessary defence, an other to make an assault: David though he stood vpon his owne guard, and had a great band of men attending vpon him, yet when Saul twice fell into his hands, he spared to lay any violent hands vpon him; with these restraints and limitations, some defence may be graunted euen vnto priuate subjects against Tyrants, otherwise it is dangerous, both in respect of their conscience, in resisting the power, and for the euill example whereby other seditious persons may be encouraged. Thus much of this question, how farre resistance may be made against the ciuill power: how farre also and in what manner the Tyrannie of the Pope the Antichrist may be resisted, see among the Controuerfies, Contr. 3.

Quest. 18. How we should not owe any thing to any man, but to loue one another.

1. Touching the occasion of these words; *Augustine* thinketh that the duties before *membratim* *fusa*, *nunc ipso circuitu clauduntur*, deliuered by parts, are now shut vp together, *de doctrin. Christian. 4. c. 20.* *Lyranus* also thinketh, that here inferiours are taught, that they owe charitie to their superiours: so also *Mr. Caluin* thinketh this precept of the Apostle, to be a confirmation of his former doctrine of obedience to Magistrates, because *violat charitatem, &c.* he doth violate charitie, who denieth obedience. 2. *Beza* thinketh that the Apostle remooueth the impediment of obedience, because the want of charitie is cause of quarrels and suits; whereupon the Magistrate is constrained by his authoritie to force men to render vnto euery one their owne; and so by this meanes, *magistratus nomen inuidiosum sit*, it cometh to passe, that the name of the Magistrate is odious and enuied. 3. *Erasmus* collecteth out of *Ambrose*, but not rightly, as *Beza* here noteth, that hitherto the Apostle shewed what dutie was to be yeilded vnto the beathen Magistrates, but now he teacheth the dutie, which must be rendred to Christian Magistrates. 4. But the truth is, the Apostle from speciall duties belonging to superiours, ascendeth higher to treat of the generall dutie of loue, which is common to all.

2. *Owe nothing*, there are two kinds of debts: there is a *Ciuill* debt, and a *Naturall* debt: the *ciuill* is either common to all, as the paying of tribute, yeelding of obedience must bee performed by euery one to the superiours: or concerneth onely some particular persons, which are endebted by promise and contract, or some other bond vnto others: there is also a naturall debt, either *peculiar* and proper to some, as of the children to the parents, of scholars to their Masters, wiues to their husbands; or *common* to all, as is mutuall loue here by the Apostle commended.

3. There are three kind of wayes, whereby one may be a debtor to another; either when he payeth nothing of his debt, as if he owe an hundred shillings, and pay none at all: or if he pay but part and not all, as but tenne; and if he pay the whole debt due at one time, but not at an other, as if he should pay euery day a shilling, till the whole debt be paid, and he hold the payment one day or two, but faile in the rest: the debt of charitie, is not of either of the first kinds, but of the third: a man sheweth charity once or twice, he is bound to shewe it still, *Tolet.*

4. The debt of charitie differeth from other debts in these three points: 1. As *Chrysostome* saith, it is such a debt, *ut semper reddatur & semper debeatur*, that it both is alwaies paid, and yet is alwaies owing: not like vnto other debts, which beeing paid, cease to be due: and so both *redditur cum impenditur*, it is restored when it is paid, & *debetur, cum reddita fuerit*, and it is owing, when it is rendered, because it must be shewed at all times. 2. *Nec cum redditur, omittitur*, charitie is not lost from him, that sheweth it: as money which is paid goeth from him that payeth it. 3. Nay charitie, *reddendo multiplicatur*, is multiplied by the paying of it, *cum redditur ab homine, crescit in homine*, when it is rendred by a man, it increaseth in man, *gloss. ordin. ex Augustin.* so some things, when they are communicated to many, *minuuntur, non augentur*, are diminished, not encreased, as money, and all terren things: some things are neither encreased nor diminished, when they are communicated, as the light, and the sound of a voice: some things, *non minuuntur, sed augentur*, are not diminished, but encreased, as charitie and all spirituall things, *Gerrhan.*

5. *Origens* conceit is here verie strange, who by debt vnderstandeth sinne, *vnlt ergo omne*

onus debiti peccati solui, he would therefore every debt of sinne to be paid, and not to remaine with vs. But the Apostle speaketh not of any such spirituall debt, whereby we stand indebted to God, neither is it in our power to pay the debt, but of outward debts and duties vnto men.

19. Quest. How he that loueth his brother fulfilleth the law.

1. He which loueth his brother doth not in euery particular, and in act, keepe every part in the law: for one may loue his brother, though in that instant he doe not performe all the acts of charitie, as in feeding him, if he be hungry, and such like: but yet he fulfilleth all these duties, *virtute & potestate*, in possibilitie, and hauing an aptnes and power thereunto: both because charitie is the cause and beginning of all the duties, which as it moueth him to one duty, so it will stirre him to the rest, as also it is the ende and scope of the law, which is to maintaine charity, and it is *modus*, the manner, how the law should be obserued: for whatsoeuer externall duty one doth, if it be not in loue, it is nothing: as S Paul sheweth, 2. Cor. 13. 2, 3.

2. But here a question is mooued by *Chrysostome*, how the Apostle reduceth all the law vnto this one precept of louing our neighbour, when our Sauour Christ in the Gospel speaketh of two great precepts, the loue of God, and of our neighbour. 1. Some thinke that the Apostle meaneth the fulfilling of the precepts of the second table, and so *M. Calvin* hath one answer, the Apostle in *totam legem non respexit*, hath not respect to the whole law, but onely to the duties toward our neighbours. 2. *Origen* by this neighbour vnderstandeth Christ: *hunc proximum si diligamus, &c.* if we loue this neighbour, we fulfill all the law: but this seemeth too curious. 3. But the better answer is, that the one includeth the other, as S. John saith, *How can one, that loueth not his brother, whome he seeth, loue God whom he hath not seene*, 1. Ioh. 4. 20. so *Chrysostome* alleadgeth those words of our Sauour, *Peter louest thou me, feede my sheepe, &c.* the loue of God is seene then in the loue of our brother: *neque Deus sine proximo, neque proximus sine Deo diligere potest*, neither is God loued without our brother, nor our brother without God. *Haymo*.

3. Now the Apostle rehearseth not all the commandements, but onely of the second table, because he treateth of those duties, which are to be performed vnto men: and by the keeping of the second table it is better discerned who obserue the law, then out of the first: and he omitteth the first precept of the second table, because he intended not to rehearse them all, but supplieth them in those generall words, if there be any other commandement: neither doth he obserue the same order, for he setteth the seuenth precept before the sixth, because he purposed not to set downe the precepts, neither all, nor in their order, but onely to giue an instance in some of them.

Quest. 20. How a man is to loue his neighbour as himselfe.

1. *Chrysostome* thus expoundeth, *non solum dilectionem requirit, sed etiam vehementem*, hee doth not onely require loue, but a vehement and earnest loue: that is, a man should loue his neighbour, without dissimulation, earnestly, heartily, as he loueth himselfe.

2. And it comprehendeth more beside. 1. No man hateth his owne flesh, no more ought he to hate his neighbour. 2. When any thing happeneth vnto our selues that is euill and grievous, we are sorie, and troubled, so should we be affected toward our brethren in their griefes. 3. In our owne faults we are fauourable, making the best of euery thing, so we should not be *rigidi*, austere, and too censorious in sifting the infirmities of our brethren. 4. In louing of our selues, *numquam defatigamur*, we are neuer wearied, so we should hold our still to loue our brethren. 5. We wish all good things to our selues, so should we doe to our neighbours.

3. But this must be vnderstood of the naturall selfe-loue, which euery man beareth toward himselfe, not of that vicious loue, whereby men thorough the corruption of their nature, and euill custome, are affected to their owne vices: so a man must not loue himselfe vnto that which is euill, for he that sinneth hateth his owne soule: and therefore neither must one loue his neighbour, as he corruptly loueth himselfe: but either, *quia iustus, aut ut sit iustus*, a man loueth himselfe, either because he is iust, or that he may be iust, and so must he loue his neighbour: *gloss. ordinat*.

4. *Theophylact* here obserueth, that the Gospel requireth a more perfect loue then the Law doth, namely, that one should lay downe his life for his brethren: but the Law biddeth

vs onely to loue an other as our selues: but the charitie which the lawe requireth comprehendeth this also: for then a man loueth an other as himselfe: when he is ready to doe that to an other, which he would haue done for himselfe, Matth. 7. 12. Now one would desire to be redeemed by an others life, rather then his soule should perish: for so let him be affected to an other: A man is not bound to giue his bodily life to redeeme an others, for then he should loue him better then himselfe: but to giue his bodily to deliuer an others soule from perishing, is but to loue him, as himselfe; for so he would wish his friend to doe for him.

5. But this rule taketh not away all inequality, difference, and degree of loue: for though euery one is to be loued as our selues, yet one is to be loued before an other: our parents, children, and wiues, are first to be respected in the duties of charity, then strangers: for S. Pauls rule is, that men must first shew godlines toward their owne house, 1. Tim. 5. 4. the qualitie of our loue is here signified: that it should be simple, sincere, vnfaigned, not the quantity, or the degree of our loue: all are to be loued as our selues, that is, constantly, vnfaignedly, hartily, and yet one may be preferred before an other in our loue.

Quest. 11. Who is vnderstood by our neighbour.

1. Origen expoundeth this neighbour to be Christ, *hunc ergo proximum si diligamus*, if then we loue this neighbour, we shall fulfill the whole lawe: and that Christ is our neighbour he proueth by that parable of the Samaritane, Luk. 10. who tooke the man which was wounded by theiues, and laid him vpon his beast, and brought him to the inne, and gaue two pence to the host to see vnto him: so Christ, he tooke vs vp beeing wounded of our sinnes, and striped and left naked by Sathan, *in mento corporis sui supposuit*, and laid vs vpon his bodie to be borne, and brought vs *ad stabulum Ecclesia*, to the stable or fold of his Church, and left the two pence of the old and newe Testament, for the expenses of our cure, and healing. And he proceedeth further and sheweth how he which loueth Christ keepeth all the commandements: for he whose delight is in Christ, will not commit adulterie, nor follow any other carnall pleasure, because his delight is in Christ: neither will he steale from an other, who is willing to leaue all he hath for Christ, &c. But Origen's interpretation is too curious: howsoeuer in that parable Christ may be vnderstood by that good Samaritane, though euery point of the parable cannot fitly be allegorized, yet it is euident, that the Apostle here by neighbour vnderstandeth, our brother, for he speaketh of louing one an other.

2. Hugo Cardinal out of Augustine here moueth a question, whether vnder this name of neighbour, the Angels are comprehended; and he bringeth two solutions, one is that the Angels are excluded, because the commandement speaketh of those, *qui diligendi sunt ex charitate*, which are to be loued in charitie: but our charitie is not extended vnto the Angels: the other solution is, that seeing by neighbour euery one is vnderstood, *vel cui praebeandum est officium misericordiae, vel à quo*, either to whom or from whom mercy and compassion is shewed, then Angels may be well said to be our neighbours, by whom we receiue so great benefits: but the better answer is, that our loue toward those blessed spirits, is not comprehended in the duties of the second table, the subiect whereof is our brother, whom we daily see, 1. Ioh. 4. 20. neither can any one of the precepts, *thou shalt not kill, thou shalt not steale*, be referred to the Angels in any sense: but like as man is not commanded to loue himselfe, which nature teacheth him: for it followeth necessarily if a man loue his neighbour as himselfe, hee must needs loue himselfe first: so the loue of the holy angels, the ministers of God doth necessarily follow vpon our louing of God, which though it be not commanded in the first table, yet it followeth necessarily vpon it.

3. Wherefore by our neighbour we vnderstand not, those which are so in habitation, or with whom we haue affinitie, or from whom we haue receiued any benefit, *sed omnem hominem intelligi oportet*, wee must vnderstand euery man in generall, *quia nemo est quo cum sit operandum malum*, because we ought not to worke euill with any, or to offer wrong vnto any: gloss. *ordinar. sufficiat nobis quod homo sit, &c.* let it suffice vs that he is a man, and of one and the same nature, who standeth in neede of our helpe: and there is none that liueth that may not stand in neede of an others helpe, as Xerxes that great King and commaunder of Persia, that brought so many hundred thousand men into Grecia, was faine to escape in a fishers boat.

Quest. 22.

Whether
the law com-
mandeth vs
to loue the
Angels.

Quest. 22. How saluation is said to be nearer, then when we beleueed.

1. *Lyranius* referreth this time of beleefe, to the old Testament, when the fathers beleueed onely in Christ to come, but they saw nothing performed: so also *Erasmus*, *Tolet*: but *Beza* refuseth this, because *S. Paul* speaketh specially to the conuerted Gentiles among the Romanes, and not to the Iewes onely, who liued vnder the old Testament.

2. Some giue this sense, *saluation is nearer then when we beleueed*, that is, then a man would beleuee; there was such an open doore of saluation made, as one would hardly beleuee it, *Hugo*: but the words, *we, when we beleueed*: not any other beleueed of vs.

3. An other hath this glosse, it is nearer, that is, *magis debita per bona opera*, more due vnto vs by good workes, then when we beleueed, hauing yet no good workes, *Gorban*: but a liuely faith is neuer without workes.

4. *Chrysostome* vnderstandeth it of the end of the world, when the saluation promised shall be accomplished: *tempore procedente futura secula proprius accedunt*, for as time weareth, so the world to come draweth nearer.

5. But the Apostle rather *conferet incrementa cum initijs fidei*, compareth the encreasing of faith with the beginning: and this is an other argument, which hee vseth to stirre vs vp to newnes of life: as before he moued by the opportunity of time, that now we should awake from sinne, as one when the day is come riseth vp vnto his worke, so here he perswadeth *ab utili*, from that which is profitable: *iam proprius accessimus ad metam*, we are now come nearer the marke, then when we beganne to beleuee, and therefore it behocueth vs to be the more earnest: like as they which are set to runne a race, the nearer they come to the marke, the faster they runne, least any should outstripe them: this difference is made betweene a naturall and violent motion, this is more speedy in the beginning, and it slacketh toward the end, but the naturall is slowe in the beginning, and more quicke and speedy toward the end: so the faithfull that are truly called, will still encrease more and more.

6. *Origen* toucheth both these last expositions: there is, *aduentus lucis generalis, & specialis*, a generall coming and approaching of this light, which shall bee at the coming of Christ, and this every day groweth nearer: and there is a particular coming of this light to every one *si Christus in corde est, diem nobis facit*, if Christ be in our heart, he bringeth day and light with him.

Quest. 23. How the night is said to be past, the day at hand: of the literall sense.

1. The night is past or well spent. The word is *προῆλθον*, which properly signifieth *praece*, *pronehor*, to goe forward, to proceede: and to reade *Chrysostome*, *Theodoret*: the vulgar Latine readeth *praece*, is gone before: so *Cyprian* in the same sense, *transiit*, is passed: and *Hierome* in c. 26. *Marth. praterijt*, is gone ouer: but the other is the better reading, both because of the proper signification of the word, and for that it followeth, *the day is at hand*, but if the night were all past, and not rather spent, and some part thereof behind, the day should not be at hand onely, but it should be present: this metaphor the Apostle vseth, because there remaineth with vs some ignorance and darknes still, even after our calling, and we haue not in this life a perfect knowledge of Christ, neither is it full day with vs, till the next life.

2. By the workes of darknes are vnderstood the workes of sinne, both because they proceede from darknes and ignorance of God, and they which follow them delight in darknes, and hate the light: also the end of such workes is euermlasting darknes, and to be deprived for euer of the light of Gods kingdome.

3. We must cast them away. Which signifieth, 1. That we should not deferre our repentance from dead workes, like as he which awaketh when it is day doth hastily put him from his night garments. 2. As we must speedily put them off, so *cum detestatione*, we must doe it with a kind of hatred and detestation, as a man casteth from him with disdain that which he abhorreth. 3. And we must *procul abicere*, cast them farre away from vs, neuer to extertaine them againe.

4. We are bid to put on: which metaphor noteth three things. 1. *Diligence*, like as he which putteth on his garments or armour, doth not onely cloath or arme one part of his body, but every one: so it is not enough to follow one or two good workes, but we must giue our selues to euery good worke, as we cloath every part of our body. 2. We must doe it with delight, like as there is comelines in cloathing the body wherein we delight. 3. *Hero-* in is expressed constancie, that hauing put on these garments, or armour, wee should

not suddenly put them off, as it is said, in the Cantic. 4. 3. *I haue put off my coat, how shall I put it on:* so after we haue put on our coat, so we should not put it off.

5. *The armour of light.* 1. They are called armour in these two respects, because they are *defensua*, both defensiuē, we thereby resist the temptations of Sathan, hauing the brest-plate of righteousness: and they are *offensua*, offensiuē, whereby we driue away also the tempter from vs; such is the word of the spirit, whereby wee quench all the fierie darts of Sathan. 2. They are called rather armour then garments, for we are not thereby covered in Gods sight, as iustified by our owne righteousness, yet we are thereby defended from Satans assaults.

6. They are called the armour of light: because they proceede from the knowledge of God, the true light of the soule: and they doe shine and giue light before men, who seeing them doe glorifie God, *Par.* and they defend vs against the workes of darkenes, illuminate the soule, and bring vs *ad lucem aternam*, to euermlasting light, *Lyrannus*.

Quest. 24. *What time is vnderstood by the day and night.*

1. *Chrysostome* by the night seemeth to vnderstand the time of this life, and by the day, the resurrection, *prope est resurrectio*, the resurrection is at hand: but, as *Tolet* well obserueth, that the day cannot be vnderstood here of the day of iudgement: (as beside *Chrysostome*, others of the Fathers interpret this place, as *Athanas.* 44. *ad Antioch.* qu. 90. *August.* epist. 80. *ad Isich.*) for then the Apostles exhortation would be of small force, who moueth to cast off the workes of darknes in respect of the time, because the day was come: but if the day were not yet come, then the ground of this exhortation faileth.

2. *Anselme* by the day, vnderstandeth the time after this life, which is so much the nearer as death approacheth: so also the *ordin. glosse*. but when death commeth it is no time to work: here the Apostle exhorteth to walke honestly which is in the day: therefore this day must be in this life present.

3. Some doe expound this night to be the time before the coming of Christ, and the day the time of preaching the Gospell, when Christ the Sunne of righteousness did shine vnto the world: so *Lyrannus*, the night is past, *obscuritas figurarum legis*, the darknes of the figures of the law: likewise *Erasmus*, vnder the law; *umbra fuit magis quam res*, there was a shadowe rather then the thing: *Osiander* also vnderstandeth that time, *quando nondum fuit exhibitus Christus*, when Christ was not yet exhibited to the world: so also *Faius*: But as *Beza* noteth, the Apostle in this sense should haue had reference onely to the Iewes, whereas he writeth to the beleeuing Gentiles among the Romanes, which were not acquainted with the figures of the law.

4. Wherefore with *Pet. Martyr*, *Pareus*, *Beza*, by night, rather we vnderstand, *tempus ignorantie & cecitatis*; the time of blindnes and ignorance, which goeth before regeneration: for till they were called to the knowledge of Christ, they were in darknes, as the Apostle saith, *Ephes.* 5. 8. *Ye were sometime darknes, but now are ye light in the Lord, walke as children of light:* this day light as *Martyr* obserueth, if it be compared with our darkenes and ignorance in times past, it may be called the day; but in respect of the life to come, it is but as the twilight, or breake of the day, *Martyr*: so whereas the Apostle saith not, the night is past, but *processit*, it is well nie spent, thereby he signifieth the imperfection of the state present, because yet there remaineth some darknes euen in the regenerate: like as when we see *noctem properare ad diluculum*, the night hasten to the dawning: and the swallows beginne to chatter, we one call vp an other and say it is day: *Chrysostome*, and *Theophylact*, yet maketh the matter more plaine: as allowing 12. houres to the night, and tenne of them be spent, we say the night is wearing away, and it is toward day, &c. so the grosse darknes is past when the light of faith and knowledge riseth vp in vs: but yet it is but as the dawning of the day in this life: Thus *Origen* followeth this sense, as is alleadged before, *si Christus in corde sit, &c.* if Christ be in our hearts, he maketh it day.

Quest. 25. *How we should walke honestly.*

v. 13. *So that we walke honestly.* 1. *Chrysost.* obserueth well, whom *Theophyl.* followeth, that whereas the Romanes were much affected with the opinion of glory, he perswadeth them, *decoro, & honesto*, by that which is comely and honest. 2. And further he saith, *that we walke, not walk ye*, putting himselfe in the number, that he might exhort the without enuie. 3. That which he saith here in one word, *εὐχρηστως*, honestly, he elsewhere, *Tir.* 2. 12. thus distinguisheth into

to these three, to liue soberly, righteously, and godly. 4. And he addeth, as in the day: like as a man will be ashamed to goe naked or cladde with tattered and ragged garments in the day: so this time of the light of faith requireth vs to walke honestly.

Not in riot and drunkenesse. 1. Some by these two vnderstand, by the first excesse in meat, by the other excesse in drink, *Gorrhan*: but *Origen* better distinguisheth them, by the first vnderstanding, *inhonesta & luxuriosa conuiuia*, vn honest and riotous feasts; by the other drunkennes, which is a companion of such feasts: such excessive feasts were vsed among the Egyptians, where the manner was to haue a dead mans scull brought in, in the middes of their feasts, that they beeing put in minde of mortalitie, might more freely spend the short time which they had in following of their pleasure. 2. *Chrysostome* here noteth also, *bibere non prohibet, sed prater mensuram bibere*, he forbiddeth not to drinke, but to drinke beside measure.

Chambering and wantonnes. 1. *Gorrhan*, and so *Hugo*, by the first vnderstandeth the sinne of slouth, by the other fornication and vncleannes. 2. But *Origen* taketh these to be *cubilia impudicitie*, the chambers of wantonnes: and thinketh here some reference to be made to the dennes of beasts, because these filthie finnes are more agreeable to beasts, then men. 3. *Chrysostome* noteth that the Apostle forbiddeth not all kind of bedding, and chambering, for the marriage bed is vndefiled, Heb. 13. 4. *non mulieribus commisceri, sed scortari*, he forbiddeth not to companie with women, but to followe whoredome.

Not in strife and enuying. 1. As before he touched the finnes of the flesh, so now he forbiddeth the vices of the minde, contention, emulation, *Origen*. 2. These are ioyned to the other, as beeing the perpetuall companions of banqueting and drunkennes: as the wiseman sheweth, that to such is woe, sorrowe, and strife, that followe wine, Prou. 23. 29. 3. These two are the fruits and effects of drunkenesse, concupiscence and wrath, so that the Apostle taketh away the verie occasions of these euill affections, *Chrys*: for excesse in meat and drinke is the cause of wantonnes, and of the sinne of vncleannes, and of strife and contention. 4. *Haymo* thinketh that by strife, is here vnderstood the contention about questions of faith: rather such brawles and contentions are here restrained, which follow vpon excessive rioting and drunkenesse.

Quest. 28. How we must put on Christ.

1. The Apostle altereth his phrase of speach: for whereas before he spake of the armour of light, now he vseth an other metaphor of putting on a garment: for our good workes, though they may defend, and arme vs against the assaults of Sathan, yet it is the righteousness onely of Christ, that couereth vs as a garment in the sight of God, *Par*.

2. How Christ is put on, it is diuersly scanned. 1. Some make sowe wayes of the putting on of Christ, as the glasse receiuethe the image by *impression*, so some put on Christ for a time, but it passeth away as an image in a glasse: as the wooll receiuethe the die or colour *per assumptionem*, by assuming the same: as the example is as it were put on, *per imitationem*, by imitation: and the iron taketh the fire *per penetrationem*, by penetration: but all these doe onely shewe the putting on of Christ vnto sanctification, whereas he is put on also vnto iustification. 2. Some then make two puttings on of Christ, the one is by faith in Christ, whereby we are iustified: like as Adam was clothed with skinned of slaine beasts, to signifie our spirituall cloathing by the death of Christ: this sense followeth *Pet. Martyr, Pareus*: the other by imitating of Christ in holines: as *Origen* saith, that he which putteth on all vertues, putteth on Christ, *qui hac omnia habet, habet Christum*, he that hath all these things, hath Christ: but *Chrysostome* saith better, he that hath put on Christ, *omnem virtutem habet*, hath euery vertue indeed: of the workes of sanctification, *Beza* vnderstandeth this putting on of Christ, and *Osiand.* likewise *Tolet* referreth it to the imitation of Christs vertues: but the better sense is, to ioine them both together: it signifieth more then imitation only, as *Christum fide apprehendere*, to apprehend Christ by faith, and then by his spirit to be made fit and apt vnto euery good worke, *Cal.* for the word putting on, signifieth not onely *partem aliquam tegumenti*, some part only of the couering, but the apparelling of the whole man, both inward and outward, *Faius*.

3. But seeing the Apostle saith, that Christ is put on by baptisme, & S. Paul here speaketh to them which were baptised, how then doth he bid them now put on Christ: the answer is, that as *August.* saith, some do put on Christ *ad sacramenti perceptionem*, to the receiuing of the Sacrament onely; some *vsq; ad vite sanctificationem*, vnto the sanctification of life, the

Apostle speaketh here of the latter: for so Christ not once onely in baptisme but all our life long is to be put on.

4. *Gorrian* is here somewhat curious in distinguishing these three, put on the *Lord*, which signifieth power, *Iesus*, clemencie, *Christ*, wisdom: the first is seene in subduing sinne with power, the second, *clementer indulgendo*, in gently pardoning the penitent, the third, *prudenter instruendo*, in prudently instructing the ignorant: But this I omit as too curious.

5. *Chrysostome* taketh here occasion to shew, how Christ is all things vnto vs: as here he is our vesture and apparell: he is our way and life, our foode, our foundation, our spouse, our master, our friend, our brother, our aduocate, our habitation, as he saith, *he dwelleth in me*, and *I in him*: yea he is our suppliant, we pray you in Christs stead, be reconciled vnto God, 1. Cor. 5. 20.

Quest. 27. *How the flesh is to be cared for.*

v. 14. *Take no care for the flesh, to fulfill the lusts thereof.* 1. I will omit here to note the elegancies which *Erasmus* obserueth in the Apostles phrase, and stile, how in the originall the Apostles words doe fall well to the ears in the orderly compounding, and one part doth answer an other; his sentences are full of Metaphors, and there is *ἰσοτιμία*, the like ending of the words in the sound and pronouncing. 2. But I preferre *Chrysostomes* note, that as the Apostle before did not forbid simply to drinke, but to be drunken, nor to marrie, but to commit fornication; so here he simply restraineth not all care for the flesh, *sed ad concupiscentias addidit*, but he addeth, not to concupiscence: and as *Origen* saith, *in necessarijs cura habenda est*, in necessarie things a care is to be had, *sed non in delicijs*, but not in pleasure and delights: so that here is forbidden not *necessitas sed superfluitas*, necessitie but superfluitie, *Lyrano*, for, whereas the Apostle vseth the Greeke word, *πρόνοια*, prouidence, care, *providentia dici non potest*, &c. it cannot be called prouidence, which prouideth hell fire for the flesh, while it liueth in pleasure, *Theophyl.* 3. This then sheweth the hypocrisie of those which place the greatest part of their religion in macerating and pinching of their flesh, as many superstitious Friars doe, of whom the Apostle speaketh, *Coloss. 2. 23. that they haue it in no estimation*, to satisfie the flesh: whereas S. Paul alloweth *Timothie* to drinke wine, for his often infirmities sake, 1. Tim. 6. 23. *Pareus.* 4. *Haymo* well obserueth that the Apostle saith not, *ne cogitatis*, that ye thinke not, *sed ne perficiatis*, but that ye fulfill not the lusts of the flesh, for not to thinke of them here, is impossible.

4. Places of doctrine.

Doct. 1. *That God is author of order, and so consequently of gouernement.*

v. 1. *There is no power but of God.* God is the author of order, the deuill bringeth in confusion: as in heauen and earth God hath set all things in an excellent order, so he would haue order kept among men: that some should command and rule, others be ruled and obey: that they should not be as fishes and creeping things, that haue no ruler, *Habuc. 1. 14.*

Doct. 2. *That it is lawfull for the Magistrate to vse the sword.*

v. 4. *He beareth not the sword for naught.* The Magistrate then may lawfully vse the sword both in time of peace to punish offenders euen vnto death, if the qualitie of their offence deserue it; and in time of warre to resist the common enemy: yea not only in ciuill matters, may he punish offenders with the sword, but in Ecclesiasticall also, as heresie, blasphemie: for these also are the workes of the flesh, *Galat. 5. 20.* and the Prince is to be feared for (all) euill workes, v. 3.

Doct. 3. *That Magistrates must be obeyed not for feare, but for conscience sake, v. 3.*

This maketh against those which thinke they haue satisfied their dutie, if they doe outwardly performe their obedience; but the Apostle requireth more, the inward disposing of the mind and conscience to obedience: that if there were no lawe to compell a man, yet his owne conscience, and the feare of God, should keepe and hold him in awe and reuerence of the Magistrate: as the Preacher saith, *Curse not the King, no not in thy thought, Eccles. 10. 20.*

Doct. 4. *That tribute must be paid.*

v. 7. *Give to all men their dutie, tribute to whome tribute, &c.* It is then a requisite and meete

meete thing, that tribute should be payed vnto the Prince. 1. As a signe of subiection. 2. As a recompence of the great care and paines, which the Magistrate taketh in watching ouer his people. 3. As a support and supply of the manifold charges, which the Prince is put vnto in maintaining his officers and Ministers, in founding and raising Churches, schooles, hospitals, in waging battell, and such like: our Blessed Sauour refused not to pay poll money to the officers, Matth. 17.

Doct. 5. *A Christian is bound to pay his debts.*

v. 6. *Owe nothing to any man, &c.* Though charitie require, that no extremitie should be vsed in rigorous exacting of debts, yet euerie one that is endebted, ought to haue a care of discharging his debts: as Christian religion doth not ouerthrowe the generall policies of states and commonwealths, so neither doth it dissolue priuate contracts, and covenants: the Prophet did by a miracle bring vp the axe that was fallen into the water, to restore it againe to the owner, of whom it was borrowed, 2. King. 6. 5.

Doct. 6. *That Christian religion taketh not away the obedience of subiects.*

This euidently appeareth out of the whole chapter, wherein the Apostle sheweth fowre speciall bands of obedience. 1. The authoritie of God, who instituted magistrates. 2. The feare and awe of conscience, which is more then the feare of any humane lawes. 3. The dutie of charitie, which is to yeeld vnto euery one their owne. 4. The puritie of Euangelicall doctrine, which forbiddeth all vice, and commandeth vertue.

Therefore the Romanists doe cause the Gospell of Christ to be slandered, so much diminishing and empayring the authoritie of Magistrates, by exemption of Ecclesiasticall and other priuiledged persons.

But Tolet annot. 12. here telleth vs, that notwithstanding some persons are exempted, yet for all this the Ecclesiasticall state, doth confirme and corroborate the secular obedience, as by the Magistrates authoritie, is diminished in some sort the particular power of parents ouer their children, of Masters ouer their seruants: and yet also their authority is confirmed and strengthened by the care and prouision of the superiour Magistrate: and so is the secular state confirmed by the Ecclesiasticall, though it seeme in some respect to be empayred.

The Magistrates authoritie is empyred, not confirmed by the exemption of Ecclesiasticall persons.

Contra. 1. The example is not alike, for the lawe commandeth obedience of children to their parents, of seruants to their Masters, it exempteth them not, as they free Ecclesiasticall persons altogether: yet in case the parent or master doe command any thing against the state, then they are not to be obeyed: neither is the ciuill Magistrate to require any thing against God. 2. The Ecclesiasticall state by preaching confirmeth obedience to the Prince: and the Prince by his authoritie countenanceth the Ministers: but when as subiects are so freed, that the Prince hath no power ouer them, it is a manifest empayring of their authoritie.

5. Places of Controuersie.

Controv. 1. *Whether the Pope and other Ecclesiasticall persons, ought to be subiect to the Ciuill power.*

This doctrine is agreeable to the rule of truth, the word of God, that all persons as well Ecclesiasticall as temporall, ought to be subiect and obedient to the Ciuill power, both touching their causes and persons: which is denied by the Romanists, whose obiections to prooue the exemption and immunity of both, are these.

1. *Obiect.* The superiour ought not to be subiect to the inferiour: but the Ecclesiasticall power is superiour vnto the Ciuill, as beeing occupied in a more excellent matter about spirituall things: therefore it ought not to be subiect: and Bonifacius the 8. in the extrauagant, which beginneth *unum sanctum*, inferreth as much out of this place, v. 1. *the powers that bee are ordained of God*, that there are degrees and order between the powers themselves, some are superiour to others.

Contra. 1. We graunt, that wherein the Ecclesiasticall function is superiour, as in the preaching of the word, and administration of the Sacraments, therein it is not subiect to the Ciuill power, to receiue direction from them, but from the word of God: but yet in other things, which appertaine vnto the bodily life, and concerne ciuill subiection, and obedience, they ought to be subiect. 2. And yet euen in things meere Ecclesiasticall the Prince hath a compulsiue power, to see that the Ministers of the Church doe their duties, and that they teach no false doctrine, and to remooue such as are scandalous,

either by doctrine or life. 3. There is no such matter of order or difference betweene the powers themselves gathered out of this place: their ordaining hath relation to God, by whom they were instituted, not to any such distinction and order among themselves.

2. *Obiect.* The Imperiall constitutions doe exempt Clergie men from the iudgement of secular Courts, *Novel. 79. 83. 123.*

Contra. 1. Then their immunities such as they are, they enioy onely by humane priuiledge, not by diuine right. 2. Neither are they by the lawe exempted from the ciuill power in criminall causes, but onely in certaine ciuill: for the lawe saith, *omnes secundum leges uiuant, etiam si ad diuinam domum pertineant*, let all liue according to the lawes, though they belong vnto the house of God, *lib. 10. de mandat. princip.* 3. Though Princes of their munificence, graunted certaine immunities and priuiledges to Clergie men, as to free them from personall seruice, as to goe to warre, to watch, to ward, and such like: and from base and seruile workes, as to digge, to plowe, to cart: as also from extraordinarie taxes and burthens: yet they are not for all this discharged of their ciuill obedience: these freedoms were given them, that they might better attend vpon their Ecclesiasticall function, not to the preiudice of the secular power. 4. And although Princes should wholly exempt the Clergie from the Ciuill power, the question is not, what they haue done, but what they may do: for Princes haue not power, *ut rescindant leges Dei*, to cut off the lawes of God, which doe subiect all soules vnto the higher powers, *Mart.* neither can Princes free any from the naturall and diuine bond, to the which they are obliged: as to exempt the child from the obedience of the father, and the wife from her husband, and so consequently, the subiect from the Prince, the seruant from the Master. 5. Adde hereuntoe that some of these priuiledges, which are thus vrged, are *conficta*, forged; some *malis artibus extorta*, extorted by cunning, *Gualter.*

3. *Obiect.* It is not fit, that the sheepe should iudge the shepheard: Princes are as sheepe vnto their Ecclesiasticall Pastors: therefore they ought not to iudge them.

Contra. 1. Princes are not to iudge them concerning their doctrine, and the word of God, in respect whereof, they are fed, and feede not: but in all other ciuill things, the Magistrate is as a Pastor and shepheard himselfe, and therefore in these things he hath a command ouer Ecclesiasticall persons.

4. *Obiect.* Ministers are the seruants of the most high God, and cheife king of the world, therefore it is not fit, that a terrene gouernour should iudge them.

Contra. The Prince also is the seruant of God, and is in Gods place in earth to iudge other seruants of God: like as a Prince maketh some of his subiects, to whom he committeth his authoritie, iudges of the rest.

5. *Obiect.* *Tolet annot.* 11. thus reasoneth from the authoritie which the spirituall power hath ouer mens persons and bodies, to free and exempt them, as it shall make most for their soules health, toward the obtaining of euerlasting life. 1. Like as a king hath power to take mens sonnes and daughters for his seruice, and their vineyards and possessions, to giue them to his seruants, as Samuel describeth the office of a king, *1. Sam. 8.* so much more hath the spirituall power authoritie to doe it, toward the aduancement of Gods kingdom. 2. Our Sauour, *Matth. 17. 26.* freeth the sonnes of kings, that is, *omnes credentes*, all that belecue, from paying of tribute, which notwithstanding was paid, *propter vitandum scandalum*, to auoide scandal. 3. S. Paul had power to retaine and keepe *Onesimus* from his master *Philemons* seruice, yet he did remit somewhat of his power, that his Master might not seeme to doe it of necessitie, but willingly, *Philem. 1. 4.*

Contra. 1. Popes are partiall iudges in their owne case, and therefore it skilleth not, what immunities they haue giuen to the Clergie: and no man can conferre more power vpon an other, then he hath himselfe: seeing then that the Pope himselfe is not exempted from the power of the Magistrate, he much lesse can exempt others. 2. Samuel in that place describeth not the office of a King, what it ought to bee, but what Princes would doe for their will and pleasure: and so the Pope herein raketh vpon him to tyrannize in the Church. 3. That place is vnderstood of the naturall sonnes of Kings, who are free from tribute: and so Christ beeing lineally descended of Dauid, might haue challenged that priuiledge: thus beside our owne interpreters, *Pererius* one of *Tolets* owne order, expoundeth that place, *de naturalibus filiis*, of the naturall sonnes of Kings, *disput. 2. num. 12.* for otherwise a great inconueniencie would followe, that all Christians should be

be exempted and freed from paying of tribute. 4. S. Paul had a speciall interest in Philemon, to commaund him, because as *Theophylact* well interpreteth, *te in Christo genui*, I haue begotten thee in Christ: this was his speciall case, this can not then be drawne to an ordinarie president & example: and again, this maketh directly against the Papists, that if S. Paul which had this Apostolike authoritie, would not keepe *Onesimus* from his master, without his consent, it is great boldnes and presumption for the Pope, who begetteth none vnto the faith by preaching, as S. Paul did, and so hath no such interest in that behalfe, neither is he an Apostle, to arrogate that to himselfe, which S. Paul would not vsurpe.

Now, notwithstanding these obiections, that Ecclesiasticall persons, and causes, (though in things meere Ecclesiasticall, and proper to the ministry, as are the preaching of the word, and the administration of the Sacraments, they are to be ruled onely by the word, and are not subiect to men) yet are in respect of their ciuill obedience, as they are citizens, and parts of the Commonwealth, and in some sort, as ministers also, subiect to the censure and command of the ciuill Magistrate: some of our arguments are these.

1. The Kings of Iudah exercised power ouer Ecclesiasticall persons, both in ciuill and criminall causes, and partly also Ecclesiasticall: as David appointed vnto the Leuites their courses; Salomon displaced Abiathar from the Priesthood.

Bellarmino answereth, that these Kings were also Prophets, and so God did extraordinarily commit vnto them some things, which belonged onely vnto the Priests, *lib. 1. de concilio. c. 20. Contra*. Not onely David and Salomon which were Prophets, did exercise this power ouer Ecclesiasticall persons and causes, but the rest also of the succeeding godly kings of Iudah: as Iehosaphat gaue commission to the Priests and Iudges to abolish idolatry, Ioas reprooued the negligence of the Priests, Iosias purged the land of idols, and put downe the Chemarims, and vnlawfull order of Priests.

2. The Apostles words are generall, *Let every soule be subiect to the higher power*: therefore Ecclesiasticall persons also.

Ans. 1. Origen by every soule vnderstandeth, *animalis homo*, a naturall man: spirituall men then are exempted. *Contra. 1.* In the Hebrew phrase, *every soule*, is taken for every person: therefore that distinction betweene the spirit and the soule, proceedeth from the ignorance of the Hebrew phrase. 2. *Origen* in that place saith, that he which hath no siluer, or gold, or possessions, hath nothing to be subiect for, but the Papall Clergie haue all these, and in great abundance: therefore euen by *Origens* sentence for such things they ought to bee subiect vnto the Ciuill powers.

2. *Ans. Bellarmine* telleth vs, that the Apostle speaketh generally of obedience to bee giuen as well to spirituall as temporall powers; and that the meaning is, that every subiect should yeeld obedience to his superiour: and so the Clergie should giue obedience to the Pope, and the Laitie to their Prince: *lib. 2. de Rom. Pontif. c. 29. resp. ad argum. 3. Contr. 1.* The Apostle speaketh here of that power, which hath the sword, but the Ecclesiasticall state doth not handle the sword: therefore the Apostle speaketh onely of subiection to the Ciuil power, to whom the sword is committed. 2. And this were to make a diuision and rent in Kingdomes, if all that are therein should not be subiects to the King of the countrey: as in France all the French should not be in subiection to the French King, but the Clergie of France should be subiects to the Pope: *Martyr*.

3. *Ans.* The Papall Clergie are bound by oath vnto their Bishops, and they to the Pope, and therefore without breach to their oath, they cannot be subiect to temporall gouernours. *Contr.* Such oaths are contrarie to the Apostles precept, of obedience to be giuen to the Ciuill magistrate, and therefore *pro impijs & illicitis rescindi debent*, they must be cut off and disanulled as vnlawfull and impious: *Gualter*.

3. *Argum.* Our blessed Sauour was himselfe subiect not onely priuately vnto his Parents, but publikely to the Magistrate, to whom he caused poll money to be paid for himselfe and Peter, refusing to vse that priuiledge, which he might haue challenged to himselfe, as beeing descended lineally of King David: wherein he was an example vnto vs of obedience to be yeilded vnto Ciuill gouernours: So also S. Paul following his masters steps was obedient to the Magistrate, and appealed vnto Cesar, *Act. 16*.

4. *Argum.* This was the doctrine of the Church in the pure ages: as *Chrysostome* vpon this place saith, Every soule should be subiect, *si Apostolus, si Euangelista, si Propheta, si quisquis tandem fueris*, if thou art an Apostle, or Euangelist, or whatsoeuer else. *Bernard. e-*

pist. 42. thus inferreth vpon this place; *si omnis anima, & vestra, quis vos excipit ab vniuersitate, si quis tentat excipere, conatur decipere*, if euery soule, then yours, who can except you from this vniuersalitie, he that attempteth to except you, goeth about to deceiue you. *Greg. l. 4. epist.* 31. acknowledgeth *Mauritius* the Emperour his Lord, &c.

5. To conclude, reason it selfe perswadeth thus much; that all the citizens, as parts and members of the Commonwealth, should be subiect to the head and gouernour thereof: Ecclesiasticall persons then, if they be citizens, and members of the Commonwealth, must be in subiection to the Ciuill head, not onely *directiua*, sed *coactiua obligatione*, not onely to receiue direction, but by a coactiue bond, and obligation: for otherwise they are not parts and members of the Ciuill bodie. See further hereof, *Synops. Cent. 1. err. 98. 100.*

2. Controv. *Whether the Pope haue a spirituall power aboue*

Kings and Princes.

The Pope is contented to exempt himselfe, and his Clergie from the command of the Ciuill Magistrate, but he arrogateth vnto himselfe a superiour power to be aboue Emperors, and Kings. *Innoc. 2. decret. 1. titul. 33. de maiorit. C. solita*, thus decreeth; *Imperium non praest Sacerdotio*, sed subest, the Empire is not superiour to the Priesthood, but vnder it: and *Bonifacius 8. extrav. de maiorit. C. unam sanctam*, decreeth thus; that *omnes Christi fideles de necessitate salutis, &c.* all the faithfull of Christ vpon necessitie of saluation, are subiect to the Romane Bishop, *qui vtrumq; gladium habet, &c.* who hath both swords, and iudgeth all, and himselfe is iudged of none. And in the same place, he compareth the Ecclesiasticall and Ciuill power, to the two great lights which God made; and there is as great difference betweene them, as between the Sunne and Moone.

Bellarmino, though in words he deny the Pope to haue *vllam temporalem iurisdictionem directe*, any temporall iurisdiction directly, yet he hath power *indirecte*, indirectly to dispose of temporall things, yea of Princes, kingdomes, and dominions, *in ordine ad bonum spirituale*, as it serueth for the promoting of spirituall good: and so in effect the Pope shall haue absolute power of temporall things, to dispose at his will and pleasure, as he seeth to make for the maintenance of his iurisdiction, which they vnderstand to be this spirituall good. Some and the cheife of their arguments, for this vnreasonable opinion, are these:

1. The Pope hath both the swords, the spirituall, and the material sword: as the Apostles said, *Luk. 22.* behold two swords, and Christ answered, *it is enough*: he is therefore aboue Ciuill power, which hath but one sword.

Ans. 1. *Bellarmino. lib. 5. de Rom. Pont. c. 7.* disclaimeth this argument, and sheweth that there is no such meaning in that place, by the two swords to vnderstand a double power of the Pope: but they were two materiall swords in deed, which were shewed vnto Christ. 2. And this beeing but a deuised allegorie not expressed in Scripture, is of no force to prooue any doctrine.

2. *Bonifacius* further vrgeth in the said place; that the Church is superiour to the Ciuill state, because they receiue tithes of them.

Ans. 1. We grant that the Church, which giueth spirituall things, and receiuerh temporall, is superiour and more worthy in respect of the spirituall things, which it giueth, but it is not therefore superiour in temporall dominion. 2. Neither were they in the law alwaies superiour, which receiued tithes: for beside the tythes, which were given to the Leuits, the rich also reserued a tythe for the poore and strangers, *Deut. 14. 28.* 3. And though this bee admitted, that the payment of the ceremoniall tythe was a signe of subiection, as the Apostle reasoneth for the preheminance of *Melchisedeck*, *Heb. 7. 5.* because that tythe was given vnto the Leuites in the Lords right, who were then a type and figure of Christ: yet now all ceremonies beeing ceased, tythes are giuen vnto the Church, not in the name of the Leuiticall tenths, but as the salarie and stipend of the ministers, for their maintenance: so that now they are no signe of such superioritie: for the hire is given to the labourer, as well by those that are superiours, as inferiours.

3. *Argum.* The Bishops do anoint Kings at their inauguration, and do blesse them: but the lesse is blessed of the greater, *Heb. 7.* therefore the Ecclesiasticall state is greater.

Ans. 1. By this meanes, not the Pope onely, but every Bishop, which doth anoint the Prince at his coronation, should bee greater then the Prince. 2. Hee that blesseth by a Propheticall benediction, as did the Prophets & Priests, which was by the speciall appointment of God, was greater: but euery one that ordinarily blesseth is not greater: for the sub-

lets vse to blesse their Prince, in their vsuall acclamations: and this is but *benedictio ritualis*, a kind of rituall, no reall blessing, which is vsed in such inauguration, as an externall complement, and matter of solemnitie, as so is the anointing, which argueth no more a superiotie, then the receiuing of the sword from the high Marshall, and of the great seale from the Chancellor, as the vse was in Princes coronations.

4. *Argum.* The Lord said to Ieremie, chap. 1. 10. *I haue set thee ouer nations and kingdoms, to pull up and destroy*: which Ieremie was not of the Princely race, but of the stocke of the Priests: therefore the Ecclesiasticall power is aboute Kings.

Ans. 1. The particular and extraordinarie example of one Prophet, can be no rule to the Pope. 2. And his power was spirituall, not in the actuall deposing of Kings, but in prophesying of their ruine.

5. *Argum.* The Apostle saith, 1. Cor. 2. that the spirituall man iudgeth all things, but he is iudged of none: this spirituall man is the Pope, &c.

Ans. 1. The Apostle speaketh not there of a spirituall man by calling or profession, but of one illuminate by the spirit, and he is set against the carnall and naturall man: such a spirituall man beeing guided by the spirit, is able to iudge and discerne all things, and he himselfe cannot be iudged of those which are carnall. 2. Such a spirituall man the Pope is not, but the man of sinne, who sauoureth not the things of the spirit of God, but of the flesh.

6. *Argum.* The power of binding and loosing is the greatest power in earth: but this power was giuen vnto Peter and his successors: therefore the Pope hath the greatest power in earth.

Ans. 1. The power of binding and loosing by the word of God, is the greatest power in spirituall things, but not in temporall. 2. The Pope hath not this power, he bindeth not by the word, but by his bulls, booke, bell, and candle. 3. If he had this power, hee should not haue it alone, for it was not giuen onely to Peter, but to all the Apostles, and their successors the Pastors of the Church: to whome it is said, Matth. 18. *Whatsoeuer yee loose in earth, &c.*

7. *Argum.* Bellarmine thus reasoneth. 1. The superior power may command the inferior, therefore the Ecclesiasticall beeing superiour, may command the Politike state. 2. And temporall things may be by the spirituall power disposed, *in ordine ad spirituale bonum*, as they are in the way to further the spirituall good. 3. If the Pope had not this power ouer the Temporall state, the Church should not be perfect, *neq; sufficeret sibi ad suum finem*, neither should haue sufficient meanes to attaine the ende, which is eternall happines: 4. And if the Pope had not power to depose Kings, the Church should be compelled to suffer an hereticall, or infidell King, which is not to be admitted.

Ans. 1. Euery superior power, can not command the inferiour, vnlesse it bee a power *cum imperio*, ioyned with authoritie: it is not true, of such a power, which consisteth onely in a ministeriall employment, as in teaching, exhorting, comforting, and such like: so the Ecclesiasticall, in respect of the matter, wherein it is occupied, which is spirituall; but in respect of externall power and authoritie, it is not superiour.

2. True it is, that temporall things ought to be referred vnto the spirituall ende: but the spirituall Pastors, haue no power to dispose of temporall things to that ende, but to direct the temporall power, to instruct, and exhort, and teach, how they should vse their temporall things, for the setting forth of Gods glorie, the maintenance of the truth, and the ministry thereof: and if they faile in this dutie, they must leaue the rest vnto God: againe, the spirituall good which the Pope intendeth, is his owne greatnes, and the aduancement of his Papall Sea, which is a meere worldly and temporall thing: and further this power of directing temporall things to a spirituall ende, euery faithfull Pastor hath, and the Pope hath it not, because he preacheth not.

3. The Church is perfect enough without any such power: for till a 1000. yeares after Christ, when Popes beganne to vsurpe vpon the temporall power, the Church was sufficient, without any such vsurpation, to attaine the ende proposed vnto the faithfull: and had better direction vnto saluation, then vnder the Papall tyrannie.

4. The Church is patiently to suffer the government, yea of an heretike or infidell: as Ieremie moueth the people, to pray for the prosperity of Nabuchadnezzar, c. 29. Paul would haue praiers and supplications made, euen for the heathen Kings, yea for Nero then liuing and raigning: yea and the Church of God more flourished in vertue and godlines, then afterward

terward vnder Christian gouernours: as *Hierome* witnesseth of the life of *Malchus*, after the Church beganne to haue Christian Magistrates, *facta est opibus maior, virtutibus minor*, it became greater in wealth, but lesse in vertue. And if it were necessarie to haue an euill Prince deposed, it followeth not that this power should be deuolued to the Pope: it belongeth to the States and Peeres of the land, where the lawes doe authorize them to see vnto such matters.

8. *Argum.* They vrge examples, and bring forth presidents for this supream authority of the Papall Sea. 1. The high Priest cast out *Uzziah* out of the Temple, when he would haue vsurped the Priests office; and *Iehoiada* the high Priest caused *Athaliah* to be slaine.

2. *Ambrose* excommunicated *Theodosius* the Emperour.

3. *Gregorie* the 2. excommunicated *Leo* the Emperour, and depriued him of his tribute and reuenues: *Zacharias* deposed *Childeric* king of France, and set vp *Pipinus* in his place: *Gregorie* 7. deposed *Henry* 4. Emperour: *Innocentius* 3. deposed *Otho* 4. *Innocentius* 4. *Fredrick* the 4. *Clemens* 6. *Lodovike* the 4.

4. *Leo* the 3. translated the Empire from the Greekes to the Germanes; and *Gregorie* the 5. made that order, that the Emperour should be chosen by 7. Electors, which remaineth vnto this day.

Answ. First in generall, examples doe not prooue; specially such as are either vnlike, or forged, or such examples, as are vniust and vnlawfull; of one of these sorts are all the examples produced.

1. The Priests did not cause *Vzziah* to goe out of the Sanctuarie, vntill the leprosie appeared in him; and for that they had a direct commandement, not to suffer a leprous person to enter into the Sanctuarie: if the Pope could shew such a warrant for the deposing of Kings, he should say somewhat to the purpose: neither was *Vzziah* for all this deposed from his Kingdom, but liued apart by himselfe, and the kingdome was administred by *Iotham* his sonne, 2. Chron. 26. 21. The example also of *Iehoiada* is much vnlike: for hee not as the high Priest, but as the Tutor and protector of the young King, and with the aduise and consent of the fathers of Israel, caused seditious *Athaliah* to be slaine: 2. Chron. 23. 2.

2. *Ambrose* deposed not *Theodosius*, but suspended him from the Communion, till hee had giuen satisfaction to the Church: neither was he Bishop of Rome, but of Millaine: if this example prooued any thing, not the Pope onely, but euery other Bishop might depose Kings.

3. Touching all those examples alleadged, they are vnlawfull, and vniust, and the Pope beganne to discouer himselfe to be Antichrist, in so abusing the Imperial power, and taking vpon him to dispose of kingdomes; as the Deuill challenged to be Lord of the world, and to giue the kingdomes thereof to whom he would: no better right hath the Pope the eldest sonne of Sathan to pull downe, and set vp Kings. And though in those blind and superstitious daies, when iniquitie was strong, the Pope preuailed in his presumptuous enterprises, yet he had not alwaies the like successe: *Bonifacius* 8. attempted to haue deposed *Philippus* the faire, King of France: *Benedict* the 13. would haue done the like to *Charles* the 6. *Iulius* the 2. against *Lewes* the 12. but their presumptuous enterprises were frustrate. What *Pius* the 5. attempted against *Queene Elizabeth*, and of late *Paulus* 5. against the Venetian state, and with what friuolous successe, is euident to the world: all these examples are vniust, because the Pope was Iudge in his owne cause, and resisted the lawfull powers, which are ordained of God.

4. Neither is it true, that *Leo* the 3. translated the Empire from the Greekes to the Germanes: for he could not conferre that vpon an other, which he neuer had himselfe: the truth is, that *Charles* by force inuaded the Empire of the East: *Aventinus* sheweth the occasion: by reason that a woman then had the gouernment of the Empire at Constantinople, the Romanes tooke an occasion to nominate a new Emperour; and whereas *Charles* at that time, *tenebat omnes prouincias, quæ ad urbem Romanam pertinebant*, did hold all the Prouinces which belonged to the citie of Rome, *Papa, Senatus, & populus Romanus illum designabant Imperatorem*, the Pope, Senate, and people of Rome, did appoint him to be Emperour, &c. So then it was not the Popes act alone, but of the whole Senate and people of Rome; neither was it their act before, *Carolus* had made a way before, hauing all the Roman Prouinces in his possession.

As touching the supposed sanction and order for the electing of the Emperour; neither was

was it the Popes sole act, but the Emperor *Otho*, then brother German to the Pope, established it: neither is that custome and order continued by the Popes authority, but by vertue of the golden bull of *Charles the 4.* made ann. 1536. for neither *Ferdinand*, *Maximilian*, nor *Rodolphus*, now Emperor, received their Imperiall crowne from the Pope: And some thinke that this constitution of Electors was not begun by *Gregorie the 5.* but before was brought in by *Charles the great*, who appointed 4. Electors. *ex Pareo.*

Arguments against the Lordship peramount of the

Pope above Kings and Princes.

1. Our blessed Saviour doth reſtraine his Apoſtles from all worldly government, *Matth. 20. 25. Luk. 22. 25. The kings of the nations haue dominion ouer them, &c. but it ſhall not be ſo with you, &c.* If no Lordly dominion be permitted them ouer others, much leſſe ouer Princes.

Bellarmino answereth, that he doth not ſimply forbid them to beare rule, but *κατακυριεύειν*, to tyrannize, or beare vnlawfull rule. *Contra.* The word *κυριεύειν*, and the other compound, are vſed by the Euangelists in the ſame ſenſe: the ſimple verb *S. Luke* hath, the compound, *S. Matthew*; therefore all kind of temporall rule is ſimply forbidden them.

2. As our blessed Saviour by precept reſtraineth all worldly dominion in his Apoſtles and their ſucceſſours, ſo by his owne example he confirmeth the ſame: When he was asked concerning his kingdome, he answered, it was not of this world, *Ioh. 18. 36.* when he was deſired by certaine brethren to diuide their inheritance, he ſaid, *Who made me a Iudge among you?* *Luk. 12.* when they ſought him to be a king, he fled into the mountaine, *Ioh. 6.* of the which fact of our blessed Saviour, *Tertullian* thus writeth, *de Idolol. c. 18. quæ noluit, reiecit, quæ reiecit, damnauit, in pompa diaboli deportauit, &c.* what he would not haue, he reieced, what he reieced he condemned, and counted the deuills pompe, &c.

Bellarmino answereth, that Chriſt tooke vpon him onely the perſon of an Eccleſiaſticall, not of a temporall Prince. *Contra.* If Chriſt then aſſumed not the perſon and office of a temporall Prince in earth, what warrant hath the Pope, who challengeth to be Chriſts Vicar in earth to arrogate more, then Chriſt himſelfe tooke vpon him.

3. *S. Peter* alloweth not Paſtors to be Lords ouer Gods heritage, *1. Pet. 5. 3.* that is, the Church of God, ouer the which they are ſet: then much leſſe ought they to be Lords ouer Kings and Princes, vnto whom they ſhould be ſubiect.

4. *S. Paul* forbiddeth the Paſtors to encumber themſelues with the affaires of this world: as he ſaith, *2. Tim. 2. 3. No man that warreth, entangleth himſelfe with the affaires of this life: but for the Pope and his Biſhops to domineere in temporall things, were more then an entangling of them, it maketh them madde and drunken with worldly ambition: Ergo.*

Bellarmino hath here a very ſimple euafion, that by the affaires of this life, the Apoſtle meaneth buſines about victuall. *Contra.* The ſoldiers did thus buſie themſelues in providing victuall, and *S. Paul* alſo laboured with his hands for his liuing: this then is not the encumbrance or entangling here ſpoken of.

5. This hath beene the conſonant doctrine of the auncient Fathers, that the Eccleſiaſticall Paſtors ſhould not arrogate to themſelues any temporall or ciuill Dominion.

Tertullian ſaith, *lib. de idol. c. 8. Chriſtus gloriam ſeculi, ſibi & ſuis alienam eſſe iudicauit*, Chriſt iudged the glory of the world, not to be meete for him or his.

Hilarie ad Auxent. Oro vos Epiſcopi, &c. anne aliquam ſibi è palatio aſſumpſerunt dignitatem, I pray you Biſhops, &c. did the Apoſtles aſſume vnto themſelues any dignitie of the palace, &c.

Chryſoſt. hom. 42. in Ioan. Chriſtus fugit, vt oſtenderet ſuum regnum nullis ſecularibus rebus indigere, Chriſt fled, to ſhew, that his kingdome needeth no ſecular matters.

Ambroſ. in 2. Timoth. 2. 4. non conuenit vnum duplicem habere profeſſionem, &c. it is not fit, that one man ſhould haue a double profeſſion.

Bernard. de conſiderat. lib. 2. c. 4. The Apoſtles were forbidden to beare rule: ergo tu uſurpare audes, aut Dominus Apoſtolatum, aut Apoſtolicus Dominatum, plane ab utroq; prohiberis, ſi utrunq; ſimul habere voles, perdes utrunq; &c. wilt thou uſurpe then, either a Lord to be an Apoſtle, or Apoſtolike to be Lordly, thou art forbidden both, if thou wilt haue both, thou loſeſt both. See further of this Controv. Synopf. Papiſm. Centur. 1. err. 51.

3. Controv. *That the tyrannie and idolatrie of the Pope may be gainsaid, and resisted.*

In the deciding of this Controverſie, three kind of perſons muſt be conſidered, the priuate, the publike which are Eccleſiaſticall, as Paſtors and Miniſters, and the publike Ciuill, the Magiſtrate.

1. Concerning priuate perſons. 1. They may and muſt reſiſt the idolatrous proceedings of the Pope, by denying their obedience: as when he commandeth and enioyneth any thing in the ſeruiſe of God contrarie to his word, or forceth men to ſubſcribe and conſent to his abominations: in this caſe the rule and praſtiſe of the Apoſtles is to be followed; it is better to obey God then man, *Act. 4. 19.* 2. They may alſo eſcape by fleeing from the Popiſh tyrannicall perſecutions, if they be not otherwiſe tied by the neceſſitie of their calling: for ſo our bleſſed Sauour gaue his Apoſtles libertie, if they were perſecuted in one citie to flee vnto an other. 3. But yet it is not lawfull for priuate men to uſe reſiſtance by the ſword and force of armes, where Popery is maintained by the Ciuill authority: for this were to uſurpe vpon the office of the Magiſtrate: but where Popery is not countenanced by the ciuill power, priuate men may uſe reſiſtance.

2. Concerning the dutie of Paſtors and Miniſters: it is their parts to reſiſt the Popes tyranny, not by armes and the ſword, which is not committed vnto them, but by the preaching of the Goſpel, in ſetting forth the truth, conuincing the gainſayers of error, and in exhorting the people to beware of the falſe doctrine of Antichriſt. 1. Paſtors are the ſhepherds of the flocke, they muſt take heede vnto it, to keepe away the wolues, *Act. 20. 28.* but the Pope is a wolfe, and ſeeketh to deuoure Chriſts ſheepe. 2. The preaching of the word is that meanes, which God hath appointed, to confound Antichriſt with, euen with the ſpirit of his mouth, *2. Theſſ. 2. 8.* and the two witneſſes, which ſhall prophete againſt Antichriſt are the faithfull preachers, which ſhould reſtore the light of the Goſpel.

3. Touching the authority of Princes: It is their part and office, to reſiſt the Popes tyranny by the ſword, in rooting out idolatry, weeding out his Seminaries and ſeedes-men, and in reſtoring true religion, and the Church of God to his former integrity and liberty. 1. For ſo their calling is to be a terror vnto euill workes, and a praiſe vnto good: but the works of Antichriſt, are wicked and abhominable. 2. Princes are commaunded to render vnto the whore, as ſhe had done vnto them, and to recompence her double, *Reuel. 18. 6.* this is their warrant, the commandement of God. 3. And it is propheteſied and foretold, that the Princes ſhall hate the whore, and make her naked, deuoure her fleſh, and conſume her with fire, *Rev. 17. 16.* This propheteſie ſhall not fall to the ground; and Princes for their part muſt endeavour to make it good.

4. Controv. *Whether the ciuill Magiſtrate hath any power or authoritie in matters of Religion.*

Be cauſe there is a great queſtion mooued betweene the Romaniſts and vs, concerning the power of the Ciuill Magiſtrate in cauſes Eccleſiaſticall, and in religious affaires, firſt of all it is neceſſarie, that the ſtate of the queſtion be conſidered: which ſhall be deuided into certaine propoſitions of two ſorts, firſt generall touching the foundation and institution of Kings and other ſuperiour Magiſtrates, and then more particular, of the execution of their office.

1. There is in the Commonwealth, a ſuperior authority, called *architettonica*, as the framer and cheife builder of the Commonwealth, to the which it belongeth to inſtitute and ordaine lawes, and to ſee that iuſtice be exerciſed according to thoſe lawes: this beeing the ſupreme and higheſt authority, can not be in ſubiects, and ſo not in the Eccleſiaſticall perſons, but in the king onely.

2. To this power, it belongeth to provide for the good in generall, that belongeth to the ſubiects, whether it be ciuill or ſpiritual: for the good of the ſubiects is the intendment of the lawmaker.

3. Yet leaſt this power ſhould erre in making of lawes, it receiueth direction for the ciuill lawes, from the rule of equitie and prudence, confirmed by experience; for Eccleſiaſticall lawes, from the word of God.

4. Vnder this ſupreme authoritie, there is the Ciuill, and Eccleſiaſticall power: but not alike: the Ciuill is ſimply inferior vnto it, altogether depending of it, but the Eccleſiaſticall, though it be ſubiect vnto it, in reſpect of the externall poliſie, yet in reſpect of the obiect, which

which is spirituall, the word of God, and of that direction, which it giueth out of the same to the magistrate, it is not simply inferior as the other.

4. This supreme *architectonicall* power, though properly it be ciuill in respect of the objects, acts, condition, and state thereof, yet in some sort it is also an Ecclesiasticall power, as it hath oversight also of the Church.

5. This princely power, though it haue the oversight and cheife care of Church and Commonwealth, as the cheife steward, and disposer: yet it cannot execute all the offices and functions belonging to either: as some it can not exercise, *ob defectum facultatis*, for want of faculty and skill, as to minister Physicke, to teach in schooles: some, for the defect of dignity in the things themselves, which beeing base are not incident into the maiestie of the King, as to digge, to plow, and such like: some *propter defectum iuris*, for the defect of lawfull right and calling, as the Prince is not to preach the word, to conferre orders, to minister the Sacraments, because he is not thereunto called nor appointed.

6. This supreme and Princely power, though it be incident both to the Christians and Pagane magistrates, yet it is so much the more perfect in a Christian government, in as much as both of himselfe, by the light of nature, and in himselfe by direction from others in ciuill things, and by illumination of Gods spirit, and instruction without in spirituall matters, he hath better vnderstanding.

Now concerning the execution of this supreme and princely power, these propositions are to be maintained, which are without any controuersie.

1. Princes ought not onely to take care about the affaires of the Common-wealth, and to be altogether carelesse of religion, but euen vnto Ecclesiasticall affaires, and matters of religion, they ought to extend their Princely care and watchfulness. 1. The Prince is the minister of God for our good; but the good of the subiect, is not onely ciuill and temporall, but spirituall concerning religion. 2. Euen the heathen did ascribe vnto their kings a principall care euen of religion: whereupon the Emperors of Rome were styled, *Pontifices maximus*, the high Priests or Prelates: and *Aristotle* writeth, *lib. 3. politic. c. 10.* that the Lacedemonian kings, had the command of warre, & *rei diuina cultum exercuisse*, and did exercise diuine worship, vnlesse they were such sacrifices, as were necessarily to be done by a Priest: that therefore, which by a common consent of nations was giuen vnto kings, ought not to be denied vnto Christian Princes. 3. The care of religion otherwise concerneth the Prince, rather then private persons: these onely are to wish well vnto it, and to accept of it, but the Prince ought to bee an agent: without whose power nothing can be effected publicly for the maintenance of religion.

2. It belongeth to the Imperiall power to maintaine true religion, and to see that no confused mixture of religions be admitted: for this is giuen as a reason in the time of the Judges, why some followed Idolatry and strange worship, because there was no king in Israel, but every one did that which was good in his owne eyes, *Iudg. 17. 4.* if there had beene then a king, they should not haue beene suffered euery one to followe their owne fancies.

3. Christian Princes are by their lawes and edicts to restraine all blasphemie, idolatry, heresie, sacriledge, and such like: because Princes are to be feared for euill works: their office is to restraine euill works wharsoeuer, such as these are: and they are appointed to procure the good of their subiects, and consequently to take out of the way all impediments, which may hinder their good, such as these are: the Romanists graunt thus much, that the Princes by their laws should provide against heresie, but they will exclude the Prince from all iudgement of heresie, which must be in their opinion determined onely by the Church: but of this matter more shall be said afterward.

4. The Ciuill Magistrate is not to assume vnto himselfe, or take vpon him the execution of any Ecclesiasticall function, as to preach, to binde, or loose, to minister the Sacraments: because they are not thereunto called, and without a calling none are to intrude themselves into those ministeriall functions, *Hebr. 5.* the examples of Ieroboam, who would haue sacrificed, and his hand withered, *1. King. 13.* and of Vzziah, who attempted to haue offred incense, and was therefore stricken with the leprosie, *2. Chron. 26.* doe teach kings to keepe themselves within the limits and bounds of their callings.

5. Neither hath the Prince authority in matters of religion, concerning the worship of

God, and the doctrine of faith, to appoint, what it pleaseth him, but he must therein be directed by the word of God: for this was the sinne of Ieroboam, that set vp two golden calues of his owne inuention: and if it be not lawfull for the Ecclesiasticall gouernours, whose speciall charge is about religion, to bring in their owne inuentions, as Aaron sined in setting vp a golden calfe, much lesse may the Ciuill powers presume that way. Three things are signified vnder the name of religion, and religious matters. 1. The doctrine of the Church. 2. The discipline and gouernement in generall, that there should be pastors and teachers in the Church: neither of these are to be swaied by the Prince, but they are to be directed by the word. 3. But the speciall *æconomie* of the Church, as touching the number of the Pastors, and who ought to be appointed thereunto, this appertaineth to the care and office of the Magistrate.

6. Princes are bound, to haue the ministers and Pastors of God in reuerence, because they are the Embassadors of Christ, 2. Cor. 5. 20. and to see them sufficiently maintained: because the labourer is worthie of his hire, and it concerneth the spirituall good of their subiects, that sufficient Pastors should be provided for them, to minister vnto them spirituall foode: and besides, they must submit themselues to the doctrine, precepts, and exhortations deliuered by the Pastors out of Gods word: as Dauid gaue eare vnto Nathan, and suffered his reprehension: and our blessed Sauour saith, he that heareth you, heareth me, &c. All these propositions are not at all controuerted betweene our aduersaries the Papists, and vs: thus then standeth the state of the question.

7. The office of the Prince is, as in Ciuill matters to provide all things concerning the ciuill good of the subiect, to see that right and equity be maintained; so also to take care touching their spirituall good, that true religion be continued and taught in the Church, according to the word of God: vnto the which care and charge belong these particulars.

1. The Prince in himselfe, and for his particular, is to take knowledge and to vnderstand true religion, to be able to discern it from error, and false worship, and to this end to be exercised himselfe in the law and word of God, Deut. 17. 19.

2. Then it is his part, to cause to be set downe a perfect forme of religion and Ecclesiasticall gouernment, squared out according to the line of truth, and rule of Gods word, and by godly lawes to establish the same, as Iosias did, 2. King. 23. 3.

3. He must also see, that sufficient and able Pastors be provided for the Church, which may instruct the people in the waies of God, as Iehosaphat did, 2. Chron. 19. 8.

4. Further, the Princes care must be, to see that these Pastors doe their dutie in preaching true and sound doctrine, and in administering discipline vprightly: as Dauid appointed the Leuites their offices, 1. Chron. 16.

5. And the Prince is also to remooue ignorant, erroneous, and delinquent Pastors, and to see vice duly punished; as Salomon remooued Abiathar from the priesthood: to appoint Councells and Synods to that ende, for the redresse of enormous faults. The state of the question beeing thus propounded, we will first see how it is impugned by our aduersaries, and examine some of their arguments.

1. Stapleton thus prooueth that the Prince hath no power in Ecclesiasticall matters, because the sheepe haue no iurisdiction ouer the Pastor: but the Magistrate is of the number of the sheepe: Ergo.

Ans. 1. There is a double Ecclesiasticall power; one is properly and simply so called, which consisteth meere in Ecclesiasticall matters, as in preaching the word, administering the discipline of the Church: this power belongeth onely to Ecclesiastikes: there is an Ecclesiasticall power improperly so called, which is ciuilly so exercised about Ecclesiasticall persons and causes: & this is in the Ciuill magistrate: so Constantine said, *vos estis Episcopi in ecclesia, ego extra ecclesiam sum Episcopus à Deo constitutus*, ye are Bishops within the Church, I also without the Church, am a Bishop appointed of God: Euseb. lib. 4. c. 24. de vir. Constantin. 2. As Princes are sheepe, to be ordered and directed by the word of God, so they haue an Ecclesiasticall power: but they are Pastors also in regard of their gouernement, and the Ministers, as subiects, and so sheepe also vnder the magistrate: and thus Princes haue and Ecclesiasticall power.

2. *Argum.* That which neither the Emperors would euer assume vnto themselves, nor the Church giue vnto them, no way belongeth vnto them: but to be Iudges of Ecclesiastical

call matters, neither they challenged, nor the other yielded: *Ergo*: for proofe of the precedent part, is alleadged how *Theodosius* the Emperour said, *illicitum esse Imperatorem se interfere ecclesiasticis tractatibus*, that it is not lawfull for the Emperour to enterpose himselfe in Ecclesiasticall affaires: *Cyrl. tom. 4. epist. 17. Hilarius* writ to Constantine the Emperour, *ut indices non usurpent cognoscere causas Clericorum. &c.* that the Iudges vsurpe not vpon them to take cognizance of the causes of Clergie men, &c. *Ambrosius* refused to dispute with *Auxentius* the heretike before *Valentinian* the Emperour, of the orthodoxall faith, &c.

Ans. 1. It is vnttrue, that the Emperours assumed no such Ecclesiasticall power to themselves: for *Constantinus* both called together the Bishops to that great assembly of the *Nicene* Council, prescribed them a rule of their conference to decide all controuersies by the Scriptures: and he himselfe sate among them, and iudged the causes with the rest, and did by his lawes establish and command to be obeyed the things there agreed vpon, as *Eusebius* witnesseth, *lib. 3. c. 12. Theodosius* must be vnderstood to speake, of matters meerely and absolutely Ecclesiasticall, as of the doctrine of faith, and therein the Ciuill power is not to giue rules of faith: so also must *Hilarie* be vnderstood: if he meane otherwise *Chrysostomes* iudgement is to be preferred, who subiecteth euen Apostles, Prophets, Bishops, to the Ciuil power: that of *Ambrose* was a matter of fact, and concludeth not.

3. *Argum.* If Princes should make Ecclesiasticall laws, the vnitie of faith could not be kept, because in euery seuerall kingdome, there should be a seuerall religion.

Ans. 1. The argument followeth not, for religion is not to depend vpon the opinion or will of the Prince, but it must be squared out by the word of God, which Princes following, can not differ in the substance of religion, though they may varie in some circumstances and externall rites: but if Princes will not be ruled by Gods word, but follow other directions, then they may frame vnto themselves diuers religions: so then it is not the fault of the power, but the abuse thereof, and the personall fault of Princes, if by this meanes a varietie of religion be brought in. 2. Neither, if this power be denied vnto Kings, and the whole authoritie of Ecclesiasticall lawes were onely in men of the Church, if they refuse to be guided by the word, is this inconuenience helped: for in *Moses* absence, the whole power being in *Aarons* hand, yet a different worship, in setting vp a golden calfe, from that which *Moses* prescribed, was brought in. And whence hath sprung the great innouation of religion in *Poperie*, from the puritie of the ancient faith, but from this, that the Bishops of *Rome*, excluding the authoritie of the Emperour first in the East, and after ward in the West, haue arrogated to themselves the sole authoritie in matters Ecclesiasticall?

4. *Argum.* Princes can not doe the lesse, as preach the word, minister the Sacraments, therefore not the greater to make Ecclesiasticall lawes.

Ans. 1. It followeth not, for though duties meerely Ecclesiasticall can not be executed by the Prince, because he is not thereunto called; yet externall iurisdiction he may exercise in the Church: neither are these duties as the lesse and greater one to the other in the same kind: they are in diuers respects both lesse and greater: the preaching of the word is greater in respect of the spirituall power, and the Ciuill, in regard of the externall iurisdiction. 2. Neither is it alwaies true, he that can not doe the lesse, can not doe the greater, where he is barred from the lesse, by some defect either of right in beeing called thereunto, or otherwise the thing not becoming: as in the Ciuill functions, it is not fit for the Prince to digge and delue, and yet he can doe the greater, to make and ordaine lawes: so in the Church affaires, he is not to preach, because he wanteth a calling thereunto.

5. *Argum.* They which can not iudge infallibly of the sense of Gods word, can haue no Ecclesiasticall power: Princes can not iudge: *Ergo.*

Ans. 1. The proposition is not true: for neither can any Bishop iudge infallibly of the sense of Scripture, nor any els, since the time of the Apostles. 2. But as the Pastors by prayer, conference, meditating vpon the Scriptures attaine to a competent measure of vnderstanding of the Scriptures, sufficient to direct them: so by the same meanes, and by helpe of the learned, the Prince also may be prepared to apply his iudicarie power to the present necessitie of the Church. 3. And I pray you what infallibilitie of iudgment hath beene in the Popes, when as *Iohn* the 23. was condemned in the Councell of *Constance* for his monstrous opinions: as that he should hold *vitam eternam non esse*, that there is no eternall life after this, & *animam hominis cum corpore mori*, that the soule of man dieth with the bodie, and that the bodie beeing dead, shall not rise againe.

And seeing it hath beene often seene among them, that the Pope hath made boyes and children Bishops, as *Bernard* complained in his time, *scholares pueri & impuberes adolascetes promouentur ad ecclesiasticas dignitates*, scholler boyes, and heardles youthees are promoted to the dignities of the Church: *epist. 41.* what infallibilitie of iudgement then can they boast of in their Clergie?

6. *Argum.* Not the Princes and Ciuill magistrates shall giue account for the soules of the subiects, but the Pastors onely, *Hebr. 13. 17.* therefore they haue no Ecclesiasticall power.

Ans. The Argument followeth not, Pastors must giue account for mens soules if they be lost by their default, therefore Magistrates shall not: for both shall giue account, though not in the same manner: the Pastors for seducing them by false doctrine; the Magistrate, in tolerating a corrupt worship, or in making impious lawes for the maintenance of idolatrie, as it is often objected concerning *Ieroboam* that he made *Israel* to sinne: And these and such like are the Aduersaries arguments against the Ecclesiasticall power of the Magistrate.

Now on the contrary some arguments shall be propounded for the prooofe and confirmation of the question.

1. *Argum.* The Magistrate is the Minister of God for the good of the subiect, *Rom. 13. 5.* but this good is not onely ciuill, but spirituall, therefore euen in spirituall things he must minister for their good: the Papists will haue the Prince to be their minister and seruant in deede, that he should put in execution the decrees of the Church, but decree nothing himselfe: but this were to giue no power at all vnto magistrats, but as seruants which are commanded to doe their masters will: the Prince hath a ministring power in spirituall things, not a ministring seruice.

2. *Argum.* Euery soule must be subiect to the higher power, therefore euen the Ecclesiasticall state, and euery person therein of what condition soeuer he be: the Papists answer, that they must be subiect, as they are citizens, and as they enioy possessions, but not as they are Ecclesiasticall persons: But the Apostles rule is generall, euery soule must be subiect, in what things soeuer, so that the power, which is of God, be not abused against God: true it is that in things meerely spirituall, touching faith and doctrine, they must not depend vpon the Ciuill power, but as he enioyneth precepts, according to the word: yet in respect of the externall pollicie of the Church, in giuing order and direction, in censuring and punishing offenders, and such like, euen spirituall persons are subiect to the Ciuill power.

3. That the Prince hath power euen in Ecclesiasticall matters, shall be prooued by these particulars. 1. That the cognizance and knowledge of religion is required in the Prince. 2. That it belongeth vnto him by law to maintaine the truth, and to inhibit all false religion. 3. That he is to take order for the Ministers and Pastors, that they doe apply themselues faithfully to their calling, and to censure them which are disorderly and exorbitant. 4. That it is the Princes office, to appoint Synods, Councells, nationall, generall, Prouinciall, concerning Ecclesiasticall busines.

1. The first is euident, *Deut. 17. 19.* where the king is commanded to read in the booke of the law all the daies of his life: so also *Ioshu. 1. 18.*

2. Moses prescribed vnto *Israel* a forme of worship, *Ioshua* caused the people to be circumcised, *Iosh. 5.* *Dauid* disposed the ministeriall offices of the Tabernacle, and appointed the *Leuites* and *Priests* their order and courses, *1. Chron. 23.* *Hezekiah* pulled downe the brasen serpent: *Iosias* tooke away idols: so did other Christian Emperors make Ecclesiasticall lawes: as the first law *Cunctus populus* in the Code, is concerning the beleefe of the Trinitie: *Martianus* made a law against the Nestorians, and Eutychians: *Iustinian* inserteth diuers Ecclesiasticall lawes; as that the Letanie should not be said by lay-men, none of the Clergie beeing present: *Nonell. 123. c. 31.* and that Bishops and Presbyters should rehearse the prayers in an audible voice to the vnderstanding of the people: *Nonell. 137. c. 6.* and diuers such like.

3. *Salomon* deposed *Abiathar*: *Iehosaphat* appointed the *Leuites* to teach in the cities, *2. Chron. 19.* *Constantinus* the great, heard the controuersie betweene *Donatus* and *Cecilianus*, and iudged it: *Euseb. lib. 10. c. 5.* *Theodosius* commanded the Nestorian Bishops to be deposed: *leg. 2. C. de sum. Trinitat.* he appointed *Nestorius* to be Bishop of *Constantinople*: *Socrat. lib. 5. c. 19.* *Iustinian* deposeth a Bishop that had a suspected woman in his house:

Nonell.

Novell. 6.c.5. yea the Bishop of Rome was a long time together nominated, and his election confirmed by the Emperor: as *Constantinus* saith to *Liberius*, *Nos, quod Christianus esses, te dignum iudicauimus Episcopatu urbis nostra*: We because thou art a Christian, haue iudged thee worthie to be Bishop of our citie: *Theodor. lib. 2.c. 16.*

4. Dauid called together the Priests to bring home the Arke, 1. Chr. 13. 7. so did Ezechiah call an assembly of the Priests, 2. Chr. 29. and Iosias, 2. king. 23. The first Nicene Councell was summoned by Constantine the great: the 1. Constantinopol. by Theodosius the elder: the 1. Ephesine by Theodosius the younger: the *Chalcedon* Councell by *Martianus*.

Iustinian decreeth, *Archiepiscopum singulis annis synodos celebrare, &c.* that the Archbishop should every yeare celebrate Synods, and assemble the Bishops together. *Novell. 123.c. 10.* and *Novell. 137.c. 7.* he commandeth the Presidents of the Prouinces, to see that the Metropolitans doe assemble Synods. If then Princes haue made lawes for the maintenance of true religion, and against heresies, and haue taken vpon them to giue order and direction for Ecclesiasticall offices; haue deposed such as were vnmeet and vnworthie, and called Councells and Synods concerning Ecclesiasticall matters; then can there not be denied vnto them a kind of Ecclesiasticall power.

But *Stapleton* thus obiecteth against those forenamed Presidents, of the Emperours and Kings authoritie in Ecclesiasticall matters.

1. *Obiect.* These instances doe onely shew, that *de facto*, in fact and in deede Princes meddled with Ecclesiasticall affaires, not that *de iure*, of right, they ought to haue so done.

Ans. If onely such presidents were brought out of Ecclesiasticall stories, and not out of the Scriptures, he should seeme to say somewhat: but seeing the Scriptures set forth examples of godly kings (who are commended in Gods booke) dealing in Ecclesiasticall affaires, there is no question to be made of their right in so doing.

2. *Obiect.* These Princes by such acts did onely prouide for the peace of the Church & zelo, of their zeale and piety, not *imperio*, by their Imperiall power and authoritie.

Ans. That can not be said to be done of a pious zeale, which any vsurpeth vpon them without any authoritie and calling: if these Princes did these things of zeale, then also by a lawfull calling and power: for otherwise it had not bene pleasing vnto God, they intruding and vsurping vpon an others place and office.

3. *Obiect.* They did not make new Ecclesiasticall lawes, but onely confirmed and ratified such things, as were decreed in former Canons.

Ans. 1. True it is, that new articles concerning faith, neither Emperours nor Bishops haue authoritie to bring in, but such as are prescribed by the word. 2. But yet new lawes concerning faith, requiring obedience vnder certaine penalties, haue bene made by Emperours, not prouided for afore by Canons: and concerning orders to be obserued in Synods, and in the gouernment Ecclesiasticall, diuers things haue bene enacted by the Imperiall power, neuer mentioned before in the Ecclesiasticall Canons. 3. And what if the Imperiall constitutions enioyne the same things concerning faith and doctrine, decreed before by the Canons, this proueueth not that they executed onely, what the other prescribed: but both the powers, the Ecclesiasticall by Canons, the Imperiall by lawes enforced the same rules of faith, which the word of God prescribed. More who please to see of this controuerfie, I send him to learned *Pareus* treatise, *dub. 5.* and to *Synops. Papism. Cent. 1. err. 98. and err. 100.*

5. *Controv.* Whether Ecclesiasticall persons, as Bishops and others, may haue the temporall sword committed vnto them.

The Romanists are herein very confident, who maintaine, that the Pope is both a temporall and a spirituall Prince, and so are some other of their cheife Prelates in Germanie, which they thinke not onely to be lawfull, but very expedient, and in these times necessarie for the more peaceable gouernment of the Church.

By this meanes, they say, that Cities and Prouinces are the better gouerned, when the cheife authoritie is committed to Ecclesiasticall persons: and in these daies it is necessarie, that men, which will not be wonne by the sword, should be compelled by the sword.

Contra. But the contrarie is euident, that no place is worse gouerned, but where the Prelate is also a temporall Prince: and the reason is, because they commit all vnto officers, not being able, nor fit themselues to manage the affaires of the state; and by this meanes much corruption groweth. And as it is necessarie that the obstinate, that can not be perswaded by the word, should be bridled by authoritie; so God hath appointed to that ende Magistrates,

to whome the sword is committed, and not to Ministers: and this is also seene by daily experience, that no where more disorders are committed, then where Bishops haue the guiding of the Ciuill state: which sheweth, that God giueth no blessing vnto such preposterous proceeding against his ordinance.

And that Ecclesiasticall persons ought not to meddle with the sword, (though from exercising of other parts of Ciuill iustice, which are compatible, with their calling, all and altogether are not to be excluded) appeareth by our blessed Sauours lesson vnto his Apostles, *vos autem non sic, &c.* it shall not be so with you, as with the Princes and Lords among the Gentiles, Matth. 20. 25. and the Apostle in this place, v. 5. saith, that *he beareth not the sword in vaine*: that is; the temporall power.

Here it will be answered, that Christs example, and the Apostles are not to be imitated in all things: for then neither should there be any magistrate among Christians, because he tooke not that office vpon him, neither should it be lawfull to haue siluer and gold, because Peter saith, *Ag. 3. Gold and siluer haue I none.*

Ans. 1. Our Sauour forbiddeth not all, to take Lordly authoritie vpon them, but onely his Apostles: he forbiddeth not all to be Ciuill magistrates, but such as had the preaching of the word committed vnto them. *2.* Neither doe we vrge the Apostles examples onely, but their precepts: that of Saint Peters not hauing gold or siluer, was a matter of fact, not a precept: but that is a precept, which Saint Peter giueth vnto Pastors, not to be Lords ouer Gods heritage, 1. Pet. 5. *3.* Thus was it in *Origens* time, who writeth thus, *homil. 13. vpon this chapter, omnia crimina, quæ vindicari vult Deus, non per antistites & principes ecclesiarum, sed per mundi indices voluit vindicari*, all the faults which God would haue punished, he would haue so punished, not by the rulers and cheife gouernours of the Church, but by the Iudges of the world, &c.

Now though the vse of the sword, which properly is seene in the power of life and death, be denied vnto Ministers, yet the tractation of all Ciuill causes is not forbidden; as in the compounding of controuersies, ending of strifes among neighbours, and if vnto some discrete men be committed a commanding power to restraine the euill, there is no inconuenience: for so the Apostle would haue the Corinthians to ende among themselves the controuersies that did rise, and not one to hale an other before the Magistrate, 1. Cor. 6. but for such matters, they should be as Magistrates to themselves, where, no question, the Minister and Pastor is not excluded among others, but that he may and ought to haue a cheife hand, in the carriage of such matters: and so *Augustine* expoundeth that place, in *Psal. 118. concion. 24. When they bring (saith he) their causes vnto vs, non audemus dicere, &c. we dare not say, man who appointed me a iudge among you? constituit enim talibus causis Ecclesiasticos Apostolus cogniturus, in foro prohibens litigare Christianos: for the Apostle hath appointed ecclesiasticall persons to take recognizance of such causes, forbidding Christians to strine in courts, &c.* so it seemeth in those daies, that godly Bishops and Pastors, were employed in ending controuersies and suits among the people: and further *Augustine* hath this excellent saying touching this matter, *otium sanctum quarit charitas veritatis, negotium iustum suscipit necessitas charitatis, quam sarcinam si nullus imponat, percipiendo vacandum est veritati, si autem imponitur, suscipienda est propter charitatis necessitatem, &c.* the loue of the truth desireth an holy kind of ease and leisure, and the necessitie of charitie vndertaketh iust busines: which burthen if none impose, we must attend the searching of the truth, but if it be imposed, it must be vndertaken for the necessities of charities sake: *lib. 19. de ciuit. Dei, c. 19.* In the which saying of *Augustine*, I obserue three things: *1.* What causes were referred vnto Ecclesiasticall persons, not criminall, but ciuill, not matters, which touched the life, but controuersies which violated charitie. *2.* How and vpon what occasion they dealt in such causes; they hunted not after them, neither sought them, but they were brought vnto them, they ambitiously intruded not themselves into the Magistrates office. *3.* With what moderation: they did onely attend such matters of necessitie, and in such sort, as it hindred not their better studies and searching of the truth, which excuseth not them, which so entermeddle in ciuill busines, as they neglect their calling.

So then to conclude this point: there are some things, in the Ciuill and Ecclesiasticall power, that are compatible, some incompatible, and cannot be ioyned together: like as a ciuill Magistrate ought not to preach, or minister the Sacraments; so neither can a Minister meddle with the sword: but some things are compatible, as the ciuill power to maintaine peace,

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extendeth it selfe to the externall policie of the Church: and so are helpers to the Ecclesiasticall state: so the Ministers may be assistants to the Ciuill state, to aduise and direct them: See further hereof, *Synops. Centur. 1. err. 52.*

Controv. 6. *Whether it be lawfull for a Christian to be a Magistrate, and to vse the sword in time of peace and warre.*

v. 4. *He beareth not the sword in vaine.* Hauing hitherto out of this Chapter refuted diuers erroneous opinions of the Romanists, we haue now occasion to deale with the fantastick and brainicke position of the Anabaptists, who denie, that any Christian ought to take vpon him to be a Magistrate, or to vse the sword, in exercising ciuill iustice at home, or militarie discipline abroad: not much vnlike was the saying of *Iudas Gaulonita*, of whome *Iosephus* maketh mention, in the beginning of his 18. booke, *antiquit. Iudaic.* who affirmed, that the Iewes were not bound, *propter libertatem legis*, by the libertie of their law, to yeelde obedience to Cæsar, or to any profane Prince, &c. in the Councell also of *Vienna*, was condemned a certaine sect called *Beghardi*, who held that a man might attaine to that perfection, as that he was not bound to the obseruation of any precepts, nor was subiect to the obedience of any: we will examine some of the Anabaptists reasons.

1. *Argum.* The Apostle saith, that Christ made some Apostles, some Euangelists, &c. *Ephes. 4.* not that he made them Princes and rulers.

Ans. 1. Christ came not to inuert or innouate the Ciuill state, which was instituted before, but to appoint a newe order of teachers for the building of his Church. 2. And the Apostle speaketh there onely of such Ministers as were called to teach: those indeede hee made not Princes: this letteth not, but other of his members, not called to teach, may be rulers.

2. *Argum.* Christ forbiddeth his Apostles to be Lords and Rulers, as the heathen were, *But with you it shall not be so*, *Matth. 20.* and this he saith not onely to his Apostles, but to all: *Mark. 13. 27.* *That which I say vnto you, I say vnto all, &c.*

Ans. In that place, *Mat. 20.* Christ forbiddeth all not Christians Lordly dominion, but onely his Apostles, that were appointed to preach the word: that there might be still a difference between the Ciuill and Ecclesiasticall power: but in the other place, our Sauour speaketh of spirituall watchfulnesse, which concerneth not onely the Apostles, but all Christians, and therefore speaketh to all.

3. *Argum.* S. Paul forbiddeth the Corinthians all strifes and controuersies, which doe appertaine vnto the Magistrate, *1. Cor. 6.*

Ans. The Apostle doth not simply forbid all suites: but 1. before the heathen iudges: 2. among brethren: 3. for small causes, and trifling matters: 4. and with a desire and minde to procure trouble one to an other: for otherwise S. Paul had transgressed against his owne rule, when he appealed vnto Cæsar.

4. *Argum.* Our Blessed Sauour forbiddeth to seeke reuenge, but if one smite vs on the one cheeke to turne the other also, *Matth. 5.*

Ans. All priuate reuenge is forbidden: but the Magistrate is Gods minister, and therefore as reuenge belongeth vnto God, so the Magistrate in Gods place may take reuenge: & one may implore his helpe, as he may commit his cause to God, so it be not done with a reuengefull minde.

5. *Argum.* Our Sauour biddeth vs to loue our enemies; but to wage battell with them, and to put malefactors to death, is not to loue them: *Ergo.*

Ans. We are bidden to loue our enemies, not simply, but 1. as they are men. 2. as they are our enemies, that we should not attempt any thing against them of a priuate grudge, or with a reuengefull mind. 3. and we must not seeke their destruction, but amendment: yet we are not to loue our enemies: 1. as they are euill, least we should loue in them their vices, which God hateth. 2. as they are enemies of God and his Church. 3. and in forbearing to punish them, to their owne hurt and euill example of others: So the Magistrate may loue the malefactor, in seeking his amendment, and yet may punish his vice in him: so the Prince may loue his enemies, in seeking all meanes to winne them, and yet wage battell with them, as enemies to God and the commonwealth.

6. *Argum.* Christ forbiddeth to iudge, *Iudge not, and yee shall not bee iudged*: Peter is bid to put vp his sword: Christ refused to diuide the inheritance, and to condemne the adulteresse:

resse: he saith his kingdome is not of this world.

Ans. 1. Christ forbiddeth all rash iudgement and priuate censuring one of an other, he speakeith not of publike iudgement. 2. Peter, and in him all Ecclesiasticall persons, as also all priuate persons, are forbidden to vse the sword, because it is not committed to them. 3. Christ came not to be a Iudge or ciuill Magistrate, therefore he refused to deale in these ciuill causes: the adulteresse he condemned not, because the Pharisees accused her of hatred, and he would not be an instrument of their malice. 4. Though his kingdome be not of this world, yet because it is in this world, of necessitie we must vse this world, and the helps thereof for our present necessitie, as we vse meate, and drinke, plowing, sowing, and such like, though we must be as though we vsed it not.

7. *Arg.* There is neither precept nor president in the new Testament for the lawfulness of warre among Christians: *Ergo*, it is not lawfull.

Ans. 1. It followeth not, for Christ came to preach faith, not to giue rules of warre, because they are sufficiently prescribed in the old law and Testament, which Christ came not to dissolue. 2. The antecedent also is false, for there are both precepts and presidents in the new Testament, as shall follow now to be shewed in the contrary arguments.

Contra. Now for the affirmatiue part, that it is lawfull for a Christian to beare the Magistrates office, and beeing a Magistrate to vse the sword, both in ciuill iudgments and hostile warre, these reasons are brought:

1. We haue in the old Testament, both precepts for iudiciall matters, as Exod. 21. 22, 23. and touching warre, Deut. c. 13. c. 20. c. 31. and presidents also for both: Moses, Iosuah, Dauid, Iehosaphat, were both Iudges in deciding controuersies at home, and victorious captaines against their enemies abroad.

But it will be objected concerning Dauid, that God refused him, that he should not build his temple, because he was a man of warre and blood, 1. Chron. 28. 3.

Ans. Dauid was not refused, as though God allowed not the warres which he fought against the enemies of God: for he saith the Lord taught him to fight, Psal. 18. 35. & 144. 1. but for these reasons: 1. Because the Lord was yet to employ him in his warres, and hee should haue no leisure to attend that worke: *Iunius annot.* 2. Sam. 7. 5. 2. or because hee had shed the innocent blood of Vrias, *Par.* 3. Adde hereunto, the Temple was a figure of Christ, whose kingdome should be peaceable, and therefore that the shadow and the bodie might fully agree, the Lord would haue the materiall Temple a figure of the true Temple, to be builded by Salomon a peaceable man.

But against all these precepts and presidents in the old Testament, the Anabaptists will object with the old Manichees, that there is great difference betweene the old and new Testament: that the God of the law was cruell and bloodie, but the father of Christ in the new is mercifull and gentle: therefore to stoppe such blasphemous mouthes, and to shewe that herein the old Testament and the new agree, as both written by one spirit, we haue both precepts, practise, and presidents, for all these in the new Testament.

For precepts of exercising Iustice and Magistracie: S. Paul saith, *Hee (the Magistrate) beareth not the sword in vaine*, Rom. 13. 4 it is lawfull then for a Magistrate to vse the sword: for the lawfulness of warre, Iohn Baptist doth not bidde the souldiers renounce their calling, but that they should doe no wrong, but bee content with their wages, Luk. 3.

For practise: S. Paul appealed vnto Czsars iudgement seat: therein allowing the thrones and places of iustice.

For presidents of magistracie: the Ruler, Ioh. 4. beleueed with all his house, and *Sergius Paulus* beeing conuerted, Act. 13. renounced not his Magistracie: of captaines, *Cornelius* the Centurion, was a man that feared God, and yet a Captaine: so is the Centurion commended, Matth. 8.

And after the Apostles times the Christians warred vnder the Emperours, beeing yet Pagans and infidels against their enemies: as *Iustinus Martyr*, in the ende of his 2. *apologie* maketh mention of the Epistle of *Mar. Aurelius* the Emperour to the Senate of Rome, wherein he ascribeth his victorie against the Germanes, to the Christians in the campe, who when they were readie to perish for thirst, prayed vnto God, who sent them raine to comfort them, and thunder vpon their enemies.

Controv. 7. *Whether lawes Ciuill and Ecclesiasticall, doe simply bind in conscience.*

Before I come to examine the arguments on both sides produced, certaine distinctions must be premised, for the better opening and vnderstanding of the question.

1. Some lawes are iust, which are agreeable vnto the word of God, in particular, or in generall, and these doe some way or other bind in conscience: some are vniust, prescribing and commanding vnlawfull things, these doe not bind the conscience at all, but rather in keeping them, the conscience is defiled.

2. Lawes may bind in conscience either in generall or particular: in generall some lawes may bind, because obedience is commanded towards our gouernours in all lawfull things: and yet the same lawes shall not bind in particular in respect of the thing commanded.

3. Lawes may bind in conscience, *per se*, of themselves, in respect of the thing commanded, directly concerning the worship of God, or the duties of the second table: or they may bind *per accidens*, accidentally, in respect of the scandall that may follow.

4. Some lawes that bind in conscience of themselves, do so bind *sub ratione cultus diuini*, as a part of the diuine worship; for all those workes, which men are bound in conscience to doe, though they were commanded by no humane lawe, belong to the seruice of God: some lawes bind of themselves, but not by reason of the diuine worship, but in respect of some order or discipline prescribed to that ende.

5. Some lawes doe onely *inducere culpam ciuilem*, make one guiltie of a ciuill offence, as to eate flesh vpon dayes inhibited, or to weare apparell contrary to the lawe: these ciuill offences doe not bind the conscience properly: or they make one guiltie of a morall offence, as when men are forbidden vsury, extortion, drunkennesse, and such like: these doe bind the conscience.

Now according to these distinctions, these propositions may be framed.

1. That the diuine lawes by whomsoever enioyned, Magistrate, superiour or inferiour, which concerne either the duties of the first, or of the second table, doe bind in conscience simply of themselves, both in generall and particular.

2. Ciuill lawes, which doe determine of circumstances, necessarie and profitable toward the obseruation of the morall law: as the law that forbiddeth men to frequent alehouses, the better to preuent drunkennesse: or to weare any vnlawfull weapon to preuent bloodshed, doe bind simply in conscience at the least in generall: because they are morall precepts directly tending to the obseruation of the morall law: in such things we are bound in conscience to obey.

3. Lawes made concerning ciuill duties, which in themselves, not beeing commanded are indifferent, as of eating flesh, keeping of watch, paying of tribute, and such like, do not simply bind in conscience, neither in generall nor in particular, but accidentally onely they doe bind both in generall and particular, in regard of the contempt of authoritie and scandall of our brethren.

4. Likewise Ecclesiasticall lawes, which doe limit the circumstance of times and place, concerning external order & vsages, which do help toward the obseruation of the duties of the first table, and the exercise of religion; doe of themselves properly and simply bind in conscience, at the least in generall, because in such morall duties our obedience simply is required: such are the publike orders, of resorting duly vnto diuine seruice, of receiuing the Sacraments, of paying tythes toward the maintenance of the Minister, of silence in the Church and not disturbing the Preacher, and such like.

5. Other orders of the Church, which doe not so directly concerne the seruice of God, but are touching things indifferent in themselves, as of some gestures to bee vsed, rites and obseruations not offensive: they doe not bind at all in conscience, but onely accidentally, in respect of the scandall, and offence which may be giuen, and the breaking of order.

Now the position of the Romanists is, that lawes both Ciuill and Ecclesiasticall doe bind simply in conscience, not onely in respect of the matter, that is commanded, beeing agreeable to the word of God, or of the scandall and offence which may follow, but the thing though in it selfe it be indifferent, yet bindeth the conscience, *quia lege precipitur*, because it is commanded by the lawe, though by the occasion thereof no offence follow, *Perer. disput. 2. numer. 8.* and by the binding of the conscience, he saith, is vnderstood mortall sin, which is committed in the omission of such things commanded: their reasons are these.

1. S. Paul biddeth vs to be subiect, not onely for wrath, but for conscience sake, verſ. 5. therefore ſuch lawes bind in conscience.

Anſw. This conscience is to be vnderſtood in generall in reſpect of him, who commaundeth, who of conscience is to be obeyed as Gods Miniſter, not in reſpect of the thing commanded, which is not alwaies ſuch as bindeth the conscience.

2. S. Paul willeth obedience to be giuen vnto thoſe which are ſet ouer vs, Hebr. 13. 17. and our Sauour faith, he that heareth you, heareth me.

Anſ. Our Sauour and the Apoſtle ſpeake of obedience to be giuen in thoſe things which concerne the doctrine of faith, and the ſaluation of our ſoules: not of euery obſeruation and order of the Church.

3. *Argum.* The Apoſtles in their Synodicall decree, did bind the conscience of Chriſtians, to abtaine from ſtrangled, and blood, and fornication, Act. 13.

Anſw. 1. The former of theſe was no otherwiſe impoſed vpon the conscience, then for the avoiding of offence: fornication is ioyned with the reſt, not becauſe it was indeed as indifferent a thing, but it was ſo counted among the heathen. 2. Neither haue the Paſtors of the Church, that power and authoritie to make lawes to bind the conscience, as the Apoſtles had.

4. *Argum.* S. Paul willeth that they which obſerued not his precepts, ſhould be ſhunned of all, 2. Theſſ. 3. 14.

Anſ. Becauſe the Apoſtle vrged nothing but the precepts of Chriſt, therefore hee requirerh obedience ſimply, and chargeth their conscience therewith.

But on the contrarie, that all Ciuill and Eccleſiaſticall lawes doe not ſimply and in themſelues bind in conscience, but in regard of the offence, we ſhew it thus.

1. S. Iames ſaith, c. 4. 12. there is one lawgiuer, which is able to ſaue and to deſtroy: God onely maketh lawes to bind the conscience.

2. If euery law did bind the conscience, then by reaſon of ſuch a multitude of lawes, which are impoſſible to be kept, mens consciences ſhould bee ſo ſnared and entangled, as none ſhould be free: and ſo with the Pharifies, *they ſhould bind heauie burthens, and grievous to be borne, and lay them on mens ſhoulders, Matt. 23. 3.* and S. Paul ſpeaketh againſt ſuch burdening with traditions, *as touch not, taſt not, handle not, Coloff. 2. 21.*

3. Where the intendment of the law is not to bind the conscience, there if no ſcandall follow, the omiſſion of the thing commanded doth not bind or pollute the conscience: there may be a ciuill offence, but no morall or mortall ſinne: but in diuerſe ſuch lawes, which are made for ciuill order, as in wearing of cappes, prouiding of artillerie, abſtaining from fleſh, and ſuch like, the law intendeth not to charge the conscience, but impoſeth a ciuill mulct onely, where ſuch things are omitted: therefore ſuch offending if they pay the mulct they ſatisfie the law: their conscience is free, where the omiſſion proceedeth not of contempt, nor giueth occaſion of offence: beſide an other way the intention of the lawgiuer is kept, when the end and ſcope of the law is obſerued, though ſtrictly the letter of the law bee not kept: as the eating of fleſh vpon certaine dayes is prohibited, for the benefit of the commonwealth, that nauigation and fiſhing by the vterance of ſuch commodities may bee maintained: now if any eate fleſh, not vpon any contempt of the lawe, but vpon ſome other occurrent occaſion, ſo that the commonwealth be not thereby hindred, nor his brother offended, the intention of the law is kept, though the letter of the law be tranſgreſſed: and further, in ſuch penall lawes, which onely concerne externall order, *intentio legislatoris non eſt obligare ad culpam, ſed ad poenam*, the intention of the lawgiuer is not to oblige or bind any to the guiltines of the offence, but to the penaltie; but in penall lawes, which require the obſeruation of any morall law, it is otherwiſe; for there beſide the incurring of the outward mulct, the offender tranſgreſſeth the law of God.

Peregrinus then needed not here to haue found ſuch fault with *Caluins* diſtinction, between *forum internum*, the internall court of the conscience, and the externall court, which only bindeth vnto the duties of ciuilitie, wherein the conscience before God is free: for if vpon euery ſlippe of a ciuill order, being not done with contempt, the conscience ſhould bee burthened, what an importable burthen ſhould be laid vpon Chriſtians, whoſe conscience by this meanes through the multitude of lawes ſhould be continually entangled.

Now then to conclude this point. 1. Some lawes beeing vniuſally made, or commanding any vnlawfull thing, doe neither bind the conscience in generall, nor particular, neither in themſelues.

Whether penall lawes bind in conscience.

themselves, nor accidentally.

2. Some lawes bind euery way, in generall, in particular, by themselves, and accidentally, and *sub ratione diuini cultus*, as a part of Gods seruice: as all lawes enforcing obedience to the morall precepts which belong to the first or second table.

3. Some lawes doe so bind in themselves, and not accidentally onely, in respect of shew of fence, and not onely generally in regard of our obedience required to the Magistrate in all lawfull things, but in particular, in the very thing commanded: yet not as a part of the diuine worship, but *sub ratione ordinis, vel disciplina ordinata, &c.* by reason of the order and discipline enioyned toward the better performance of some duty toward God, or our neighbour: as the law which bindeth men to come to Church, the better to serue God: and politikes lawes that are made against deceit vsed in the making of clothes, and other wares, to the hinderance of our brethren, which is against charity, and such like.

4. Some lawes doe not bind in conscience at all in themselves, neither generally nor in particular, but onely accidentally in regard of scandall and offence which may be giuen by mens disobedience: as in such penall lawes which are made onely for ciuill orders and vsages, where God is not dishonoured, nor charity violated: let there be no contempt of authority, nor offence giuen, though it be a breach of ciuill order, yet thereby the conscience is not burdened before God. This I say, not to giue any encouragement willingly to transgresse the publike orders, for then they runne into contempt of authority, but I aduise euery man, as neere as he can to conforme himselfe to the obseruation euen of ciuill orders: but to this ende, to helpe the conscience of the weake, that they should not thinke in euery such omission their conscience to be charged before God. See further *Synops. Centur. 1. error. 49.*

Controv. 8. *Whether Ecclesiasticall persons are exempted from tribute.*

v. 7. *Giue to all men their dutie, tribute to whom tribute, &c.* This is an euident place to conuince the Romanists, who hold their Clergie together with their possessions and goods to be freed and exempted from temporall taxes and payments.

The old Popish opinion was, that they were freed by the lawe of God: but now they challenge this immunity only by the charter and priuiledge graunted them by Princes, *Rhemist. Rom. 13. annot. 5. Thomas Aquin.* addeth further, that though they were at the first exempted by Princes, yet it is agreeable to the law of nature. But if they onely claime this exemption from the graunt of temporall Princes, why did then *Alexan. the 6.* (as *Boniface the 8.* hath inserted his decree in the sixt of his decretalls, *lib. 3. titul. 23. c. 1.*) by this constitution provide, that secular powers should not presume to exact of Ecclesiasticall persons, toll money or other exactions, *pro rebus vel possessionibus*, for their goods or possessions, which they had gotten, or should get. We will now examine some of their reasons:

1. The lands of Pharaohs Priests were exempted from tribute, *Gen. 47. 22.* therefore the possessions of the Church should be free.

Ans. The lands of the Priests (whom *Iunius* taketh rather for the Princes, Courtiers of Pharaohs household, for the word *cohen*, signifieth both a Prince and a Priest,) were not sold vnto Pharaoh, as other lands were: for by reason of the ordinary allowed them from the King, in the time of dearth, they were not constrained to sell their land for foode, and so their possessions were free from the fifth part, which other payed: they might notwithstanding be subiect and lyable to other charges.

2. The King of Persia charged his officer to lay vpon the Priests and Leuites no toll nor custome, *Ezra 7. 24.*

Ans. The reason thereof was, for that the Priests had no possessions: as likewise *Cæsar* writeth in his commentaries, that the Priests called *Druida* among the French, paid no taxe money, nor custome at all, as other did: and the reason was, because they possessed nothing, as *Plinie* witnesseth, *l. 26. c. 24.*

Now on the contrarie, that Clergie men, are bound as well as others, for their persons, and lands, to pay tribute, and yeeld their subiection vnto temporall gouernours, it is euident by these reasons.

1. By the precept of Christ, giue vnto Cæsar, the things that are Cæsars: he spake them to the Priests: and by his owne example he refused not to pay poll money, *Matth. 17.* And he confessed to Pilate, *Iohn, 18.* that he could haue no power against him, if it were not giuen

given him from above: he acknowledgeth himselfe personally subiect vnto Pilate.

2. He which holdeth terrene things, is in reason to be subiect to the terrene and temporall power: *Origen* saith, *qui habet pecuniam, aut possessiones, aut aliquid in seculo, audiat, &c.* he which hath money or possessions, or any thing in the world, to him it is said, let every soule be subiect, &c.

3. And *S. Paul* chargeth all subiects to pay tribute, because it is a dutie to the Magistrate, in respect of his care and vigilancie, who watcheth ouer the subiects for their good.

Yet we deny not, but that Ecclesiasticall persons may enioy those priuiledges and immunities, which haue bin graunted them by Princes, whose liberalitie therein is to be commended: so that they abuse them not to idlenes and wantonnes, as sometimes the Abbeyes in England did: See before contro. 1. argum. 1. and Synops Centur. 1. err. 99.

Controv. 9. Whether the fulfilling of the lawe be

possible in this life.

v. 8. He that loueth an other, hath fulfilled the lawe. Hereupon our aduersaries the Romanists doe inferre, that the law may be fulfilled by loue, in this life: *Rhemist.* and *Tolet*, whereas we obiect, that no perfection can be attained vnto in this life, hath this distinction, that there is great difference betweene *dilectionem in se perfectam*, & *eam, qua est in precepto*, loue which is perfect in it selfe, and loue which is in the precept and commanded: as if one bid a man runne perfectly or swiftly, he meaneth not, that he should runne as fast as an hart or hind, but so fast as a man may runne: so perfect charity in it selfe is not commanded, which cannot be in this life, but such charitie, as a man in the state of grace, beeing thereby helped, may attaine vnto.

And thus he reasoneth; if by loue the law could not be fulfilled, *S. Paul* would not haue exhorted thereunto: for it were in vaine to exhort vnto that, which cannot be done, an. 11.

Contra. 1. Touching the distinction, it is no wayes to be admitted. 1. For as God is, so is his commandement, he is perfect, therefore he commandeth that which is perfect: the loue then commanded in the lawe is a perfect loue, and not onely according to the possibility of mans strength. 2. Further, the written morall lawe commaundeth the same thing, which the naturall law did, which was infused into Adam in his creation: but that was perfect loue and charitie, for he was created according to the image of God, in righteousness and holinesse. 3. And we are commanded to be perfect, as our heauenly father is perfect, *Matth. 5.* therefore not according to the possibility onely of our owne strength. 4. Neither is the instance brought in to the purpose: for, when a man is bid to runne perfectly, the meaning is, he should runne as fast as a perfect man may runne, not one that is lame or halting: so man in the state of his perfection might haue fulfilled the law, though now he cannot, since his nature hath beene lamed by sinne, therefore by his owne example, such charity is commanded, as man before his fall, might haue performed.

2. Now to the argument we answer: 1. That he indeede, that can loue his neighbour as he ought, may fulfill the law, but so none can loue, *Martyr*: and so to the same purpose *Caluin*, that the Apostle *sub conditione loquitur*, speaketh as it were vnder condition, that is, if a man can so loue his neighbour, which condition no man can fulfill. 2. But because the Apostle vseth this as an argument to perswade vnto loue, because it is the fulfilling of the law, we will graunt that the Apostle speaketh here of such a fulfilling, as is possible, but that is not a perfect keeping of the law, which none can attaine vnto, but as *Beza* saith, *non unum preceptum obijt*, he that loueth his brother is not ready to keepe one precept onely, but all: so as *Pareus* well distinguisheth: he speaketh of fulfilling the law, *partibus, non gradibus*, in the parts, not in the degrees: as he which loueth his brother, will shew it in all the parts of the law, he will neither steale, nor commit adultery, nor doe any other hurt vnto him: but perfectly in the highest degree of charity, no man can keep the law, for the Apostle saith, *In many things we offend all*, *Iam. 3. 11.* then no man can perfectly fulfill the law in this life. 3. *Gualter* here hath another answer, that the Apostle speaketh not of the fulfilling of the whole law, but onely *de externis officijs*, of the externall duties: yet he insisteth not vpon this answer: for the Apostle speaketh of couering, which is no externall thing, but acted in the heart: the best answer then is, that the Apostle speaketh not of an absolute or plenary fulfilling of the law, which is not in mans power, but of a totall and generall fulfilling and keeping of every commandement: that loue will not content it selfe, with doing of our duty in one or two commandements, but in the rest also.

Controv. 10.

10. Controv. *Against the Marcionites, which denied the morall precepts to be now in force, but to be ceased.*

The Marcionites, as Origen sheweth, dialog. 2. against them, would prooue from hence, that the old law, even in respect of the morall precepts, was ceased, because it is here said, love is the fulfilling of the law.

Contra. But Origen answereth well, that charitie is an epitome, or summe of the law: but the epitome or summe taketh not away the things, which are therein contained: nay rather the contrarie followeth, because charitie is the fulfilling of the morall law, and charitie alwaies remaineth, therefore also the morall law continueth still, and is not abrogated, though the ceremonies be ceased; neither are the iudicialls necessarily now enforced.

11. Controv. *Against iustification by the workes of the law.*

v. 10. *Love is the fulfilling of the law.* From this place Stapleton inferreth, that the keeping of the law is our iustice; and that by the workes of charitie we are iustified: and thus he reasoneth; The keeping of the law is iustice, but he that loveth his brother, keepeth the law, Ergo: to this purpose Stapl. Antidot. p. 973.

Contra. 1. The proposition is true if it be vnderstood of the perfect keeping of the law: for if any in all points, could keepe the law, he should thereby be iustified: as S. Paul alleadgeth out of the law, Rom. 10. 5. *He that doth these things, shall live thereby.* 2. But so no man is able to fulfill the law: in some measure the faithfull guided by grace, doe performe the precepts of the law, but perfectly in all points, they can not keepe it: for then they might be without sinne: for sinne is the transgression of the law, 1. Ioh. 3. 4. and whosoever transgresseth the law, sinneth: but no man is in this world without sinne: as the same Apostle saith, *If we say we haue no sinne, we deceiue our selues,* 1. Ioh. 1. 8.

6. Morall obseruations.

1. Observ. *Of the Office of the Magistrate in encouraging the good, and punishing the euill.*

v. 3. *Princes are not to be feared for good works, but for euill, &c.* This ought to teach Magistrates, that they should not abuse their authoritie in afflicting the good, and sparing the euill, as Iezabel did, who maintained idolatrie, forcerie, and adulterie in Israel, 2. king. 4. 22. but persecuted the true Prophets: but they must vse their authoritie, to feare the euill, and to be patrons to the good: as the Apostle here saith, they must be feared for euill workes, and not for good.

2. Observ. *That Magistrates should procure the common good, and exercise true iudgement.*

v. 4. *He is the minister of God for thy wealth, or good.* Here are two excellent parts of the Magistrates office described: first because he is Gods minister, he must consider, that the iudgement is the Lords, and therefore they ought to deale vprightly, as Iehosaphat charged his iudges and officers, 2. Chron. 19. 6. *Take heed what yee doe, for yee execute not the iudgement of man, but of the Lord, &c.* and further, the magistrate must propound to himselfe the good of the people, not seeke his priuate gaine: for he is ordained for their wealth: for this is the difference betweene a good gouernour, and an oppressor, that the one studieth to profite the Commonwealth, the other seeketh by laying heauie burthens vpon the people to enrich himselfe.

3. Observ. *How the Magistrate may comfort himselfe in his gouernement.*

Whereas many cares and troubles are incident into the office of the Magistrate, many dangers imminent, and conspiracies intended: he is herein to comfort himselfe, that he is Gods minister, and therefore he neede not to doubt, but that God will assist his owne ordinance: for it were impossible if the Lord did not guard and defend them, that Princes could escape such perills, as they are subiect vnto: that saying then must animate and comfort them, *Touch not mine Anointed, &c.* 1. Chron. 16. 22.

4. Observ. *Of the vigilant care and painfull office of the Magistrate.*

v. 6. *Applying themselves to the same ende:* this sheweth, that the Magistrate is called not to a place of pleasure and ease, but of labour and care: they must endeaour and applie themselves to this ende, that is, to seeke and procure the good of their subiects: they watch

when others sleepe, and take care, when their subiects are secure: this well perceiued the King that said, if one knew the cares that belong vnto the crowne, and diademe, they would not take it vp, though it lay in the durt before them. This should teach men not ambitiously to aspire to places of such labour and care, and others to pay tribute and other duties willingly vnto their Magistrates, as a recompence in part of their paines.

6. Observ. Of the commendation of Christian loue.

v. 10. *Loue doth none euill, &c. it is the fulfilling of the law, &c.* Chrysostome here hath a good morall of loue: *utramq; virtutem habet dilectio*, loue hath a double vertue, it both maketh vs abstaine from euill, and it bringeth *bonorum operationem*, the working of good things: it is the fulfilling of the law: nay further, it doth not onely shew vs what we should doe, but helpeth vs also to doe our duties prescribed in the law more easily: and beside, this loue toward our neighbour, doth also shew our loue toward God, and assureth vs of his loue againe: in loue among men it is otherwise: for loue is impatient of fellowship, it is full of iealousie, if one loue the party whom an other loueth, *repugnabit amator*, the louer will be against it: but God, *dignatur te amoris sui communione*, vouchsafeth thee to be partaker of his loue, &c. he loueth those, that loue them, whome he loueth.

7. Observ. Against backsliders.

v. 11. *Now is saluation nearer, &c.* S. Paul useth this as a reason to stirre vs vp to zeale and carefulnes, because still we come nearer vnto the worke: like as they which runne in a race, the nearer they approach vnto the goale, the faster they runne: therefore they are very preposterous, careless, and disordered, which in the end of their race doe slacke their pace: for while they stay and rest themselues, an other outstrippeth them, and winneth the price: therefore, as the Apostle saith, 1. Cor. 9. 14. *So runne, that ye may obtaine*: we must then hold out vnto the ende, and not giue ouer our running, if we will obtaine the crowne.

8. Observ. Against careless hearers of Gods word.

v. 11. *It is now time, that we should arise from sleepe, &c.* Chrysostome applieth this against careless hearers, who though they are awake in bodie, yet are a sleepe in their soules; and all things which they heare, are as a dreame vnto them: tell me, saith he, what Prophet, what Apostle, *de quibus rebus lectus sis*, and of what matters was he read, *sed non potes*, but thou canst not tell me: wherefore to such be this spoken, *it is time to arise from sleepe, &c.*

9. Observ. Against riotous feasts.

v. 13. *Not in banquetting, and drunkennes, &c.* Here Chrysostome also taketh occasion to enueigh against *symposia quædam*, companions feasts: when men feasted by turnes, or every one sent his cost, and when they met together, and did glut themselues with meates and drinks, and carnall pleasures: if this be a pleasure and delight, *ostende mihi voluptatem illam vesperi*, shew me thy pleasure at night, but thou canst not: I forbid not, saith he thus speaking, all kind of meetings, *sed ne quid præter decorum agatur*, that nothing be done vncomely, but vse to sing Psalmes, *pro iliberalibus canticis*, in stead of dishonest songs: *sic Christus mensa vestra adorit, &c.* so Christ will be at your table, and shall blesse your meeting, and your banquet: and so shall you follow the rule of the Apostle, 1. Cor. 10. 31. *Whether yee eate or drinke, or whatsoeuer you doe els, doe all to the glorie of God.*

10. Observ. Against chambring and fornication.

v. 13. *Not in chambring, and wantonnes*: from these riotous feasts and bankets proceede vagrant and filthie lusts: and so men leauing as it were the pure and cleare fountaine, doe runne *ad immundi cani cloucam*, to a filthie puddle, and sinke: *canum namq; scorti corpus esse, &c.* that the bodie of a strumpet is a very puddle and sinke, I appeale vnto thy selfe: after that thou hast wallowed thy selfe in this mire, dost thou not thinke thy selfe impure and vncleane? 2. Chrysostome proceedeth further to shew the loathsomnes of this sinne: *quid feminas, quod metere non licet, &c.* why dost thou sow, where thou wouldest not reape? for the very truit and offspring would make thee ashamed. 3. *Puerum magnum facis iniuriam, &c.* thou dost great wrong vnto the child, that shall be borne, who by thy meanes is counted a bastard and base borne. 4. And thou thy selfe shall be ignominious, *non solum in vita*, not onely in thy life, but after thy death: *sine ex scorto sit, sine ex ancilla*, whether thou hast a child by an harlot, or by thy maide. 5. Beside, thou makest her not onely an harlot, but after a murderess: *nam non solum, quod natum est occidit, sed & ne nascatur prohibet,* for

for shee onely killeth not that, which is borne, but hindreth it that it be not borne: & sic generationis promptuarium, promptuarium facis occisionis, and so thou makest the receptacle of generation, the shoppe and forge of occision and murder. 6. *Hinc sunt & idololatria, &c.* hence also proceeded idolatrie: for many procure enchantments, and drinckes, and other sorceries, that they may be beloued. 7. Many other euills also spring from hence: *venena parantur, &c.* often poison is prepared for the wise, that hath the wrong, and other lyings in wait, or at the least, *quotidiana bella*, continuall warre and strife: and the legitimate children are hardly vsed, and much wronged: to this purpose *Chrysostome* excellently.

11. Observ. *How we ought to imitate Christ, in the not satisfying of the flesh.*

v. 14. Put on the Lord Iesus, &c. and take no care for the flesh, to fulfill the lusts thereof: for if a man should giue himselfe to satisfie the desire of his flesh, he should but procure his owne further torment, and neuer be at rest: *ipsa quippe concupiscentia alias grauiores paritunt*, for concupiscence doth still beget concupiscence: as he, that is alwaies thirstie, as they which haue the drop sicke, though they haue whole riuers by them, can neuer quench their thirst, so is it with them that follow the lust of the flesh, it will neuer be satisfied.

Thus farre *Chrysostome* proceedeth well, but he seemeth in the rest to be somewhat too strict and austere: for he would haue a man onely to vse things for necessitie, as to eate onely to satisfie hunger, and to seeke garments onely to couer the flesh: *non est vestibus ornanda caro, ne ornatus illam perdas, &c.* the flesh is not to be adorned and set forth with rayment, least thou destroy it by those ornaments, &c. and to this purpose he sheweth how we should put on Christ, by imitating his austere life, and to doe as he did: he had not a place wherein to put his head: do thou likewise: if he were at any time to take meat, *panibus horum diebus usus est*, he vsed barly bread: if he were to trauell, he did not ride on horsebacke, sed *itineribus pedestribus, &c.* but tooke his iourney on foote: if he were to sleepe, he made his pillow in the end of his shippe, if he were to sit downe, *in feno, &c.* he sate downe vpon the grasse, &c.

Whether
Christ be to
be imitated
in all his
works.

But our blessed Sauour is not to be imitated in all things which he did, as namely in these two, 1. In his diuine works, as in fasting fourty daies and nights, in walking vpon the sea, and such like: for these miraculous workes are beyond our power. 2. In his particular and personall acts, as in that he possessed nothing, refused to be a Iudge, washed his Apostles feete, and in those before named: for these things became his person, as he was the Messiah, to shew that his kingdome was nothing at all of this world: but in his generall vertues, as his humilitie, mercie, loue, holines, and such like, we must set before vs the most holy example of our blessed Sauour: as he saith himselfe, *Learn of me, for I am humble and meeke*, Matth. 11. 19.

And concerning the thing it selfe: it is lawfull to take care of the flesh, not onely for necessitie, but also for moderate pleasure and delight: as it is said, Psal. 104. 15. *That wine maketh a cheerefull heart, and oyle causeth the face to shine*: and as much is insinuated here by the Apostle, that we should not take care for the flesh, to fulfill the lusts thereof: every other care then is lawfull, so it be not to pamper the flesh in wantonnes, and carnall delight: meats may be vsed not onely for necessity, but with some kind of pleasure; and apparell may be vsed as well for ornament, and comelines, as to couer our nakednes, so that excesse be taken heede of in the one, and pride in the other.

CHAP. XIII.

1. The text with the diuerse readings.

v. 1. Him that is weake in the faith, receiue vnto you, but not for controuersies of disputation. (*doubtfulnes of disputation, B. in the disceptation of thoughts. L. for to iudge disputations. V. be not diuided in your cogitations. S. but the word diaxisis, here rather signifieth, a disceptation or controuersie, and diadoxiques, an outward dispute, rather then an inward discourse of the minde.*)

2 One beleeueth that he may eate of all things: and an other which is weake, eateth hearbs.

3 Let not him that eateth, despise him that eateth not: and let not him which eateth not, iudge him (*condemne him, G. Be.*) that eateth: for God hath receiued him.

4 Who art thou, that iudgeth (*condemnest, B. G. κρίνω. iudging, Gr.*) an other mans seruunt? he standeth or falleth to his owne master: yea he shall be established: for God is able to make him stand. (or *establish him, Be.*)

5 This man esteemeth (*iudgeth, L. S. Gr.*) one day aboute an other day, and an other esteemeth euery day alike: let euery man be fully perswaded *G. B. Be. (or be certain, V. S. abound. L. the word is πειθομαι, which is fully to be perswaded)* in his minde.

6 He that regardeth (or *careth for, B.*) the day, (*thinketh of the day. S. esteemeth. B. obserueth. G. iudgeth V. φορῶν, that setteth his minde on the day. Gr. regardeth it to the Lord:* and he that regardeth not the day, regardeth it not to the Lord: (*this clause the vulgar Latine omitteth*) He that eateth, eateth to the Lord: for he giueth God thanks: and he that eateth not, eateth not to the Lord, and giueth God thanks.

7 For none of vs liueth to himselfe, neither doth any die to himselfe.

8 For whether (*if, B. ἢ, whether Gr.*) we liue, we liue vnto the Lord: or whether we die, we die vnto the Lord: whether therefore we liue or die, we are the Lords.

9 For to this ende Christ both died, and rose againe, and reuiued, that he might be Lord both of the dead, and quicke.

10 But why dost thou iudge (*condemne, B. G.*) thy brother? or why dost thou despise (*set at naught, Be. B. Gr.*) thy brother? for we shall all be presented (*stand. L. S. appeare. G. παρουσιάζω, be presented*) before the tribunall (*iudgement seate, B. G.*) of Christ.

11 For it is written, I liue, saith the Lord, that (*because, L. V. and. B. G. surely. Be. but ὅτι, signifieth that: it is the forme of an oath: God sweareth, as he liueth that*) euery knee shall bow vnto me, and euery tongue shall confesse vnto God.

12 So then euery one of vs shall giue account of himselfe vnto God.

13 Let vs not therefore iudge one an other any more: but vse your iudgement in this rather, *Be G. (iudge this rather, Gr.)* that no man put a stumbling blocke, or an occasion to fall, before (*to Gr.*) his brother. (*not an occasion to fall, and a stumbling blocke: see qu. 23. 2.*)

14 I know, and am perswaded through the Lord Iesus, that there is nothing vncleane (*common, κοινόν, Gr. L. V.*) of it selfe: (*not by him. L.*) but vnto him that thinketh *Be. (iudgeth. B. G.)* any thing to be vncleane, to him it is vncleane.

15 But if thy brother be greiued for the meate, now walkest thou not charitably: (*according to charitie, Gr.*) destroy not him with thy meate, for whom Christ died.

16 Let not your (*not our, L. S.*) commoditie *G. (your good, Gr.)* be euill spoken of. (*blasphemed, Gr.*)

17 For the kingdome of God, is not meate, nor drinke, but righteousness, and peace, and ioy in the holy Ghost.

18 For whosoever in these things serueth Christ, is pleasing (*acceptable, G.*) to God, and approoued (*commended, B. accepted, Be. δοκιμῶ, Gr. appointed or allowed*) to men.

19 Let vs then followe those things which concerne peace, and the edifying one of an other.

20 Destroy not the worke of God for meates sake: all things in deede are pure: but it is euill for the man, which eateth with offence.

21 It is good, neither to eate flesh, nor to drinke wine, nor any thing, whereby thy brother stumbleth, or is offended, or made weake.

22 Hast thou faith? haue it with thy selfe before God: blessed is he, that iudgeth not (*condemneth not. Be. G.*) himselfe, in that thing, which he alloweth.

23 For he that doubteth, (*discerneth. L. iudgeth. V. maketh conscience. B. is diuided. S. διακρινόμενος, Gr. doubting.*) is condemned, if he eate, because he eateth not of faith: and whatsoeuer is not of faith, is sinne.

2. The Argument, methode, and parts.

IN this chapter the Apostle sheweth the vse of indifferent things, whereabout there was contention betweene the beleeuing Gentiles, and the converted of the Iewes: there are two parts. 1. The Apostle teacheth how the strong and weake should behaue themselves one toward an other, and vseth ioyntly arguments of perswasion to them both, to v. 12. then he dealeth with them a part, with the strong, to v. 22. then with the weake, v. 22. 23.

1. In the first part the case is propounded in two particular instances, the first v. 2, 3. concerning the eating, or not eating of hearbs: wherein he exhorteth them to mutuall concord, not one to iudge or condemne an other. 1. From their state or condition, they are of Gods familie, v. 3. and no man is to iudge an others seruant, the reason whereof is rendred, he standeth or falleth to his owne master, v. 4. 2. From the power of God, who is able to make them stand, and will most surely establish them, v. 4. therefore they must not be condemned or despaired of. The second instance is of obseruing, or not obseruing daies: which is propounded with an admonition, that nothing should be done without a full perswasion: then the reasons vnto brotherly concord follow. 1. From the end, because both the obseruer and not obseruer, do it to Gods glorie: which he proueth by the adiunct, their giuing of thanks, v. 6. 2. *Argum.* From the whole to the part: none of vs liue or die to himselfe, v. 7. therefore the particular actions must be referred not to our selues, but to the glorie of God: the antecedent is prooued, that we liue not or die vnto our selues, but vnto the Lord, v. 8. from the ende of Christs death, and resurrection, v. 9.

3. *Argum.* It belongeth vnto Christ to iudge, who is made Lord of all, v. 11. and euery one must giue account vnto him, v. 10. therefore one must not iudge an other, and so take Christs office vpon them.

2. The Apostle now commeth to deal with such as are strong in faith, and sheweth how they should behaue themselves toward the weake: that they should giue them no occasion of stumbling or beeing offended.

This caution is first explained, by a distinction: that although meates are not vncleane in themselves, yet to him that so iudgeth, they are vncleane, and he is thereby offended, v. 14. then follow the reasons.

1. He that greiueh his brother, walketh not charitably, 15. 2. He destroyeth him, as much as in him lieth, for whome Christ died, 15. 3. Causeth their libertie to be euill spoken of, 16. 4. From the property and condition of Christs kingdome, which consisteth not in meate and drinke, but in righteousness and peace, 17. which he proueth by the effects, they which serue Christ, therein please God: 5. *Ab utili*, from the commodity ensuing: they must follow those things, which concerne peace, 18. 6. From the inconuenience feared, they shall destroy their brothers faith, which is Gods worke, 20. then he concludeth, that it is not good to eate or drinke, or to doe any thing, to cause the brother to stumble at, v. 21.

3. Lastly, he giueth a rule vnto the weake, not to doe any thing with doubting or against their conscience, for therein they should condemne themselves: which he proueth by the contrarie effects with their causes; he which doth not any thing against his iudgement is blessed, because he hath faith in himselfe: therefore he which eateth against his conscience is condemned, because he hath no faith: and whatsoever is not faith, and a sure perswasion, is sinne.

3. The questions and doubts discussed.

1. *Quest.* Who are the weake in faith, and how they are to be receiued.

1. *Chrysostome* sheweth the occasion of the Apostles discourse in this chapter to be this: that whereas there were certaint beleeuing Iewes among the Christian Gentiles, and especially at Rome, which beeing conuerted to the faith, yet would not be suddenly weaned from the ceremonies of the law, as in abstaining from some kinds of meates, in obseruing of festiuall daies, betweene whome and the other Christians there was some dislike, who beeing better instructed, held all the ceremonies of the law to be abrogated: the Apostle fearing, leaft by the too great forwardnes of the more perfect in iudgement, the weaker sort might be offended, & caused *ut prorsus ex fide deficerent*, to fall away quite from the faith. He therefore perswadeth such to beare with the weake in such things, not to offend, nor greiue them, &c. And as in the former chapter he taught inferiors how to carry themselves toward their superiors; so here contrariwise he giueth a rule to the more perfect, as superiors in faith, how they should behaue themselves toward them which were weake: *Lyrannus*.

2. *Chrysostome* also well obserueth, how the Apostle wisely tempereth his speech: for he speaketh vnto those which are strong, *occulte vero infirmos increpat*, and yet secretly he taxeth them which are weake: for in that he calleth them weake, he sheweth, that they were sicke:

sicke: and in saying, *receiue them*, he sheweth that they haue neede to be cured: But yet the Apostle neither blameth those which were perfect, as though they did euill, least he might haue confirmed the weake in their error, neither doth he commend them, as though they did well, least he might haue made them more forward in accusing the weake, *sed communis-
narem increpationem instituit*, but he tempereth his rebuke, speaking to the one, and yet finding fault with the other.

3. *The weake in faith.* 1. *Origen* maketh here a difference, betweene the strong in faith, the weake in faith, and the infidell: which *Haymo* explaneth thus; he is weake in faith, *qui in aliqua parte fidei dubitat*, who doubteth in some part of faith, who beleeueth not perfectly as he should: he is an infidell, *qui ex toto, &c.* who doubteth altogether: he is strong in faith, *qui nihil dubitat*, doubteth nothing at all. 2. And yet to speake more distinctly, there is a double kind of strength and weaknes, one is concerning faith and doctrine, the other touching life, and manners: about faith some are weake, or strong, either totally, or in part: they are totally strong, which are throughout confirmed in the faith, as was Abraham, of whom it is said before, c. 4. *He was not weake in faith*: and such he calleth perfect, Philip. 1. 15. they are strong in part, whose iudgement is settled in some speciall point of doctrine, wherein others doubt, as here the beleeuing Romanes were strong, and well perswaded in the vse of Christian libertie: againe, some are totally weake in faith, as they which are newly conuer- ted from Paganisme, and not well instructed: some weake in part, as the Iewes, which here thought, that with a good conscience they might not eate of all kind of meates: some likewise are strong in matters touching manners, who are perfectly regenerate in respect of others, whom the Apostle calleth spirituall, Gal. 6. 1. some may faile in their life, in some particular act, and so are weake, such the Apostle calleth carnall. 3. So then there is great difference betweene a weake faith, and a false faith: for faith, though it be weake may iustifie, so can not a false faith. But it will be objected, that it should seeme that the faith of these Christian Iewes, was not a right faith, because they beleeued not all, that was to be beleeued, namely, that the ceremonies of the law were abrogated: to this I answer, that where this happeneth, that something is not beleeued, which appertaineth to faith, if it be *visio credentis*, by the fault of him which should beleeu, as not yeelding himselfe in humilitie to be taught by the word of God, this is no right faith: but if the reason be this, that the matter proposed to be beleeued, be not sufficiently explained, so that for want of knowledge and iudgement, rather then of an obstinate minde, it be not beleeued, such a faith, though yet weake, yet may it be a true faith; where there is willingnes and readines vpon better instruction to be otherwise perswaded: *Mart.* or here by faith we may vnderstand the perswasion of the vse of things indifferent, by a *synecdoche*, the whole beeing taken for a part, as *Piscator* obserueth: and so such weaknes shall be no impediment at all to iustifying faith.

Receiue him: 1. The word is *προλαμβάνετε*, which signifieth to receiue *affectus charitatis*, with a charitable affection, as *Haymo*: and it differeth from the word *ἀντιλαμβάνετε*, vſed Act. 20. 35. which is properly to support, to hold or lift vp one that is falling, *Beza*. 2. So this word signifieth three things, that they should take such an one vnto them, not cast them off, or separate themselues: then they must *patienter tolerare*, patiently beare with him, and by further instruction seeke to restore him, as S. Paul aduiseſh, Gal. 6. 1.

2. *Quest. What is meant by controuersies of disputations.*

1. The vulgar Latine readeth, as the Rhemists also translate, *not in disputations of cogitationes*: but the word is *διαλογισμῶν*, which signifieth not cogitations, but disputations: *Erasmus* readeth, *ad diuinationes, &c.* for the iudging of the thoughts: so *Augustine* in the exposition of this Epistle giueth this sense, that they should not take vpon them to iudge the thoughts of the weake: so also *Lyrannus*, *gloss. interlin. Gorrh.* for God onely iudgeth the thoughts: *Tolet* also by the thoughts vnderstandeth their secret opinions, which they held touching things indifferent, which he would not haue controuerted: but the word, as is said before, signifieth disputations, not thoughts: and *Beza* well translateth, *certamina disputationum*, for controuersies of disputation: whereby the weake may be entangled more, rather then edified. 2. He forbiddeth not all questions, which may be mooued about matters of faith: for there are profitable questions, which tend to the discussing of doubts, and make for edifying: but all vaine janglings and brabbles which breed contention rather then serue for instruction must be auoided, such as these were about the eating of meates, obseruing of daies: such the Apostle calleth foolish and vnlearned questions, 2. Tim. 2. 23.

This

Difference
betweene a
weake faith,
and a false
faith.

This place then doth nothing at all fauour the opinion of the Mahumeranes, which can indure no disputations at all: *Tertullian* hath a good laying, *suspelta est doctrina, qua vult occuldi*, that doctrine is to be suspected, which would be hid: and our Bl. Sauour disputed with the Pharisees, so did S. Paul, Apollos, and Aquila with the Iewes, Act. 28.

Quest. 3. *Why he is called weake, that eateth herbes.*

1. *Origen* vpon these two reasons, because the law prescribeth nothing concerning the eating of herbes onely, and least the Apostle should seeme to be *gula & gurgitis magister*, a teacher of gluttonie, perswading his disciples to eate, he will haue the Apostle here to speak *de cibo verbi Dei*, of the food or meat of Gods word: they which are perfect are able to eate of all, that is, to search the mysteries of Scriptures, but the weake eate onely of herbes, that is, are capable onely of easie doctrines.

But though elsewhere S. Paul compare the higher doctrines to strong meat, and the first principles and rudiments to milke, 1. Cor. 3. yet here he speaketh of the difference of meats, as it appeareth by his other instance, v. 6. of the obseruing of dayes: and S. Paul here exhorteth not to eate, but onely sheweth what some did: and by eating of *all*, is not vnderstood greedie or vn-satiable eating, but of all kinds of meates: though the lawe spake nothing of eating of herbes, yet some other reason may be giuen, why these did eate herbes, as shall be presently declared.

2. Some doe read here in the *Imperatiue* moode, he that is weake, *let him eate herbes*, as the vulgar Latine, which some follow: and so in this sense, it might seeme to be spoken of such as were weake in bodie, that they which were not able to eate flesh, should feed of herbes, and lighter meates: but in the originall the word is in the *Indicative*, *eatesh*, and so it best answereth vnto the other part, *One beleeueth that hee may eate of all things*: and *Beza*, to take away this scruple, supplyeth out of the former verse, the word (*faith*,) *the weake in faith*.

3. Some apply this vnto the weake in manners, who *propter casum libidinis, &c.* because of their inclination to lust, doe eate herbes and other drie meats, which doe not so much pamper flesh: *Gorham* following the *ordinary glosse* which taketh this sense from *Hierome*, and *Haymo*, also maketh mention of it: but the supplying of the words, *in the faith*, out of the first verse, doe take away this scruple likewise, that the Apostle speaketh not of the weake in manners, but in faith and iudgement.

4. Neither yet because the Apostle saith before, *one beleeueth, &c.* by the weak are we to vnderstand, one that beleueth not: for euery error of the faith tendeth not to heresie or infidelities: it is one thing to erre, another to be an heretike: two things must concur to make an heretike: he must *pertinaciter errare*, erre not of ignorance and infirmitie, but of obstinacie and wilfulnesse; and *in fundamentum fidei*, in the fundamentall doctrines of faith: *Phillip* had the one, he erred in a fundamentall point in the person of Christ, calling him the sonne of Ioseph, Joh. 1. 45. but he did it of ignorance: but these which did eate herbes, making difference of meates, did neither erre wilfully, nor yet in a matter fundamentall.

5. *Ambrose* vpon this place thinketh, that they did eate herbes onely, thinking it vnlawfull to eate any flesh at all: but we doe not finde, that any among the Christians in those dayes did hold it vnlawfull to eate all kind of flesh.

6. *Augustine* taketh this to be the reason, why they did eate herbes, because some meats set forth in the shambles to be sold, were offered vnto idols, and least they might eat of things offered to idols vnawares, they did thinke it more safe to eate no flesh at all, but only herbes: But this reason is not generall, for they might haue killed flesh at home of their owne provision, which was free from any such suspition or danger, of being offered to idols.

7. *Anselme* giueth this reason, because they knew that some meates were cleane, some vn-cleane, which could not be so easily discerned in the eating, as likewise the diuerse kinds of fishes, and foules, whereof some were cleane, some vn-cleane by the lawe, they therefore to be sure, abstained from all: so also *Gualter*, *Martyr*. But seeing the Iewes before their conuersion, abstained onely from the kinds forbidden, not from all flesh, why should they after their conuersion vse lesse libertie?

8. *Chrysostome* yeeldeth this reason, *ne notarentur à Christianis*, least they should haue beene noted and obserued of Christians, if they should haue onely abstained from swines flesh, and other forbidden meates, they thought it better to betake themselves onely to the

eating of herbes, *ut non legalis observatio, sed ieiunium magis videretur*, that it might bee thought rather a kind of fasting and abstinence, then a legall obseruation: thus also *Parents*: but it seemeth that they were not ashamed to be counted obseruers of the law, because they charged others, which did not obserue this difference of meates, as transgressors of the law.

9. Wherefore I take rather, that this is the Apostles meaning, not that any did in those times altogether abstaine from all kind of meates, and thought it lawfull onely to eat herbes: but that where other choice of meat was not, they had rather eat of herbes, then either of meates offered to idols, or forbidden by the law, *Tolet*: so *Faius*, *malebat*, &c. hee had rather eate herbes, then of such kind of flesh: likewise *Piscator*: yet *Chrysostome* and *Augustines* sense, are not much to be misliked.

Quest. 4. *Whether any things be indifferent in their nature, as beeing neither good, nor euill of themselves.*

The occasion of this question is out of the 3. verse, where the Apostle maketh the difference of meates as a thing in it selfe indifferent, and would not haue him that did eate and make no difference, to despise him that did not, nor him that did not eate, and made a difference, to iudge him that did eat: here then this in generall would be considered, whether any thing in it owne nature, is neither good, nor euill, as neither commanded by the law of God, nor forbidden, but left indifferent between both.

1. That nothing is indifferent, it may be thus obiected. 1. Between good and euill, there is no meane, but every action is either good or euill, agreeable, or not agreeable vnto the law of God. 2. Euery thing is done of faith, or without faith: if of faith, it is good; if without, it is euill; therefore there is no indifferent thing, but it is either good or euill.

Ans. Some things are simply good, or euill in their owne nature, and of themselves, as the things which are commanded by the lawe of God, are simply good; the things forbidden are simply euill: some things are neither good nor euill in their owne nature, but yet in respect of the intention, ende, and mind of the doer, though indifferent in themselves, they may not be indifferent: by this distinction the obiections proposed are easily answered.

1. Euery action is good or euill, not in it selfe, but in regard of the intention or ende, as to eate, or not to eate flesh, of it selfe is neither good nor euill: but not to eate it, as thinking flesh to be vnholly, or to merit by it, is euill: and so likewise to eate it vncharitably with offence of the weake.

2. So to doe a thing of faith, or not of faith, respecteth the intention and perswasion of the doer, not the thing it selfe in it owne nature.

Now on the contrarie side, that some things are indifferent in their owne nature, neither good nor euill, it is thus prooued.

1. The things which God hath neither forbidden nor commanded, he hath left free and indifferent: but some things are such, as vpon certaine dayes to eate or not to eate flesh, is neither commanded, nor inhibited, therefore in it owne nature, it is a thing indifferent.

2. Those things which neither commend vs to God, nor yet doe displease God, are indifferent: but some things are such: as meate doth not commend vs vnto God, as S. Paul saith, 1. Cor. 8. 8.

3. Those things which neither helpe to, nor hinder vs from saluation, are indifferent, but such are meat, drinke, apparell, v. 17. of this chapter, *Ergo*.

Quest. 5. *How the Apostle maketh the eating or not eating of flesh, and the obseruing of dayes, indifferent, which elsewhere he condemneth.*

The occasion of this question ariseth out of the 4. 5. 6. verses, where the Apostle seemeth to make these things indifferent: yet he condemneth the obseruation of dayes, Gal. 4. 10. *Te obserue moneths, times, and yeares*: and he reprooueth Peter, Gal. 2. because he abstained from certaine meates: and 2. Tim. 4. he calleth it a doctrine of deuils.

Ans. 1. *Tolet* would thus reconcile these places: that these things were indifferent til the Church had determined otherwise, at that time, *nondum erat per Ecclesiam declaratum*, &c. it was not declared by the Church, what they should doe in this case, *annot. 1. in fine*. But this was not all the reason; for the Apostles in their preaching did not cease to teach the people, that the ceremonies of Moses law were abrogated, as is euident, Act. 21. 21. S. Paul was so knowne to teach the people, that they were no longer to keepe the custome of Moses

Moses law; and further, after that the Apostles had made a decree of these things, that they should onely abstaine from strangled and blood, Act. 15. yet S. Paul circumcised Timothee, Act. 16. and he was shorne as a votarie, Act. 21.

2. *Lyrannus* otherwise answereth, that vntill the passion of Christ, all the ceremonies of Moses law were in force; but *post publicationem Evangelij*, after the publication of the Gospel, the obseruation of them was *mortefera*, damnable, for that was as it were to denie Christ to be come; but *tempore intermedio*, in the time betweene these, it was lawfull to obserue them. This is very true, that for a time, the Apostles suffered the Iewes conuerted to the faith, to retaine some ceremonies of the law, least they might at the first haue been discouraged from the receiuing the Gospel: and *Augustine* doth fitly resemble the abrogating of the ceremonies, vnto the decent buriall of humane bodies, which are not as soone as they are dead cast forth as stinking carions, but are brought decently to the sepulchre: so the ceremonies which were instituted of God, were not at once to be cast off, as though there were no difference betweene them and humane inuentions, but they must haue a time after their death, as it were in Christs death, to be brought honourably to the graue, but whosoever should reuiue them afterward, he should not be *pius deductor funeris, sed impius sepultura violator*, a deuout solemnizer of the funerall, but a prophane raker in the graue, and violater of the sepulture. August. epist. 19. ad Hier.

3. Adde hereunto: that to the Galatians, the Apostle doth not so much reprove them for obseruing those ceremonies, as that they did keepe them *opinione necessitatis*, with an opinion of necessitie: neither was S. Peter reprooued of S. Paul simply for the forbearing of some meates, which he might haue done to avoid scandall and offence: but because by his example he constrained the Gentiles to doe the like: and in that place the Apostle speaketh not of abstinencie, but of the precept of abstinencie from meats and mariage, which should be brought in by wicked heretikes, the Manichees, Tatians, and other, which condemned them, as things euill in themselves: But these Iewes among the Romanes, had no such opinion of these things, as necessarie to saluation: or the time was not yet come, for the generall laying downe of these ceremonies.

Quest. 6. Whom the Apostle speaketh of, the Iew, or Gentile, saying, *God hath receiued him, &c.*

1. *Chrysostome* thinketh that this must be vnderstood of the conuerted Gentile, that the beleeuing Iew should not condemne him as a transgressor of the law: but where he saith, *who art thou that iudgest an others seruant?* this he thinketh the Apostle saith, *ad sanum & robustum conuersum*, turning himselfe to the sound and strong: so also *Haymo*. But *Tolet* well refuseth this mixed interpretation vpon these reasons, because the speech is still continued, as beeing vttered of one and the same, and for that before to iudge was giuen vnto the weaker part, the Iew that did not eate, that he should not iudge him that eateth.

2. *Tolet* inclineth to the contrarie; the first part, *God hath receiued him*, he thinketh rather to be spoken of the conuerted Iew, *God hath receiued him*, though yet but weake: the other part, *who art thou that iudgest*, of the conuerted Gentile, because the Apostle spake of the Iew in the same phrase before, *let not him that eateth not, iudge &c.* but by the same reason, of the continuance of the Apostles speech, it should seeme that the Apostle meaneth still the same parties, that one should not iudge an other.

3. Some thinke that the Apostle speaketh all this to the beleeuing Iewe concerning the conuerted Gentile, that God had receiued him, and he was an others seruant, and God would establish him: so *Lyrannus*, *Tolet*, *Piscator*, *Martyr*. But seeing that the Apostle called him that did not eate, *the weaker*, as one that had a tender conscience, and thought it vlawfull to eate of certaine meates: it is rather said of the weaker, *God shall establish him*, then of the stronger.

4. *M. Beza* seemeth to vnderstand all this to be spoken to the stronger, of and concerning the weake and newly conuerted, that though he were weak, yet God was able to confirme and strengthen him.

5. But I preferre their iudgement, which vnderstand these words, *God hath receiued him*, indifferently, both of him that eateth, and him that eateth not, so gloss: *interlin. Calurn, Hyperius, Oslander: pertinet ratio ad vtrumq;*, the reason belongeth to them both, *utriq; serui communis Domini*, they are both seruants of one and the same Lord, *Parens*: though the last words in the 4. vers. *he shall bee established*, may seeme more specially to be spoken concerning the weake,

weake, that God may and will strengthen him: and that these reasons serue to perswade both the strong and the weake, not to be preposterous one in iudging another, it may appeare both by the Apostles proposition, v. 3. wherein he exhorteth the strong not to contemne the weake, nor the weake to iudge the strong: and the Apostles words, *God hath receiued him,* and, *they are an others seruants,* and, *they stand or fall to their owne Master,* are generally true of all beleeuers, as well the strong as the weak: and thus also interpreteth Origen, *nam & imperitior, &c.* for both the vnskilfull, thinketh the more perfect and profound to fall, if he conceiue any thing which he is not capable of, and the other thinke the same of the vnskilfull or ignorant, &c. so these words, he standeth or falleth, he referreth indifferently to the opinion, which the strong or weake haue one of an other.

Quest. 7. *Whether it be not lawfull at all for one to iudge an other.*

v. 4. *Who art thou, which iudgeth an other mans seruant.* 1. This is not vnderstood of publicke iudgements, either Ciuill and politike, or Ecclesiasticall: for in these cases men do not so much iudge, as God by them: for the Iudges and Magistrates are Gods Ministers, *Martyr.* 2. Neither is all kind of iudging taken from priuate men: which is either of mens persons, or their facts: of mens persons we cannot giue sentence: no man knoweth without speciall reuelation, who is saued and condemned: but euery one standeth or falleth to his owne Master. 3. And concerning mens workes, they are of two sorts, they are either apparantly good or euill, of these one may iudge, what the worke is, and what he is for the present that doth them: for Christ hath giuen vs a rule, *By their fruites you shall knowe them, Matth. 7.* wee may iudge him a good tree, that bringeth forth good fruites, and him a badde tree, that bringeth forth euill. 4. But the Apostle speaketh here of iudging our brother in matters indifferent, the vse whereof is neither forbidden in the word of God, nor commaunded: in such things we ought not rashly to iudge one another. 5. Neither is this so spoken, as though one should be carelesse what his brother did: for the Apostle forbiddeth not the mutuall offices and duties of charitie in exhorting one another, but rash and precipitate iudgement, whereby one taketh vpon him to censure and condemne an other.

Quest. 8. *What it is to stand or fall to his owne Master.*

1. Origen thinketh the Apostle speaketh this, *secundum sensum eius qui increpabat,* according to his sense, which reprocueth an other: for both the weake and the strong doe thinke one an other falleth or standeth, according to that which they themselues are perswaded of, but the Apostle saying afterward, *God is able to make him stand,* speaketh of standing and falling indeed in respect of God, not of their owne opinion onely.

2. Some by falling vnderstand, *sinning*, by standing not *sinning*, *Bucer*: but the Apostle speaketh not of workes simply good and euill, wherein men stand or fall, but actions in themselues indifferent.

3. *Pet. Martyr* thus interpreteth, *damnum seu commodum, &c.* the losse or commoditie in their standing, or not standing, redoundeth vnto God their Master, it is nothing to thee: but God is nothing aduantaged by mens standing, nor suffereth losse by their falling.

4. The *ordinar. gloss.* referreth it to the iudgement of the heart and conscience, *de incognito corde serui, &c.* of the vnknowne heart of the seruant, and with what conscience he eateth or not eateth, it belongeth onely vnto God to iudge.

5. But properly by standing or falling to God, is meant, that it appertaineth onely to God, to approoue, or disprooue, to bee pleased, or to bee displeased with the fact: man therefore is not to entermeddle with iudging in such matters, which are left vnto Gods iudgement: he best can examine, and so allowe and disallow them, which eate or eate not: so that the Apostle speaketh as it were by way of supposition, that if he stand or fall, it is nothing vnto thee, he standeth or falleth vnto God: and though he seeme not yet to stand, that is, *firmiter gradu consistere*, to haue any firme footing, or to be settled in iudgement, making difference of meates, yet God in his good time may establish him, and make him to stand.

6. Where he saith, *to his owne master*, this is not to be taken *δικαιωτικῶς*, by way of distinction, as though he were their proper and peculiar Master onely, and not of others also, as the Iewes accused Christ, because he made God his father, that is, proper and peculiar vnto him, *Ioh. 5. 18.* but it is spoken *υπαλαίνῶς*, by way of emphasis, God is their Master, who hath

receiued

receiued them: though God be the Master of other faithfull also, yet they are seruants to none other, but vnto God, and to be discerned by his iudgement.

Quest. 9. Of the meaning of these words, *God is able to make him stand*, v. 4.

1. This may seeme to be no good argument taken from the power of God: he is able to make them stand, therefore they shall stand: vnto this obiection, 1. One answer is, that the Apostle speaketh onely of a possibilitie, he may stand, or fall, he may stand because God may make him stand: for *dubia sunt in meliorem partem interpretanda*, things doubtfull must bee interpreted in the better part, *Gerrhan*: but the Apostle speaketh definitely and certainly, *he shall stand*. 2. Some are readie to take aduantage of this argument, God can, therefore hee will: as the Papists, who so reason for the carnall presence of Christs bodie in the Sacrament: but it alwaies followeth not, for God can doe many things, which he doth not, nor will do. 3. Some thinke that this is added, least *sibi stare arroget*, one might arrogate his standing to himselfe, *gloss. interlin.* and to shew a difference between this master, and other worldly masters, who may command their seruants many things, but can giue them no power to doe them, as this Master can, *Tolet*: but yet this doubt is not so to be remooued. 4. *Chrysostome* thinketh no more to bee signified then this, *ante iustam temporis maturitatem*, &c. that the weake should not be sharply dealt withall, till we haue waighed a iust time, wherein they may be confirmed, for God is able to doe it: but more is signified then so, the Apostle pronounceth they shall stand. 5. Wherefore the best answer of all is, that Gods power is here to be considered, as ioyned with his will: *Calvin* thinketh this to bee *more scriptura*, by the manner and custome of Scripture, which ioyneth Gods will and power together: *Grynus* giueth this reason, because the Apostle speaketh of such as were weake, and sinned not of ignorance, but were willing to be instructed, and such God would not cast off: But not onely in this generall meaning, doth the will and power of God concurre together; but directly so much is insinuated by the Apostles owne words: for concerning the readines of Gods will, he had said before, v. 3. *God hath receiued him*, therefore his will was not to be doubted of: so then as God was willing, he was also able: the like see, c. 11. 23. where the Apostle also prooueth the calling of the Iewes by an argument taken from the power of God, *God was able to graffe them in againe*: for it was not to be doubted that God was willing, seeing the Iewes were of the Fathers, to whom God made so ample promises: and in the same chapter, v. 29. he saith, *The gifts and calling of God are without repentance*.

6. But it followeth not, because God is able to make them stand, that therefore they shall stand to the end. 1. It is one thing, to be established in some one particular, and an other to stand vnto the ende, *Par.* 2. And here the Apostle onely sheweth, that in charitie *beneficentia*, we should hope well of our brethren, that they shall continue, *Calu.* wee cannot pronounce certainly that they shall so continue indeed.

Quest. 10. What it is to esteeme one day aboue an other, v. 5.

1. Some doe apply this difference of dayes vnto abstinence from certaine kind of meates vpon one day, rather then an other: some make choice of dayes to fast in, an other *omnem diem*, i. *continuum vita tempus exigit in abstinentia*, doth thinke rather to spend euery day, that is, all the time of his life in fasting: *Origen*: so also *Chrysost.* *Ambros.* *Anselme*, the ordinar. *interlin. gloss.* as *Haymo* giueth a particular instance, how some abstained from eating of flesh, the 2. 4. 6. day, and did eat flesh, the 3. 5. & 7. day: some abstained all their life, as Monkes, and Heremites: But it is not like, neither doe we find, that any in those times did bind themselves to a continuall abstinence all their life.

2. *Theodore* retaining the same sense, applyeth it onely to the Iewes, conuerted to the faith, who did some of them abstaine from the eating of swines flesh, and other meates forbidden by the law, onely at certaine times, some did refraine altogether. But it is not like, that they which made conscience of eating such meats, would at any time eate thereof, seeing they did it in respect of the law, which generally forbad the vse of such meats.

3. *Haymo* maketh mention of an other interpretation: by the day vnderstanding the Scripture, which illuminateth the soule, as the day bringeth light; so he esteemeth one day aboue an other, who is able to penetrate and search into some places of Scripture, and not into other; but he esteemeth euery day alike, who is conuersant indifferently in euery place of Scripture. But this allegorizing of Scripture is not euery where to be admitted, and in this

this place it is very impertinent.

4. *Augustine* in his exposition of this epistle, hath a strange interpretation, he esteemeth one day before an other, that discerneth of men according to the time, as if a man to day bring forth good fruits, he iudgeth him a good man: but if he change, and the next day doe euill workes, he taketh him to be so according to the day or time, as he findeth him: but he that iudgeth euery day alike is God, who knoweth *qualis quisq; omni die futurus sit*, what euery one is like to be at all times, euery day: But the words following are against this sense, v. 6. *He which obserueth the day, obserueth it to the Lord*: it is not then the Lord himselfe, that obserueth this day, for he obserueth it to the Lord.

5. Neither can this be vnderstood of the obseruation of the festiualls which were kept by the heathen: for they were Satanicall, and to be abhorred: they therefore which were conuerted from gentilisme, were vterly to relinquish them.

6. *Tolet* and *Faius*, will haue it vnderstood of the abstinence from certaine meates and drinks, which the Iewes were bound vnto vpon certaine dayes; as they did eate no vnleauened bread for 7. daies together in the time of the Pasch: and they which had taken vpon them the vow of Nazarites for a time, (for some were Nazarites during their whole life,) did abstaine from wine and strong drinke: but this is not the meaning of the Apostle: for he speaketh not here of preferring one meat before an other, but one day before an other.

7. Wherefore I preferre *Hieromes* interpretation, lib. 2. contra *Iovinian*. who thinketh that the Apostle speaketh of the obseruation of the Iudaicall feasts, which they which were newly conuerted to the Christian faith, could not at the first neglect: such were the Iudaicall Sabbath, the feast of the new moone, of the Pasch, Pentecost, feast of tabernacles: thus also *Pet. Martyr*, *Caluin*, *Beza*, *Osiander*, *Grynem*, *Gualter*, vnderstand the Apostle to speake de ferijs Iudeorum, of the feasts of the Iewes: who in that they were addicted yet to the legall rites, infirmitatis erat, it was their infirmitie: but in that they would not doe any thing, which they iudged in their conscience vnlawfull, pietatis erat, it was their pietie. Herein the Apostle beareth with their weaknes for a time: but afterward when the Gospell was published, they which did retaine still the Iudaicall feasts as necessarie, were counted schismatickes, if not among the heretikes: such were the *Ebionites*, who kept the Lords day with the Christians, and the old Sabbath with the Iewes: and so doe the Ethiopians to this day.

Quest. 11. Of the meaning of those words; *Let euery one be fully persuaded in his minde*, v. 5.

1. The vulgar Latine readeth, *Let euery one abound in his owne sense*, which the Libertines so vnderstand, as that euery man should be left vnto himselfe for the choice of his religion: and *Hierome* is somewhat bold defending by this place the superstition of some women, which did offer waxe candles at the graues of the Martyrs: *quicunq; accendunt ceras, &c.* who-soeuer light waxe candles, they shall recieue a reward according to to their faith, as the Apostle saith, *Let euery one abound in their owne sense*: But *Chrysostome* directly affirmeth, *non erit ad quauis rapiendum*, that this saying of the Apostle must not be wrested to euery thing; *quando enim de dogmatis illi sermo est, &c.* for when he speaketh of points of doctrine, he saith, *If any preach vnto you otherwise then yee haue receined, though he be an Angell, let him bee accursed* and beside, the word which the Apostle vseth *πληροφροειδω*, signifieth not to abound, but to bee fully persuaded.

2. Others following the same reading, will haue it vnderstood of things indifferent, that euery one should bee left to himselfe, *Gorrhan*: and *Ambrose* to the same purpose readeth, *consilio suo remittatur*, let him be left to his owne counsell. But not in indifferent things should a man bee left to himselfe; for that is directly forbidden, *For euerie man to doe that, which seemeth good in his owne eyes*, Deut. 12. 8. *Beza*: and all will-worshippe, and voluntarie seruice is forbidden by the Apostle, Coloss. 2. 23. *Gualter*: and this would bring in an horrible confusion, for euery man euen in things indifferent to followe his owne minde, not respecting the scandall and offence of others, nor publike order and decencie.

3. *Haymo* giueth this sense; those things which one vnderstandeth, *adimpleat abundando bonis operibus*, let him fulfill by abounding in good workes: as *Cyprian* though hee had some seuerall opinions, yet abounded in charitie: and to this purpose *Hugo* explaneth this similitude; like as water when it aboundeth, *exit extra alueum suum*, doth runne out of the cha-

nel: so the vnderstanding and inward sense aboundeth, *quando egreditur ad dirigendum operationes*, when it goeth forth to direct the workes: But as is shewed before, that the originall word, signifieth not to abound.

4. *Augustine* thus interpreteth, let euery one iudge, *quantum humano intellectui concessum est*, so farre as humane iudgement can reach, and not exceede further: But here the question is not, how men should behaue themselves toward God, but toward their brethren.

5. *Hugo* referreth it to the intention, no man knoweth with what intention his brother doth this or that: euery man aboundeth in his owne sense, *quando bona intentione facit, &c.* when he doth that which he doth with a good intention: But it is not a good intention that maketh a good action.

6. Not much vnlike is *Lyranus* sense, *dimittatur propria conscientia*, let him be left to his owne conscience: and so *Chrysostome*, *unicuique sua mens satisfaciatur*, let euery one satisfie his owne minde: that no man doe any thing with a doubtfull conscience: as *Beza* well obserueth, it is not enough for a man, not to do against his conscience, but his conscience must be informed by the word of God.

7. Wherefore the meaning is, that euery one should be fully perswaded in his owne mind, that that which he doth, *non pugnet cum verbo Dei*, be not against the word of God: *Parens: & per obedientiam fidei in solum Dei verbum respiciant*, and by the obedience of faith let them onely looke vnto the word of God, *Gualter*: and so also *Caluin*, *Beza*.

1. *Ob.* But how can contrarie acts be pleasing vnto God: that both he which obserueth the day, and he which obserueth it not, should be certainly perswaded.

Ans. In things which are directly forbidden to doe, or not to doe a thing, cannot both please God: yet in things indifferent, both the doing and the omitting of a thing, may both be acceptable to God: so it be with a full perswasion.

2. *Obiect.* But how can one haue a full perswasion of his act in things indifferent, which are neither forbidden nor yet commanded in the word. *Ans.* It sufficeth in generall, that he be perswaded and assured both of his person, that thorough Christ he is accepted of God, and of the act it selfe, that it is not pleasing vnto God, while he followeth the generall rules, seeking the edifying of his brethren, and hauing respect vnto order and decencie.

3. *Obiect.* But it seemeth vnfit, that the Apostle should require a firme resolution, and perswasion of those which were weake. *Ans.* The Apostle saying, *Let euery one be fully perswaded in his mind*, both speaketh to the strong, that thereby they should be further stirred vp to proceede in their firme resolution, and to the weake, that they should growe vnto such a firme perswasion, and so of weake become strong, *Parens*: so also *Gorran* verie well, *in melius continuo proficiendo*, by profiting daily and growing toward perfection.

8. *Tolet* hath an other interpretation: let euery one abound in his owne sense, *persuasio- nis sue terminos non transgrediatur*, let him not exceede the bounds of his owne perswasion: let euery one be contented with his owne perswasion, and not prie into an others doings: but the Apostle as is before shewed, rather giueth a rule how a man should informe his own conscience: as the Syrian interpreter well giueth the sense, *in cognitione anima sua certus esto*, let him be certaine in the knowledge of his owne mind.

Quest. 12. What it is to obserue, or to take care of the day vnto the Lord:
first of the words and order.

1. The vulgar Latine, readeth onely the affirmatiue part of the sentence, *qui sapit diem*, he which is wise for the day, is wise to the Lord: but omitteth the negatiue part, *qui non sapit, vel curat diem*, he which sauoureth not, or careth not for the day, careth not for it to the Lord: which clause though it be omitted by *Origens* interpreter, and *Ambrose* likewise, and *Augustine* hath it not, yet the auncient Greeke copies, which *Chrysostome*, *Theod.* *Oecum.* followe, haue both the clauses, and so the Syrian interpreter readeth: *Erasmus* would excuse the omission of this part, and help it thus, that he may be said, *sapere diem*, to be wise for the day, that maketh euery day alike, and he also, which maketh difference betweene day and day: and so both are comprehended in one clause: but seeing in the next sentence he maketh mention of eating or not eating, it seemeth better, that here also both should be touched by the Apostle, the obseruing and not obseruing of the day: and *Pet. Martyr* giueth an other reason, that if the Apostle should not haue spoken also of the not obseruing of the day, that it is done also to the Lord, *plus videretur infirmis tribuere*, he should seeme to giue more vnto the weake, which obserued the day, then vnto the strong, which did not.

2. *Erasmus* here obserueth, how the Apostle sometime speaketh of the strong in the first place, sometime of the weake: as v. 3. *let him that eateth*, he first mentioneth the strong, but v. 5. *one esteemeth a day*, &c. he first beginneth with the weake: but againe, v. 6. *he that eateth*, &c. he doth giue the first place to the strong: hereof two reasons may be giuen, either from the manner of the Apostles speech, wherein he would obserue an order and *decorum*: he still beginneth with the affirmatiue part, as v. 3. *he that eateth*, and v. 6. *he that obserueth*, and then setteth downe the negatiue part, as opposite thereunto: the other reason is from the matter: he would not still giue the prioritie to the strong, that the weake should not take themselves too much abased.

Quest. 13. Of the sense and meaning of the former words, *He that obserueth*, &c. *obserueth it to the Lord*.

1. *Augustine* whom *Anselme* followeth retaining the former sense, he which obserueth the day, that is, is content onely, to iudge present things, doth vsurpe nothing that belongeth vnto God, as to take vpon him to iudge of the time to come: see this interpretation refused before, quest. 10. 4.

2. *Haymo* thus interpreteth, he that iudgeth no day, that is, limiteth not vnto a sinner any time, but thinketh he may returne and haue forgiuenes vpon any day, *cum Deo concordat*, agreeth or consenteth herein with God, who repelleth not a sinner at what time soeuer he returne vnto him: but this is not the Apostles meaning, who speaketh of the legall obseruation of dayes, as is shewed before, q. 10.

3. Some will haue this to be the meaning: *Domini est iudicium*, &c. it belongeth vnto God to iudge, both him that obserueth, and him that obserueth not: as he said before, he standeth or falleth to his owne master, v. 4. *Beza*, *Faius*: to the same purpose also *Tolet*: but the other part of the verse, *he that eateth eateth to the Lord*, and giueth God thanks, sheweth that in the same sense it is taken here, to seeke to please God: and so *Origen* ioyneth *gratias agit*, he giueth thanks, to both these clauses, of obseruing the day, and of eating.

4. Some giue this sense, *he obserueth it to the Lord*, that is, pleaseth God, and therein sinneth not, *Oslander*: *approbatur Deo*, it is approoued of God, *Caluin*: But this is rather the Apostles conclusion, that both of them are acceptable to God in obseruing and not obseruing: which he prooueth here from their end and intention: they do it for the Lords honour.

5. So then, this phrase, *to the Lord*, sheweth rather their minde and intention, and the ende, which they propose to themselves: they doe it, *propter Dominum*, for the Lord: *Chrysostom*. *ad honorem diuinum*, for Gods honour: *Lyranus*, *Pareus*: *à Deo pendet*, he dependeth of God, *Mart.* so that both the strong obserued not the day to the Lord, because they were perswaded by the liberty of the Gospell all dayes to be alike: and they which obserued the day thought therein they pleased God, because such obseruation of daies was commanded by the lawe, which to obserue, they thought to be pleasing and acceptable vnto God; wherein notwithstanding they erred, but of ignorance and not of malice, as likewise in forbearing some meates.

Quest. 14. *How he that eateth not, is said to giue thanks.*

1. To omit *Origens* allegoricall sense, he that eateth all things, that is, *uniuersorum intelligentiam capiat*, hath the vnderstanding of all; giueth God thanks: and he which eateth not all things, *non habet omnem scientiam*, hath not the knowledge of all, yet giueth thanks for that knowledge which he hath: But it is euident, that the Apostle speaketh of the eating of meates, as v. 2. 3.

2. *Chrysostome* thinketh that the Apostle doth secretly taxe the Iudaizing Christian, who as long as he is addicted to the lawe, cannot render grace or thanks vnto God: for the Apostle saith, *Ye which are iustified by the Lawe, are fallen from grace*, Gal. 5. But I cannot see, how this should be vnderstood to the disgrace of the beleeuing Iewe, seeing he saith as well the eating Gentile, as the not eating Iewe doe both giue thanks: and the Apostle in the other place, speaketh of grace in an other sense, of that which we receiue of God, here of grace or thanks giuen vnto God.

3. *Caluin* thinketh that all this must be pronounced in the imperative moode, as *let him obserue the day to the Lord*, *let him eate*, or *not eate to the Lord*, *let him giue thanks*: and so he doth not so much shew, *quid faciant*, what they doe, as *quid facere debeant*, what they ought to do: But the Apostle rather prooueth by this reason, taken from the end, that we ought not to iudge an other in these things, seeing both do propound to themselves, the glorie of God.

4. *Ambrose* thinketh that the Apostle speaketh of fasting and perpetuall abstinence: and so he that eateth not, giueth thanks, as *Origen* interpreteth, *pro fructu continentia*, for his continencie, that he can refraine: but the Apostle hath relation onely to the meates which were counted vncleane by the law, from the which some for conscience of the law abstained: therefore it is not that which they giue thanks for.

5. *Haymo* thinketh, that as he which eateth giueth thanks, *pro libertate vescendi*, for his libertie giuen him to eate all things: so the Jew giueth thanks for his abstinence, & *pro nobilitate per legem*, and for his knowledge by the law from what meates he should refraine: but the giuing of thanks is referred rather to the benefit of eating.

6. Wherefore as he which eateth all things, without any scruple of conscience, giueth God thanks, *pro pastu largiore*, for his more plentifull feeding: so he which eateth onely of some things, yea of herbes, giueth thanks also, *pro victu tenuiore*, for his food, though but slender: as the wiseman preferreth a dinner of greene herbes with loue, and eaten in the feare of God, before a stalled oxe with hatred, *Prou. 15. 17.*

7. But it will be objected, that this seemeth not to be a good argument, he that eateth giueth God thanks, therefore he eateth to the Lord: for one may giue God thanks, euen when he eateth and drinketh to gluttonie and drunkenness: the answer is, that he which eateth doth well, *ex parte cibi*, on the behalfe of the meate: which is sanctified by giuing of thanks, as the Apostle saith, *1. Tim. 4. 8. that euery creature is sanctified by the word of God, and prayer*: But if any doe exceede in eating and drinking, the fault is not in the meate, as though he did eate any vncleane thing, but in the person that eateth.

Quest. 15. Whether S. Pauls defense (that he which doth or emitteth any thing in matters of religion, doth, or not doth it vnto God) be perpetuall.

Here are diuerse necessarie points to be considered for the solution of this question: for if this doctrine of S. Paul were vniuersall and generall, that one should not regard what an other doth, but euery man should be left vnto himselfe, and that it were not lawfull to censure any ones doings, then many wicked persons should goe vncontrolled, and doe what they list: wherefore these considerations are here necessarie. 1. Of what things the Apostle entreateth. 2. And of what manner of iudgement. 3. Of what persons he speaketh. 4. In what time. 5. In what manner these things were done. 6. And to what end.

1. Concerning the things, he speaketh not of things in their owne nature good or euill, directly forbidden or commanded: but of things indifferent in themselues, & such as sometime were commanded in the lawe, as abstinence from some kind of meate, obseruing of dayes: so *Chrysostome* well noteth, *sed cum de dogmatibus illi sermo est, &c.* but when the Apostle speaketh of points of doctrine, he is in an other tune: whosoever shall teach otherwise, &c. is accursed, *Galat. 10.*

2. The iudgement and iudging one of an other, which the Apostle speaketh against, is not so much the iudgment of the thing, which may be done with charitable moderation; as of the person, whom we must not take vpon vs to censure & condemne in such things, *Beza.*

3. The Apostle speaketh not of obstinate and refractorie persons, for to such S. Paul would not haue giuen place at all: for though he caused *Timothie* to be circumcised, for feare of offending the weake, *Act. 16. 1.* yet would he not circumcise *Titus*, least he should haue yeilded to the obstinate and peruerse in iudgment, *Galat. 2. 3.* so *Chrysostome* saith, *nonnulla erat adhuc Romanorum fides*, the faith of the Romanes was but yet young: and *neophytorum in gratiam ista differit*, he disputeth thus for their sakes which were newly planted in.

4. The time also must be considered, *non dum tempus erat*, it was not yet time, *Chrysostome*: so we are to distinguish of three times, the one vnder the lawe, when all these things were necessarie to be obserued and kept of the Iewes: an other vnder the Gospell published to the world, when all Iudaicall rites were as vnlawfull: then there was *tempus intermedium*, a time betweene both, when after Christ was ascended, the commonwealth of the Israelites was yet standing, and *Euangelium tanquam in cunabulo*, the Gospell was as in the cradle, it was requisite, that some thing should be yeilded to the infirmities of the Iewes for a while.

5. The maner was this: these things were obserued, *sine opinione necessitatis & meriti*, without opinion of necessitie or merit, *Ofi.* and *Calu.* well distinguisheth here between, *observatio*, the obseruation it selfe, & *opinio*, the opinion conceiued thereof, which is superstitious: the other the Apostle tolerateth for a time in the weake, in respect of their infirmities: but in the

file to the *Colossians*, c. 2. *Gal. c. 4. c. 5.* he condemneth them which retained the ceremonies of the lawe with an opinion of necessitie: for Christ should profit them nothing, *Gal. 5. 2.* which were so superstitiously addicted to the legall rites and ceremonies.

6. The ende also maketh a great difference: for these eating or not drinking, discerning meates, or not discerning, did both to the glorie of God: but they which either sought their owne glorie as among the *Galatians*, that sought to get disciples vnto them, c. 4. 17. and to make a faire shewe in the flesh, c. 6. 2. were not all to be borne with: so likewise the Popish festiualls which are dedicated vnto the honour of Saints, and not of God, are not within the compasse of the Apostles rule here: *Gualter.*

Quest. 16. Of the coherence of these words, *none of vs liueth*

to himselfe, v. 7. & c.

1. *Chrysostome* thinketh that this saying is applied onely to the weake, that it is impossible that God should contemne them, but that in conuenient time, *ista correcturus sit*, he will amend those things and confirme them, because they liue, and die vnto him: and so there should be reference to the 4. ver. *God is able to make him stand.*

2. Some will haue it a confirmation of the former verse, why all our actions should be directed to the glorie of God, because he is our Lord and Master: *Hyper. Martyr.*

3. *Tolet* maketh it an other reason of that saying, v. 5. that euery one should abound in his owne conscience, and not examine an others doings.

4. *Gualter* will haue it to be a reason taken from the generall ende of man, he was created vnto the glorie of God, and his we are, therefore all our actions must be referred to his glorie: and then he addeth, *non habendum in cibis*, that we should not insist in meates, but seeke whether in our meates, or in any thing else to please God.

5. But it is rather a newe argument, to prooue the thing in question, that one should not iudge or condemne an other, because they are the Lords seruants: and so it answereth to the v. 4. *he standeth or falleth to his owne Master: Beza, Gryneus, Fains:* and so he giueth the same reason of the second instance, concerning the obseruing or not obseruing of daies, as he did of the other particular before, touching eating or not eating.

Quest. 17. How we are said to liue vnto the Lord.

1. *Origen* vnderstandeth it of the spirituall life vnto righteousness, and death vnto sinne: so we liue vnto God, because *nomitis vita, & c. Christo reputatur*, the newnes of life is imputed vnto Christ, it is not of our selues: and *à Christo sumit mortis exemplum*, euery one from Christ taketh his example of dying, who died first vnto sinne: But in this sense to liue and die, should be in effect the same, for the death of sinne, is the life of righteousness: whereas the Apostle maketh a distribution of these two, *whether we liue, or die, & c.* and both of the dead, and the quicke.

2. *Chrysostome* vnderstandeth the Apostle to speake of euerlasting life and death, *vitam nostram diuitias, & mortem damnum existimat*, he counteth our life riches, and our death losse vnto himselfe: But seeing that *Chrysostome* confesseth, that in the next words, *whether we liue, or die, we are the Lords*, that *à morte fidei, ad mortem naturalem pertransit*, he passeth from the death of faith, to speake of the naturall death: the Apostle must be so vnderstood to speake of the naturall life before: for this argument thus hangeth together: either we liue and die vnto God, or vnto our selues, not vnto our selues, therefore vnto God.

3. There is also a ciuill life, and that of two kinds, either it is taken in the good part, as a man is said to liue vnto himselfe, that is, *sui iuris*, is a freeman, not at the command of an other: or in the euill, as they are said to liue vnto themselues, which liue priuately and separated from the societie of others, as single men, solitarie persons, the couetous, which both liue vnto themselues, not seeking the profit of any, and die vnto themselues, none haue any losse by their death: they haue neither wiues nor children to care for: but the Apostle meaneth not any such ciuill kind of life: he speaketh of the naturall life and death, taken after an Euangelicall sense, to liue, and die vnto the glorie of God.

4. *Haymo* in one sense would haue this especially to be vnderstood of Martyrs, which doe liue and die vnto God: who is glorified by their life and death: but the Apostle speaketh generally of all the faithfull, and not of Martyrs onely: as *Reuel. 13. 14.* they are said to die in the Lord, which die in the faith of Christ.

5. Where-

5. Wherefore first it is agreed, that the Apostle speaketh of the naturall life and death: and then in this sense, *to liue vnto God*, comprehendeth these fowre things. 1. To acknowledge God to be our Lord, and that we are not our owne. 2. And therefore we must seeke to doe Gods will, and not our owne. 3. As we beginne with Gods will, so must we ende with his glorie, making it the scope of our whole life, and the actions thereof. 4. And in all our troubles and afflictions, we must put our trust in God, and relie vpon his care, as one that careth for vs. Likewise to die vnto the Lord, is 1. to acknowledge, that as we receiued our life from him, so death commeth not without his sending. 2. To take therefore patiently diseases, and death it selfe, as sent of God. 3. As in our life; so in our death, to glorifie God, and not to doe any thing whereby he might be dishonoured. 4. To haue good hope and confidence in our death, that God shall raise vs vp to life againe.

Quest. 18. *How Christ by his dying and rising againe, is said to be Lord both of the dead and quicke.*

1. The Apostle maketh mention of the death of Christ, his resurrection, and life: by the first *acquisiuit dominium*; he purchased this dominion, by the second, *occupauit*, he tooke possession of this dominion.

2. And although Christ had purchased this dominion in his death, yet he had not the exercise of this dominion, vntill he was risen againe: for it is one thing *Dominum esse*, to be a Lord, an other *dominari*, to haue rule; the one is, *per potestatem*, by his power, the other *per potestatis exercitacionem*, by the exercising of this power: for by death was Christs soule separated from his bodie, which till they were vnited againe, he could not exercise his dominion perfectly as man, *Tolet*: and then a thing is said to be, when it is made manifest: by his resurrection his power and conquest ouer death was made knowne: and so the *interlinear, gloss.* well interpreteth, *ut dominari intelligatur*, that he might be knowne to beare rule.

3. And the Apostle speaketh not here. 1. Of that dominion which Christ hath as God, for that he had before, and should haue exercised still, though he had not died. 2. Nor yet as *Origen* he resolueth, is mention made of his death and life, because Christ was an example of obedience vnto vs, how to liue vnto righteousness and die vnto sinne, and therefore he is Lord of both: for this saoureth too much of Pelagianisme, to make Christ an example onely by the imitation whereof, we should learne to be mortified. 3. Neither yet is his death mentioned, to shew this dominion to be merited, for Christ merited not at all for himselfe, as shall be shewed among the controuersies, cont. 8. 4. But onely that dominion is signified, which Christ purchased, in redeeming vs by death, as man: As God he had an vniuersall dominion, but as man he hath a particular dominion and right ouer vs, as his inheritance purchased by his blood.

4. Over the dead, and the quicke. 1. *Origen* vnderstandeth the spirituall life and death: but the Apostle speaketh of the naturall, as Christ truly died and rose againe. 2. The dead are set before the quicke, to shewe Christs vniuersall dominion, not onely ouer the then liuing, but euen ouer the dead also that had beene liuing before, *Pareus*. 3. And he mentioneth the liuing, least it might be thought, that the iudgement onely in the world to come of the dead, was committed vnto Christ, and not of the liuing here, *Gerrhan, Hugo*. And whereas our Blessed Sauour saith, *Matth. 22. That he is not the God of the dead*, and the Apostle here saith, *that he might be Lord of the dead and quicke*: they are not contrarie the one to the other: for in the one place, they are said to be dead according to the Sadduces sense, that had no beeing at all, but were vtterly perished and extinct both in bodie and soule, of such the Lord is not God: for he is not a God of that which is not, *Mariyr*: as he is not their God, as they are dead, but as he purposeth to raise them to life againe: but here by the dead the Apostle vnderstandeth them, that are alieue in soule though dead in bodie. 5. *Chrysostome* addeth that the Apostle here, *Iudaizantem pudefacit*, doth shame him, that did Iudaize: that seeing Christ had done so great things, in dying and rising againe for them, they should not be so vnthankfull, *ut ad legem recurrerent*, as to runne vnto the law againe.

Quest. 13. *Of the tribunall seate of Christ, what it is, and of other circumstances of the day of iudgement.*

Here *Origen* hath a wittie discourse of the day of iudgement, and the manner thereof: wherein some things he saith well, and he misleth as his manner is in other: the summe is this, which shall be reduced to these three heads, which are confusedly there handled, and shuffled together. 1. Who shall iudge. 2. In what manner. 3. Who shall be iudged.

1. Christ shall be the Iudge, as here it is called the tribunall seat of God: and whereas to the Corinth. 2. ep. 5. 10. it is named the throne or tribunall seat of Christ, thence is it gathered, that there is the same tribunall of Christ, and God, as Christ saith in the Gospell, all which the father hath, is mine: but if any thinke there is any difference to be made betweene these two, it may be this: the name of Christ properly, *est indicium verbi in carne positi*, signifieth the word placed in our flesh: that then is the tribunall seat of Christ, wherein he sitteth, till he haue put downe all his enemies vnder his feete, and perfectly reconciled the world, and gathered together all that shall be conuerted, then shall he deliuer vp the kingdome to his father, and then shall it be the tribunall seat of God, &c. But here Origen somewhat misleth; for beside that in both places it is called, the tribunall of Christ, this tribunall of Christ, is the seat of iudgement, wherein Christ shall sit and iudge in the last day, not as God onely, but as God, and man: and after this iudgement finished, though Christ shall not raigne in that manner, as now he doth, because all his enemies shall be subdued, yet he shall haue a celestiall kingdome still, and the same to continue for euer, though not to be administered in that manner, as it is now in his Church.

2. Touching the manner: here an allusion is made vnto the tribunall seates of terrene iudges, who sit aloft in their throne, *ne lateant conspectui*, &c. that nothing be hid from their sight, either touching the punishment of the guiltie, and clearing of the innocent: so nothing shall be hid vnto that supream Iudge in that day: but all things shall be manifested vnto him, euen the secrets of the conscience, not onely vnto God, but *uniuersa creatura rationabili*, to every reasonable creature: the Angels shall read the booke of conscience, which then shall be vnfolded: *atq; ita criminum nostrorum in quibus nunc unum saltem testem pati confundimur*, &c. and so of our sinnes, whereof we are now ashamed to haue our witnes, we shall then haue the innumerable companies of Angels witnesses, &c. This is true, that there is nothing now so hid and secret, euen the thoughts of our hearts, which shall not then be made manifest, for God shall discouer mens secret thoughts, and acts: but the Angels shall not then read the bookes of the conscience of themselves, as knowers of the heart, but first discovered and vnfolded by Christ.

3. Origen also in the same place touching those which shall bee iudged, moueth this doubt, how euerie one is said to be iudged according to their workes, 2. Cor. 5. 10. seeing there is no man but hath both good workes and bad: to this doubt he supposeth two answers. 1. That some may be imagined to be so good, that no euill be found in them, some so euill that no good hath place in them: but this he refuseth, for neither is any so perfectly good, nor yet so absolutely euill, no not Iudas, that is void of all goodnes. 2. And to say, that one and the same man shall goe to paradise for his good workes, and to hell for his euill, is more vnreasonable. 3. So then he concludeth and insisteth vpon this answer, that there is no good accounted in them, *ubi preponderant mala*, in whom the euill things doe weigh downe in number, nor yet any euill in them, *in quibus preponderant bona*, in whom the good things are more in weight and number: but this is no sufficient answer neither: for euen in the Saints, their sins are more in number then their good workes: as Iob saith, If God should call him to account, he was not able to answer him one thing of a thousand, Iob. 9. 2.

4. Wherefore, God shall iudge men according to their workes, not the quantitie and number of them, but the qualitie, whether the good things which they doe, proceede from a liuely faith; and the euill which they commit, be done rather of infirmitie and weaknes, then of wilfulnes and obstinacie: and wherein they faile, if they are restored by repentance, which is the most speciall worke of faith.

Quest. 26. Whether the saying of the Prophet alleaded, v. 11.
be rightly cited by the Apostle.

There appeareth a twofold difference betweene the Prophets words as they doe stand in the prophetic, and as they are here cited by the Apostle, both as touching the words & sense.

1. I say saith, 45. 23. *I haue sworne by my selfe*: but here the Apostle, *I line saith the Lord*: but this in effect is all one: for whereas the Prophet saith, God hath sworne, the Apostle setteth downe the forme of Gods oath, who because he hath not a greater to sweare by, sweareth by himselfe; and whereas the Apostle saith, *enerie tongue shall sweare by me*, the Apostle following the *Septuagint* saith, *enerie tongue shall confesse*, which is a consequent of the other: for he that sweareth confesseth God, and calleth him to witnesse, and to be a iudge against him that sweareth falsely.

2. Concerning the sense: that which is there generally spoken of God, is here particularly applyed vnto Christ: for beside that the glorie which is due vnto the Godhead, belongeth vnto the person of Christ, as beeing one God with his Father: these reasons may be giuen of the particular application of this place vnto Christ. 1. Because the Apostle maketh speciall mention of his person, and vpon this occasion, that which is common to him with the Father and the holy Ghost, is specially applyed to Christ. 2. Because that Christ seemed by his death to be abased, this is inserted, to shew, that there was no imminution or decrease by that his humiliation, and abasing in his humane nature of his diuine glorie at all. 3. Because mention is here made of iudgement, which is committed to Christ, this place is specially applyed to him, who is appointed to be iudge of the world: see *Iunius* further, *parall.* 35. lib. 2.

21. Quest. *When this prophesie shall be fulfilled, That every tongue shall confesse vnto God, v. 11.*

1. *Hugo* vnderstandeth it onely of the elect, not of the wicked, for the praise of God becommeth not their mouth: but the Apostle by this Scripture prooueth that which he said before, *we shall all appeare before the iudgement seat of Christ*: this then is spoken generally of all.

2. *Gorham*, following the *interlin. gloss.* referreth it to the inward conscience, which is one and the same in euery one: and so he obserueth three things here in this great Iudge; his eternitie, (*I live*), his generall power, euery knee shall bow, and his infallibilitie for knowledge, the very conscience shall confesse him: but it is euident that the Apostle speaketh not onely of the internall, but of the externall confession; because the Prophet saith, whence this sentence is taken, *every tongue shall sweare*.

3. Some thinke this is a prophesie of the calling of the Gentiles, that then euery tongue should confesse, *Bulling*. but the Apostle speaketh not of all sorts & kinds of men in general, but of euery one in particular: as followeth in the next verse, *Euery one of vs shall giue account for himselfe*.

4. Wherefore, although this prophesie is in part fulfilled in this life, for both the faithful doe publicly professe the name of Christ in the world now, and euen the wicked are many times forced to acknowledge Gods iustice; yet it shall not fully be accomplished vntill Christ come in the clouds, when all flesh shall appeare before Christ, and euen the wicked in that day, will they, nill they, shall be forced to acknowledge Christ to bee their Iudge, when they shall wish the hills to fall and couer them from his presence, *Reuel. 6.* so then although we see not all things now subdued to Christ, *Hebr. 2. 8.* yet when the last enemy is destroyed, which is death, then all things shall be subdued vnto him, when he shall haue deliuered vp the kingdome to his father, *1. Cor. 15. 27, 28.*

22. Quest. *Whether every one shall giue account for himselfe, and appeare before Christs iudgement seat, v. 12.*

1. *Obiect.* Pastors which are set ouer mens soules, shall giue account for them, *Heb. 13. 17.* therefore not euerie one for himselfe. *Ans.* It followeth not, for some shall giue account both for themselves, and others, as Pastors; some for themselves onely, as euery particular person: and the Pastor shall not answer for others, as in their place, and as they are their owne proper faults, for so they shall answer for them, euery one for himselfe; but for their negligence, and want of care, whereby they suffered their sheepe and flocke to mis-carrie.

2. *Obiect.* The faithful shall not be iudged at all: *Iob. 3. 18.* *He that beleeueth in him, shall not be iudged.* *Ans.* There is *iudicium condemnationis*, a iudgement of condemnation, and so onely they which beleeue not shall be iudged, which either had no faith at all, or lost that which they had; and there is *iudicium retributionis*, a iudgement of retribution, and so all generally shall be iudged, the righteous vnto life, and the wicked vnto condemnation, *Lycan.* but in that place rather the meaning is, *he that beleeueth shall not be condemned*.

3. *Obiect.* The Psalmist saith, The wicked shall not stand in iudgement, *Psal. 1.* then euery one shall not giue account at that day. *Hugo* here answereth by this distinction, that there is *iudicium condemnationis*, a iudgement of condemnation, and *iudicium disputationis*, a iudgement of scanning and disceptation: the vnbeleeuers vnderstood there by the wicked, shall stand in the first iudgement, not in the second: their iniquitie is so notorious, that it neede no scanning or discussing: but those which were beleeuers, and yet were euill liuers,

shall haue the other iudgement, they shall be sifted, and their sinnes examined. But this is no sufficient answer. 1. For in the day of iudgement, all those which shall bee condemned, shall haue their sinnes objected against them, their owne consciences accusing them, as is set forth in that forme of iudiciall proceeding described by our blessed Sauour, *Matth. 25.* all the goats at the left hand, shall haue their sinnes laid vnto their charge. 2. Neither is the scanning and discussing of their sinnes properly a iudgement, but an euidence and preparing vnto iudgement, when the definitiue sentence is giuen. 3. In that place of the Psalme, by *not standing vp in iudgement*, is not meant, their not appearing, but the manner, that they shall not stand forth with boldnes, as the faithfull shall, but with heauie and cast-downe countenance, wishing that any thing might hide them from the presence of him which sitteth vpon the throne, *Reuel. 6. 16.* whereas the righteous shall stand forth boldly, as the Prophet saith, *Isa. 8. 18.* *Behold, here am I, and the children which thou hast giuen me.*

23. Quest. Of scandals and offences, the occasion and diuers kinds thereof, ver. 13.

1. *Chrysostome* thinketh that the Apostle, saying, *let no man put a stumbling block or occasion of falling before his brother*, doth admonish hereby both the strong and the weake, for as the one might be offended with an others eating, so the other with his not eating: but the weake properly are said to be offended, not the strong.

2. Some take these for both one, offence, *προσκόμμα*, and scandal, *σκανδαλον*: as *Origen* thinketh it is so called, when any thing is found in the way, whereat *pedes offenduntur*, &c. the feete of the walkers doe stumble or are offended: so the *Syrian* interpreter vseth here but one word to expresse both: some take the first to be the greater; as an offence they will haue to be the occasion *culpa mortalis*, of a mortall, or deadly sinne, the scandal *venialis*, of a lesse or veniall sinne, *Gorrban. M. Beza* inclineth to this opinion, taking the first to be the worse: so the *Geneua* translation interpreteth the first, *an occasion to fall*; the latter, a stumbling block: but this difference rather may be made, that an offence is, as when one *impingit sed non corrui*, stumbleth, but falleth not: a scandal is, *cum impingit cum ruina*, when one stumbleth and falleth: so the lesse offence is, when one is greiued and troubled, but altogether discouraged: the greater called a scandal, when one is so offended, that he falleth quire from the faith, *Pareus, Tolet*: but yet this difference is not perpetuall: these words are for the most part confounded in vse, and one taken for another.

3. A scandal or offence is seene in things good, or euill, or indifferent: in good things none are offended but the wicked, as *Tertullian* saith, *res bona neminem scandalizant nisi malam mentem*, good things doe scandalize none but such minds as are euill; as the Pharisees were offended at Christs works; such a scandal is to be contemned; neither are good things to be omitted because of such scandals: in euill things men are offended, when as they are encouraged by the euill examples of others to doe the like; and these offences are in any wise to be auoided: in things indifferent, if any be offended of ignorance and infirmitie, as in the eating of meates, we must forbear, and not giue offence, as the Apostle saith here, but if of malice and wilfulnes they are offended, such offences are not to be regarded.

4. And there are three kind of persons, that may be offended, the good and faithfull, the euill, and the weake betweene both; the good are offended and greiued when they see euill committed, the euill are offended at good things, the weake at the vse of things indifferent: the first and the third offences we must shunne, as *S. Paul* saith, *Giue none offence, neither to the Iew, nor the Grecian, nor to the Church of God, 1. Cor. 10. 32.* that is, neither to the weake nor to the strong.

5. There are two kind of scandals, there is *datum vel acceptum*, giuen, or taken and not giuen; offence is giuen, when either a word or deede, good or euill, or a thing indifferent, but vnseasonably vsed, is so committed and done, that an other is thereby made worse; of offences it is said, *Woe vnto him by whom offences commeth*: an offence taken, and not giuen, is when any thing in it selfe good, or indifferent beeing vsed tempestiue and in season, turneth to the euill of him, which by his owne fault is thereby made worse; these kind of offences neede not trouble vs; the first is called *scandalum actiuum*, an actiue scandal, the other *passiuum*, passiue.

6. Here *Lyrannus* putteth the question, how farre spirituall things and temporall are to be left and dismissed for feare of scandal; and thus he determineth; things spirituall, are either such as are simply necessarie to saluation, which to omit were deadly sinne, and such things

things must not in any case be omitted; as to preach the Gospel, to exercise our faith by good works: some spirituall things are not so necessary of themselves, but are vsed as helps, which may be omitted to auoide offence, if it be *ex ignorantia*, of ignorance, not of malice; as *Augustine* putteth the case, of forbearing to vse Ecclesiasticall discipline, when *tendit in periculum schismatis*, it tendeth to the danger of a schisme: so temporall things, are either our owne, and so they must giue place to scandall and offence, if it be of ignorance; or they are not our owne, but committed to our trust, which trust we must not deceiue, though it bee with the scandall and offence of others.

7. *Pererius* knitteth together these three distinctions before seuerally handled. 1. Of the thing wherein offence is giuen, which is either good, and therein we are to contemne all scandall and offence: or euill in deed, or in shew and appearance, as in the vndiscreete vse of things indifferent, and in these we must be carefull not to offend. 2. Of the persons, to whom offence is giuen, who are either men separated and diuided from the Church, as heretikes, to whom we must giue no way at all, in the vse of things indifferent; or they are the weake, who for a time are tolerated and borne with in the Church; and these must not be offended. 3. Of the manner of offence, or scandall: which is either *ex malitia*, of malice, when one will not be perswaded, but continueth wilfull and obstinate, or it is *ex ignorantia*, of ignorance, and it is called *scandalum pusillorum*, the scandall of the little ones: and they must not be contemned, as our blessed Sauour saith, Matth. 18. 10. *See that yee despise not one of these little ones.*

24. Quest. Of the occasion of these words, v. 14. *I know and am perswaded, &c.* and of the meaning thereof.

1. For the occasion. 1. *Chrysostome* thinketh, that as hitherto the Apostle seemed to find fault with the strong, which iudged their weake brethren, now he beginneth to instruct the conscience of the weake: but it appeareth by the words following, ver. 15. that the Apostle still exhorteth the strong not to giue occasion of offence to the weake: and so *Lyrannus* well obserueth, that as hitherto hee mooued them not to contemne their brethren, so nowe not to scandalize or offend them. 2. *Gorran* thinketh the Apostle doth here expound himselfe, why before ver. 13. he bidde them to giue no occasion of stumbling or falling: not that the eating of meat is euill in it selfe, but because of the opinion of the weake. 3. But the Apostle rather meeteth here with an obiection, which might be made in the person of the strong, that he was for his part well perswaded in Christ, that nothing was of it selfe vncleane, howsoeuer it might bee to others: the Apostle granting all this, yet will haue the stronger to forbear eating, least they might grieue the tender conscience of the weak brethren.

2. *I knowe and am perswaded, &c.* The word is *πέπεισμαι*, I am assured, certaine, or perswaded: *Pererius* here taketh occasion to shew, that this word in Scripture doth not alwaies signifie *certitudinem fidei diuina*, a diuine certentie of faith, *sed probabilem persuasionem*, but a probable perswasion: as the Apostle saith of the Hebrewes, c. 6. 9. *Wee haue perswaded our selues better things of you*: and in this Epistle, c. 13. 14. *I am perswaded of you that yee are full of goodnes*: S. Paul did not thus beleue of others, *fide diuina*, by a diuine faith, &c. thus *Perer.* disput. 1. numer. 1.

Contra. 1. Though it might be admitted, that S. Paul by revelation of the spirit might knowe and discerne what was in others: as he could pronounce of some, that their names were written in the booke of life, Philip. 4. 3. 2. yet will we not insist vpon this, but denie the argument rather, that because this word, *I am perswaded*, sometime signifieth a coniecturall and probable perswasion onely, that it should therefore so bee taken alwaies: for though we can not haue a coniecturall hope and perswasion of an others saluation, as being grounded vpon an opinion onely, yet one may attaine to a certaine perswasion of his own state, such as is grounded vpon knowledge: as here the Apostle ioyneth both together, *I know, and am perswaded*: and it is the same, which before was expressed by the word *ἀποπορεύω*, to be fully assured and perswaded, v. 5.

3. *Thorough the Lord Iesus.* 1. Some referre these words to the sentence following, that *thorough*, or in the Lord Iesus nothing is vncleane in it selfe: because Christ by his coming hath abrogated the ceremonies of Moses law, who made some meates cleane, some vncleane, *Martyr, Bullinger*: but neither by Moses law were any meates counted vncleane in themselves, that is, by their nature, therefore this clause is better ioyned with the former words

words, *I know and am perswaded by the Lord Iesus*: so *Chrysostome*, *ab illo doctus*, as taught of him: *non est humane cogitationis ista sententia*, this that I say is not an humane thought, but I am taught it by Christ.

4. *Nothing common*: so the word κοινον signifieth. 1. *Origen* thinketh, that meates were called common and vncleane, because men did eate them, whose mind beeing polluted with many sinnes, and made the habitation of many vncleane spirits, was made common, and so the meates were defiled and made common. 2. But *Haymo* saith that those meates were called common, *quibus gentes communiter utbantur*, which were commonly vsed by the Gentiles, beeing prohibited to the Iewes by the law: as vessels which were consecrated to the vse of the Temple were holy, other were common and profane: and the reason of that appellation, *profanum*, profane, is this, as if it were *porro fanum*, that is, farre off from the vse of the Temple. So then *common*, is as much as to say *uncleane*, as it is interpreted, *Act. 10. 14.*

5. *Nothing is common by it selfe*. 1. The vulgar Latin readeth, *per ipsum*, by him, that is Christ: and two senses are made of it; either *post aduentum*, after his comming, for hee tooke away the legall difference of meats, and other ceremonies, *Tolet*, *Perer*, or by him in the creation, because all things which were created, seemed good, *Lyran. Gorrhan*. But although *Ambrose* doe follow this sense, that by the benefit of Christ, no meate is now vncleane, yet this reading is not agreeable to the originall; the word is *ἐαυτῷ*, by it selfe, with an aspiration, not *αὐτῷ*, himselfe. 2. Wherefore the Greeke interpreters doe better read, *per se*, by it selfe; as *Chrysostome*, *Theophylact*, and *Origen* giue this sense, *by it selfe*, that is, *natura sui*, by it nature: the Apostles meaning is, that no kind of meate by it selfe was vncleane in the nature thereof: against the opinion of the *Manichees*, that simply condemned meats, as euill by their nature and creation.

25. Quest. *How nothing is said to be vncleane of it selfe*, v. 14.

1. Nothing of it selfe, in the nature thereof, as it was created of God, is vncleane, which was the wicked heresie of the *Manichees*, who abstained from eating of flesh, egges, milke, wine, because they said it was *fel principis tenebrarum*, the gall of the Prince of darkenesse: *August. lib. de heres.* and their wicked assertion further was, *quod carnes diabolus operetur faculenta materia mali*, that the deuill made flesh of the stinking matter of euill: and so they blasphemed the Creator himselfe, to whom euery thing seemed good which he made. See *Aug. l. 30. cont. Manich. c. 5. 6.*

2. Neither are meates vncleane, as wicked *Marcion* held, that they which did eate things that had life, were guiltie, *tanquam qui comedunt animas*, as if they did eat and deuoure soules: *heres. 42.* those heretikes two waies did thinke flesh in it selfe vncleane, because they were made of an euill matter by the deuill, and in respect of the life and soule which was in them, which they imagined likewise to be deuoured.

3. Neither yet is it to be denied, but that some meates are vncleane and hurtfull, *physicke*, naturally, as vnfit for the nourishment of the bodie, as are all kind of venomous things, but not *ethice*, morally; as though it were sinne to eate meat, as a thing vncleane of it selfe.

4. Yet though meate be not thus vncleane of it selfe, and in it owne nature; yet it may be said to be vncleane in respect of man. 1. Generally by reason of mans fall, which brought a curse vpon the creatures: from the which vncleannes it is purified and sanctified by the word of God and praier, as the Apostle saith, *1. Tim. 4. 8.* 2. There is beside a particular vncleannes in respect of him, who abuseth meates to riot and excesse, in which sense the Apostle saith, *To the defiled and unbeleeuing, nothing is pure*, *Tit. 1. 15.* so *Origen* saith, *videndum est, non solum quali, sed quanto cibo, & quo in tempore, &c.* we must see, not onely what manner of meate, but how much, and in what time we doe eate: for by this meanes, those things which were cleane in themselues, were vncleane vnto the defiled and unbeleeuers. 3. Some meats were counted vncleane by the law, which difference continued as long as Moses law was in force, but now it is taken away by the libertie of the Gospel. 4. And a thing is counted vncleane in respect of the opinion of the vse: that to him that thinketh any thing vncleane, to him it is vncleane, as here the Apostle saith: which must be vnderstood, as long as he remaineth in that opinion.

26. Quest. *Of the legall difference of meates, why it was commanded.*

There were diuers ends of that legall prohibition, and restraint. 1. It was partly *ciuil*, that

that by this meanes God might inure his people to obedience, *Ambros.* 2. And partly mortall, to teach them temperance, who otherwise were a stiffnecked people, and too much addicted to their appetite, *Chrysost.* 3. It was also *physicall* and *naturall*, that for the auoiding of diseases, whereunto they were much subiect in that climate, which might proceed of the varietie of vnwholesome meates, and for the better preservation of their health, they were commanded to make this difference. 4. There was a ceremoniall ende: that the Iewes by this their abstinence and choice of meats, might be discerned from the profane Gentiles, who made no such difference. 5. And beside there was a mysticall vse, that by this legall difference of cleane meats and vncleane, they might be put in mind of their spirituall cleannes in body and soule: so *Augustine* saith, that the Iewes abstained from some meats, *non cibos damnandi, sed significandi gratia*, not for the condemning of meats, but for signification sake. 6. Now after that the Law was abrogated, there was still retained some difference of meates, as the Apostle enioyned the new conuerted Gentiles to abstaine from strangled and blood, to retaine concord and peace betweene the conuerted Gentiles and Iewes, which abhorred such meats, as were forbidden by the law: but this prohibition continued only for a time, vntill the Gospel was more publicly receiued, and the beleeuing Iewes better confirmed. 7. But meats are not now refrained, but onely *propter corporis castigationem*, for the chastising and taming of the flesh.

27. Quest. Of the manner how meates are sanctified
and made cleane.

Because the Apostle here speaketh of meates how they are cleane, how vncleane, *Origen* doth parallel this place with that, *1. Tim. 4. 5. It is sanctified by the word of God and prayer.*

1. The Rhemists thinke, that this is not vnderstood of the vulgar and common benediction of meates and drinckes, but of sanctifying and applying them to an higher vse, euen for spirituall benefits; *annot. 11.* as they haue their hallowed bread, water, salt, and such things, which they vse in the seruice of God. But 1. it is euident that the Apostle speaketh there of the sanctifying of meates for our ordinary vse, and receiuing of them. 2. And seeing the word of God is requisite vnto sanctification, such hallowing of creatures, hauing no warrant in the word, is but a superstitious inuention.

2. Neither is it to be thought, that the meates thus sanctified, haue a kind of inherent holines infused into them, which seemeth to haue bene the opinion of *Origen*, who compareth the sanctifying of them, vnto the napkins and partlets, which were taken from *S. Paul's* bodie, *santum sanctificationis acceperunt, &c.* they receiued such sanctification, as that being applyed to the sicke, they healed their diseases. But 1. there is great difference to be made between an ordinary sanctifying of a thing to a continuall and perpetuall vse, as of meates and drinckes, and of an extraordinarie sanctifying by miracle, as was in these partlets: it was an extraordinary worke at that time for the confirmation of their faith. 2. Neither was this vertue in these napkins, but in *S. Paul*, who had that gift to work miracles both present and absent: as when *Elisha* smote and diuided the waters with *Elias* mantle, the vertue was not in the garment, for then he needed not to haue smitten but once, but he calleth for the God of *Elias*: so it is said there, *Act. 19. that God wrought no small miracles by the hands of Paul*: it was *Paul* then that wrought them, not the napkins.

3. Nor yet is this sanctification vnderstood of the reading of certaine lessons out of the Scriptures in the time of eating, as some thinke, *Perer. numer. 5.* which indeed is a commendable vse: see *August. epist. 109.* and *Basil. epist. 9. ad Gregor.* much lesse is this to sanctifie meates, *conceptis ex verbo dei sententijs, &c.* to pronounce and conceiue a certaine forme of words and sentences out of Scripture, ouer the bread and meate, *Bullin.* as the Papists hold, that with speaking fise words ouer the bread and wine in the Eucharist, they can make the body of Christ: for it is not the sound or syllables of the word pronounced, that sanctifie, but faith which is grounded vpon the word: *non quod dicitur, sed quod creditur*, not that which is said, but that which is beleued, sanctifieth: and so *Origen* well obserueth here, *per orationem non cuiuscunq; sanctificantur, &c.* they are not sanctified by the prayer of euery one, but of them which lift vp pure hands without wrath and doubting, which prayed in faith.

4. Some by sanctifying, vnderstand the preserving of the meate from the power of the deuill, *qui solebat se cibis, odoribus, saporibus, immiscere*, which was wont to insinuate himselfe, and creepe as it were into the meates, smells, and tastis: as *Augustine* sheweth, *lib. 4. de ciuit.*

cinit. dei, c. 15. and *Gregor. lib. 1. dialog. c. 4.* telleth of a certaine Nunne, which was possessed with a deuill, by eating of lettice not blessed: thus *Pererius numer. 6.* and *Gorrhan* following the *interlin. glosse*, *ne diabolus per illum noceat*, least the deuill hurt by the meates: and hereupon the Papists vse to signe their meats with the signe of the crosse, to chase away the deuill from their meates: for other kind of giuing thanks among them is but fieldome and slenderly vsed. But as I denie not, but that some times the deuill may haue that power, where it pleaseth God so to permit, to enter into mens bodies by meates as without, which was more vsually seene in those first ages of the Church, while the gift of miracles yet continued: yet this is not vsuall, for then the greater part of the world, which receiue their meate without such thanksgiuing, should be possessed of the deuill: the Apostle then meaneth not any such sanctifying: much lesse by the signe of the crosse, which is but a toy to chase away the deuill: who is no otherwise overcome, then by resisting him by faith. Indeede thus the deuill may worke by meates, to tempt men by the abuse thereof to drunkennesse, and lust, which his tentations are preuented, by the sober and godly vse of the creatures receiued with thanksgiuing.

5. And by the word, with *Lyranus* to vnderstand Christ, the word of God incarnate, who sanctifieth *efficiendo*, by effecting, and working, as prayer doth *impetrando*, by obtaining, it is somewhat hard: for Christ himselfe, when he brake bread, gaue thanks, himselfe beeing this word: the word here then signifieth not Christ: but it must be vnderstood in that sense, as our Sauour saith, *Man liueth not by bread, but by euery word that proceedeth out of the mouth of God, Matth. 4. 4.* that is, by the power and blessing of God giuing strength vnto the creature to nourish.

6. Neither by this sanctifying word, doe we vnderstand *sermonem qui est in gratiarum actione*, the speach which is vsed in giuing of thanks, as the Greeke *scholia* interpreter: for giuing of thanks is a kind of prayer: but the word and prayer are here two distinct things: and praier goeth before meat, and giuing of thanks after; it should not therefore bee set before prayer, as here the Apostle saith, *by the word and praier*.

7. By the word of God then we vnderstand, *consilium & institutum Dei*, the counsell, wil, and institution of God, *Bulling*, which comprehendeth these fowre things: 1. Knowledge, that in the beginning God created all things for mans vse, and that nothing is of it selfe vncleane. 2. Faith to beleue, that we are of the number of the faithfull, to whom the libertie of vsing the creatures of God with a good conscience is restored in Christ once lost in Adam: *Beza, annot. 1. Timoth. 4. 5.* 3. Iudgement, that although sometime in the law there was a difference betweene cleane and vncleane meates, yet now vnder the Gospel it is pronounced, *omnia pura puris*, all things to be pure to the pure: *Bulling*. 4. The commandement of Christ, *ex cuius mandato panem quotidianum petimus*, by whose appointment we doe aske our daily bread, as we are taught in the Lords prayer. And thus much by the way of this question.

28. Quest. *Why ones opinion and iudgement maketh that vncleane, which is not: and whether an erroneous custome bindeth.*

v. 14. *To him that iudgeth any thing vncleane, to him it is vncleane.* 1. The reason hereof is, because the goodnes or badnes of an action, is esteemed by the will and affection of the doer: now he which thinketh a thing to be euill, and yet doth it, it sheweth that such an one, hath *deliberatam peccati voluntatem*, a deliberate mind and purpose to sinne.

2. But here certaine considerations are to be admitted, how and in what things the iudgement of the conscience polluteth the action. 1. The minde and opinion doth not simply change and alter the nature of the thing, as though that should in deed be euill and vncleane, which one thinketh so to be: but it is onely vncleane to him that so thinketh, not vnto an other, that so thinketh not. 2. An erroneous conscience doth not bind *ad faciendum secundum eam, sed non contra eam*, to doe according vnto it, but not to doe any thing against it. 3. The will must be esteemed, *non ex iudicio sequenti, sed precedenti*, not by the iudgement subsequent, but precedent: as if a man thinke it sinne to eate flesh, and yet eateth it, and afterward his iudgement is better informed, that it is not sinne so to eate; yet for all this, he sinned before in that action, because he was not then resolved.

4. Thus the case standeth in things indifferent, that hee sinneth against his conscience who vseth that as lawfull and indifferent, which he for the time taketh to be vnlawfull: but

it is otherwise in things that are simply in themselves unlawfull, as the breach of any morall law: as if a man should be so blinded, as to thinke it lawfull to steale, here his conscience is ouerruled by the word of God, vnlesse he be ignorant of the law of God, as few or none are, for the law of nature teacheth the same things: in this case, vnlesse there be palpable ignorance, a mans conscience beeing contrarie to the reuealed will and law of God bindeth not.

3. But thus it will be objected on the contrarie: error and falsitie is not to take place and preuaile before the truth, therefore an erroneous conscience should not bind. *Ans. 1.* It simply bindeth not, but for a time, vntill the truth be fully knowne. 2. And error and falsitie bindeth not, *sed quia creditur veritas*, because it is apprehended and beleueed as a truth. Further it will be objected; If it be sinne for a man to goe against his conscience in a thing indifferent, then he will be driuen into this perplexitie, that whether he doe against his conscience or not, he sinneth: for if one should be perswaded, that it is not lawfull to eate flesh, he sinneth because he is in error, though it be of infirmitie, and if he should eate, beeing otherwise perswaded in his minde, he should sinne likewise in going against his conscience. *Ans. 1.* Here is no absolute necessitie of any such perplexitie, but onely an *hypotheticall* necessitie, this error of the conscience beeing presupposed: but it is not simply necessarie, that he should sinne the one way, or the other, because he may cast off and leaue his error. 2. And though there be an error committed both waies, yet it is lesse to sinne of infirmitie, and error of iudgement, then wittingly offend, as he doth, which violateth his conscience.

29. Quest. How our brother is said to be grieved, and to be lost, and destroyed, v. 15.

v. 15. *If thy brother be grieved, &c.* 1. The Apostle in this verse vseth two effectuell reasons, to moue the stronger not to offend the weake: the first is taken from the dutie of charitie, which will not hurt, or grieve an other, as one member doth foster and cherish, not hurt an other. 2. He saith *grieved*, which is lesse, then to be scandalized: if the lesse be against charitie, then that which is greater, much more. 3. The brother is grieved diuers waies. 1. *Oecumenius* thinketh he is grieved for the sharpe admonition and reprehension of the strong. 2. Or because seeing others to eate, he by their example, least he should be blamed, is induced to doe the like, and afterward grieueth at it, *Pareus*. 3. Or he is grieved, beeing by this meanes made to stagger, and to doubt of the truth of the Catholike faith. 4. Or he is grieved, thinking him to be a transgressor of the law, that eateth: *Lyranus*.

4. And whereas he saith, he walketh not according to charitie, *minus dicit, plus significat*, he expresth the lesse, but in deede meaneth more, for he walketh against charitie.

2. *Why dost thou destroy him with thy meate, &c.* Here is an other reason, taken from the daunger which is incurred by our weake brother, as much as in vs lieth, we cause him to perish, for whome Christ died, that he should not perish: this reason is thus amplified by *Chrysostome*; Christ refused not death for him, thou, *ne cibus contemnis*, wilt not for thy brothers cause, neglect thy meate: Christ died for hisemie, thou wilt not doe this for thy brother: Christ died for all, *non lucraturus omnes*, though he should not gaine all, *quod suum est adimpleuit*, yet he did that, which belonged vnto him: thou maist with thy meate, winne thy brother, and yet wilt not forbear: *atque hoc cum sit ipse Dominus*, and Christ did this beeing Lord of all, thou dost not this small matter beeing but his brother and fellow-servant.

30. Quest. Whether any in deede can perish for whome Christ died.

This doubt ariseth by reason of the Apostles words, *Destroy not him with thy meate, for whome Christ died*, as though any could perish that Christ died for.

1. Some doe thinke that one may perish in deede for whom Christ died, *dum fidem amittat, quæ cum vulnerata conscientia stare non potest, &c.* while he looseth his faith, which can not stand with a wounded conscience, and so perish: *Oslander* therein consenting with other of the Lutherans: *Chrysostome* seemeth in this place to incline to the same opinion, *Christus, tametsi non esset omnes lucraturus, nihilominus pro omnibus mortuus est, quod suum erat adimplens, &c.* Christ, though he was not to gaine all vnto him, yet he died for all, fulfilling that which was his part to doe, &c.

Contra. But the contrarie is euident, that they for whome Christ died in the counsell of God, can not possibly perish. 1. For of all that is giuen to Christ, he looserh nothing, Ioh. 6. 39. but they are giuen to Christ, for whome he dieth: and they are of Christs sheepe, whom none can take out of his hands, Ioh. 10. 28. 2. Neither can their faith, which doe truly beleue in Christ perish, because they are sustained by Christ, as he saith of Peter, *I haue praied for thee, that thy faith faile not*: neither can the conscience of the faithfull be so wounded or wasted, torally and finally, but that faith, though during that time obscured, as in Dauid, when he sinned against Vriah, be not wholly extinguished. 3. Chrysostome may be vnderstood to speake of the sufficiencie of Christs death, that he died sufficiently for all, which we acknowledge, not of the efficacie, that he died effectually for all, for he saith, he was not to gaine all: and Augustine contenteth, *Electorum si quisquam perit, fallitur Deus, &c.* if any of the Elect perish, God is deceiued, but none of them doth perish, *quia non fallitur Deus*, because God is not deceiued: *lib. de corrupt. & grat. c. 7.*

2. Some by perishing, here vnderstandeth nothing, but to be offended, and scandalized, and take this to be an argument from a comparison, that one should not *pluris facere escam, quam fratris salutem*, set more by meate then his brothers saluation, which is hindred by the offence giuen vnto him: and this argument is enforced by shewiug the price and value of our brother, for whom Christ died: if Christ gaue his life to redeeme him, much more should we giue a piece of flesh to help to saue him, *Beza annot.* to the same purpose Ambrose, *ex cuius morte, quantum valeat fratris salus, cognoscitur*, by whose death it appeareth, how much the saluation of our brother is set by: So Haymo by perishing, vnderstandeth offending, and scandalizing: but to destroy is more, then to offend: and to perish or be destroyed, (as the Apostle vseth this word in the passiue, *ἀλλήλων*, 1. Cor. 8. 11.) is more then to be offended: the Greeke Scholiast interpreteth, *ne à fide ejicias*, least thou cast him out from the faith: and then he which leaueth the faith, must needes perish. And like as to offend or cause our brother to stumble, is more then to greiue him; so to destroy him, is more then to offend, or cause him to stumble: for thus the Apostle proceedeth by degrees.

3. An other sense is, that he is *occafio ruina*, the occasion of the ruine of his brother, *Lyranus*, *Tolet*: he doth destroy him *dando occasionem*, by giuing occasion that he be scandalized, Haymo: so Hugo, doe not destroy, *ne sis occasio perditionis*, be not an occasion of his perdition: so simply he doth not cause him to perish, but as much as in him lieth: this sense is not to be misliked.

4. But yet to make it more full, this may be added further, that the Apostle speaketh not exactly and precisely of those, whom in deede Christ died for, but of such, as in our charitable opinion, are held to be of that number: *omnes fidem Christi profitentes pro redemptis habet charitas Christiana*, all that professe the faith of Christ, Christian charitie holdeth to be in the number of those which are redeemed, *Pareus*: who ioyneth both these last solutions together; so likewise *Piscator*: so also is that other place of the Apostle to be vnderstood, 1. Cor. 8. 11. *And thorough thy knowledge, shall the weake brother perish for whome Christ died*: which in the same place the Apostle calleth *sinning against Christ*: and they which offend their brethren doe two waies sinne against Christ; directly, in making frustrate, as much as in them lieth the death of Christ, *opus, quod morte eius absoluit, destruunt*, they ouerthrow the worke, which Christ finished by his death; and indirectly, *quia corpus eius & membra ipsa percutiunt*, they wound and smite the bodie and members of Christ, which redoundeth vnto Christ himselfe, *Chrysost.*

5. Let this further be noted, that Ambrose taketh this to be spoken vnto the weake, that he should not *scrupulum inycere*, cast a scruple in the minde of him, that eateth all things, and cause him to doubt. But Chrysostome and Theodoret doe better vnderstand it as spoken to the strong, that he by his eating should not cause the weake to stumble, and so fall and perish: and this is more agreeable to the Apostles words, *destroy not by thy meate*: now he which eateth, destroyeth with his meate, not he, which eateth not: and againe, the weake were more in daunger to be offended, and so to fall away from the faith, then the strong.

31. Quest. What is meant by the good, or commoditie, which they must not cause to be blasphemed,
vers. 16.

1. Cause not your commoditie: your good, &c. This is diuersly skanned, 1. Chrysostome vnder-

vnderstandeth either the Christian faith, and hope of eternall reward, or *charitas bonum vestrum dilectio*, &c. this good of yours is loue, brotherly charitie, &c.

2. *Origen* interpreteth, *bonum nomen*, your good name, or fame; so also *Lyranius*: and *Origen* hath beside an other exposition, *bonum est spiritualiter legem intelligere*, it is a good thing to vnderstand the law spiritually: to decline the wicked opinions of heretikes, as vncleane meates.

3. *Ambrose* vnderstandeth *opera bona*, good works, *que obfuscantur*, &c. which are obscured by one small slippe or error.

4. *Anselme* taketh this good or *commoditie*, to be *ipsam manducationem*, the eating it selfe, which is good and lawfull; so *Gorrbhan*, *Hugo*.

5. Some vnderstand the doctrine of the Gospel in generall: and God himselfe, who is called the good of his people; as *Hosk. 8. 3. Israel hath forsaken the good*, that is, God himselfe: *Pare.* so *Oslander* doth interpret this good to be the Gospel.

6. But it is better vnderstood of *Christian libertie*, which they haue receiued by Christ from the bondage and ceremonies of the law, whereby they know it to be lawfull to eate any kinde of meate: thus the Greeke Scholiast, *Haymo*, *Thomas*, *Martyr*, *Vatablus*, *Caluin*, *Tollet*, *Gualter*, *Piscator*, *Faim*, and most of our new writers: and this is so expounded by S. Paul himselfe, *1. Cor. 10. 29. Why should my libertie be condemned for an other mans conscience?* and this Euangelicall libertie is called our good for these two reasons, both because it is peculiar to Christians, and thereby the dignitie and excellencie of their calling appeareth, that are freed from the ceremonies of the law.

2. To be blasphemed. 1. *Chrysostome* vnderstandeth this onely of those, which are without: when thou contendest about meates, and makest a schisme in the Church, *facis, ut qui foris sunt, blasphement*, thou causest them which are without to blaspheme: *P. Martyr* specially vnderstandeth, *maledicta infirmorum*, the rayling of those which are weake: so also *Beza*: but it is better referred to them both, the weake are occasioned to condemne this libertie, as contumelious to God himselfe, and they which are without, speake euill of the Christian faith, as beeing the occasion of contentions. 2. Now for the manner of this blasphemie, 1. *Origen* vnderstandeth it of the doctrine it selfe, for they which are offended will thinke, that Christians are of this faith and beleife, that they think none can be saued, *nisi qui suillis vescitur carnibus*, but him that eateth swines flesh. 2. The Greeke Scholiast referreth it to their persons, the weak will think, *eos ventri infernare*, that do eate of things to serue the bellie. 3. *Haymo* thinketh that the weake blasphemie, *cum rogamus eos comedere*, &c. when we compell them to that which they abhorre. 4. But this rather is the blasphemie, the weake hold such to be *transgressores*, transgressors of the law, *Lyranius* and crie out by the Gospell, *rescindi voluntatem Dei*, that Gods will and law is violated, *Beza*: *augent licentiam vulgi*, and they make the common sort more licentious: *Melanct.*

32. Questi. How the kingdome of God is not said to be
meate and drinke, v. 17.

1. *Origen* by this kingdome vnderstandeth the life to come, *hec aliena sunt ab illa conuersatione futura*, these things, meate and drinke, shall be in no vse of our conuersation in heauen: so also *Anselme*: so he thinketh, that the Apostle speaketh both of the kingdome of glorie to come, and of those things wherof that kingdome shall consist: righteousness and peace, *ipse erant nobis cibum*, they shall be our meate there: so also *Haymo*, it is a follie to contend or dispute about those things, *que in regno celorum non erunt necessaria*, which shall not be necessarie in the kingdome of heauen.

2. *Chrysostome* by the kingdome, vnderstandeth also *regnum celorum*, the kingdome of heauen: but the other he referreth to this life, meate and drinke *non sunt in regnum celorum introducentia*, are not the things, that must bring vs to heauen: they are not *causa regnandi*, the cause of our raigning, *Hugo*, *Gorrbhan*. But *Peter Martyr* saith, this is *aliena interpretatio*, an interpretation not agreeable to the Apostles minde: for hee maketh not those things which follow, righteousness, peace, ioy, the causes of saluation: for Christ only is the cause.

3. Some by the kingdome, vnderstand the Christians themselues, in whome the spirit of God raigneth not by the vse of meates and drinks, but in that they followe righteousness and peace: *Vatablus*.

4. But here better we vnderstand, *regnum gratia*, the kingdome of grace, whereby Christ

ruleth in our hearts by his spirit: *Par. via ad regnum*, the way vnto the kingdome, *Sc*: this kingdome of God, is *gratia qua Deo reconciliamur*, the grace whereby we are reconciled vnto God, *Tolet*: the meaning then is, that the kingdome of grace consisteth not in these externall things, as in meates and drinckes, God is not thereby worshipped: neither doth the obseruation of such things make vs acceptable vnto God, 1. Cor. 8. 8.

5. *Augustine* epist. 86. maketh mention of one *Vrbicus*, who by this text would proue, that Christians were to fast vpon the saturday, which was the Iewes Sabbath; because the kingdome of God is not meate and drinke: but *Augustine* there answereth, then at other times, as vpon the Lords day, and when els, we fast not, *non pertineamus ad regnum Dei*, belike we should not belong vnto the kingdome of God: the Apostle then excludeth not the vse of meates and drinckes simply, but the placing of religion in them.

6. But it will be objected; is not a man bound to eate and drinke, to sustaine nature, for otherwise, he should be guiltie of his owne death? and is it not acceptable vnto God, to fast from meates for the subiugation of the flesh? how then doe not these things belong to the kingdome and seruice of God? *Answ.* Meates and drinckes of themselves belong not to the kingdome of God, which is spirituall; but as they are referred, and doe helpe toward the spirituall good: as they may be an object of our patience in the want of them, and of our temperance, in vsing them soberly, when they abound: but then not the vse of the things themselves, but our obedience to the ordinance of God, in vsing them for our necessitie, and refraining as occasion serueth, doth commend vs vnto God.

33. Quest. Of righteousness, peace, and ioy in the holy Ghost.

1. But *righteousnes*: now the Apostle sheweth, wherein the kingdome of God consisteth; he reckoneth not vp all those spirituall things, wherein the kingdome of God standeth, but giueth instance in some for the rest, *Hyper.* Here, 1. *Chrysostome* by *iustice*, or righteousness vnderstandeth, *vita virtutis studio commendata*, a life studious of vertue. 2. *Haymo*, the iustice of the next life, where one shall not hurt an other. 3. Some, that particular iustice, which is to giue every man his owne, *Gorrh. Perer.* 4. Some the iustice obtained by the death of Christ, and giuen vnto those which beleue, *Piscator.* 5. But it both comprehendeth the iustice of faith, and the fruits thereof in our regeneration, *Martyr, Pare.* so *Lyranus*, *iustitiam per fidem formatam*, iustice formed by faith.

2. *Peace.* 1. *Haymo* vnderstandeth the perfect peace, which the Elect shall haue with God, and his Angels in the next world. 2. *Chrysostome*, *pacificus conuictus cum fratre*, peaceable living with our brethren. 3. But beside the externall place, it signifieth the inward peace of conscience betweene God and vs, which is a speciall fruit of iustification by faith: *Rom. 5. 1.* beeing iustified by faith, we are at peace with God.

3. And *ioy.* 1. *Haymo* expoundeth it to be *ineffabile gaudium ex visione Dei*, the vnspeakable ioy by the sight of God in the next life. 2. Some, *gaudium de fraterna pace*, the ioy that springeth of brotherly peace; *gloss. ordin.* 3. *Gaudium de bonis spiritus sancti*, ioy arising of the gifts of the spirit in receiuing them thankfully, *Hugo.* 4. Some referre it to the manner how the workes of iustice should be done, that is, *prompte*, chearefully, readily, *Perer. numer. 27. 5.* But this ioy is taken generally for the spirituall ioy, which the faithfull haue in God, which ariseth partly of the expectation and hope of the reward to come, and of the present feeling of Gods fauour in Christ in the remission of sinnes, *Mart.* and this ioy maketh the faithfull to be ioyous in tribulation; as the Apostle saith, *Iam. 1. Count it exceeding ioy, when ye fall into diuers tentations: this ioy proceedeth partly ex spe futuri premij*, out of the hope of the reward to come, partly *ex dilectione Dei*, out of the loue of God: for that which one lo-ueth, he reioyceth and delighteth in, *Tolet.*

4. The Apostle addeth, *in the holy Ghost.* 1. To shew the author and efficient cause of those graces, which is the spirit of God: as *S. Paul* saith, *Galat. 5. 22. The fruit of the spirit is lone, ioy, peace: Pareus.* 2. As also to shew a difference betweene ciuill and worldly ioy, and spirituall: for concerning worldly ioy, our blessed Sauour saith, *Woe vnto you that now laugh, for ye shall waile and lament*, *Luk. 6. 25.* but of the other ioy he saith, *Your ioy shall no man take from you.* 3. He sheweth also the forme and manner of these good things, that they are spirituall, not carnall, as consisting in meate, and drinke, and such outward things.

Quest. 34. Of these words, *he which in these things serueth Christ,*
is acceptable to God. &c. v. 18.

1. The vulgar Latine readeth, *he which serueth in this*, that is, in the spirit, as *Origen* and *Ambrose* interpret; but in the originall, it is *ἐν ταῖς*, in these things, and so translated in the Syrian interpreter: and so also the sense is better: to shew that the kingdome of God consisteth in righteousness, peace, and ioy, because they which are exercised in these things, are pleasing vnto God, and they which please God shall enter into his kingdome: the like saying the Apostle hath, 1. Tim. 4. 8. *bodily exercise profiteth little, but godlines is profitable to all things, &c.*

2. In these things: that is, in righteousness, peace, and ioy, better then by these things, as *Beza*, *Martyr*, *Erasmus*: for he sheweth the manner how we serue Christ, not the cause, *Pareus*.

3. *Serueth*: the word is *δουλεύων*, *seruing*, so that we see that distinction betweene *λατρεία*, *worship*, and *δουλεία* *service*, not to be perpetuall; the first whereof the Papists take for that adoration which is peculiar to God, the other to be that, which may be yeilded vnto Saints.

4. Here is no place for merite, for the Apostle speaketh not here of externall workes, but of internall wrought in vs by the spirit: and so *Lyranus* well interpreteth, he that serueth *interius in mente*, inwardly in his mind: therefore that is but a corrupt glosse of *Gorrhan*, he that pleaseth God, *meretur regnum eternum*, meriteth eternall life: for he pleaseth God, not by his owne merite, but because he serueth Christ; as *Origen* well saith, *qui seruit Christo, in quo complacuit Deus, placet Deo*, he which serueth Christ, in whom God is well pleased, pleaseth God.

5. *Is accepted of men*. 1. That is but a curious distinction, which the ordinarie glosse hath: he pleaseth God, *secundum gaudium*, in respect of his ioy, for God loueth a cheerefull giuer: and is accepted of men, in respect of iustice and peace: but in all these rather he that serueth Christ, is approoued both of God and men. 2. *De sincero iudicio loquitur*, he speaketh of the sincere iudgement of the godly, that will approoue the faithfull seruants of Christ in these things, though the world hate them, *Caluin*: yea euen the wicked and profane, *testimonium feret*, shall sometime giue testimonie of the godly. 3. Marke the order, first he pleaseth God, and then is approoued of men, for he that is approoued of men, is not alwaies pleasing vnto God. 4. So then as the seruants of Christ are not to seeke the approbation of men, so neither must they contemne it: as the Apostle said before, Rom. 12. 17. *pronouncing things honest in the sight of all men*.

Quest. 35. *How we ought to follow peace and those things,*
which concerne edifying, v. 19.

1. These two, seeking of peace and edifying, ought to be the two cheife ends of euery action: charitie seeketh peace, and edifying is by faith: *Gryneus*.

2. As before he spake principally of the inward and spirituall peace, so now he mooueth vnto ecclesiastical and externall peace, which issueth out of the other: and to vse those means whereby this peace may be furthered, as patience, forbearance, charitie, the contrarie whereof breed dissensions and discord.

3. We must follow this peace, that is, seeke it earnestly, and with ardent desire: *Origen* noteth here, that where as peace by mens contentions, is chased away, *fugitans consecranda est*, she must be followed fleeing away, and as it were be called backe againe.

4. But it sufficeth not to followe peace, but edifying also: for there is a peace which edifieth not: as to haue peace with the wicked and superstitious, is not to edifie but destroy the faith: therefore truth and peace must be ioyned together, as the Prophet saith, Zachar. 8. 19. *Loue truth and peace*.

5. This phrase of edifying is familiar with S. Paul: the Church of God is as a spirituall house, and the Temple of God, consisting of living stones, 1. Pet. 2. 5. euerie one then must bring somewhat toward the building and repairing of this house: and though the Pastors and teachers are the principall and cheife builders, yet euerie one must by his good example seeke to edifie an other.

6. Peace and loue must goe before, whereby these liuely stones must be ioyned, and as it were cemented together, before they can bee put to the building of this spirituall house.

36. Quest. What the Apostle meaneth, by the worke of God, v. 21.

1. Destroy not the worke of God. Chrysostome interpreteth this to be *salutem fratris*, the saluation of our brother: Origen, *edificium charitatis*, the building of charitie: Haymo, man himselfe, as he consisteth of a soule and bodie: Hugo, the grace of God: the *interlin.* glosse, which Gorrhan followeth, faith and other vertues: but this worke of God in our brother is faith, as our Sauour faith, Iob. 6. 29. *This is the worke of God that yee beleene*: Par. Mart. Tolet: this faith in our weake brother, though it be imperfect, is Gods worke, which we must nourish, and not seeke to extinguish: as it is said of our blessed Sauour, that he should not quench the smoking flaxe.

2. But this must be vnderstood *de inconsulto conatu*, of their vnaduised endeaour, who as much as in them lieth seeke to destroy Gods worke, not *de effectu*, of the effect, for the worke of God can not be destroyed, Gryn.

3. And whereas he saith, *destroy not Gods worke for meates sake*, it followeth not but that meate is also Gods worke and creature: but yet mans saluation is a greater worke, man was not made for meate, but meate for man, as Ambrose saith: or he opposeth Gods worke, and mans worke, which is to eate or not to eate flesh, Gorrhan: or he speaketh not of the nature of meate, *sed de scandaloso usu*, but of the scandalous vse: Pareus.

37. Quest. In what sense the Apostle saith, *It is good neither to eate flesh, nor drinke wine, &c.* v. 21.

1. *It is good*: he speaketh not of that kind of abstinence which is from surfering and drunkenness, or whereby the bodie is tamed, and the minde made apter vnto good things, for this is simply good: but this abstinence, is onely from meates, to auoid offence, and so it is good onely not to eate, with this condition, if thy brother be offended, Mart. and the Apostle speaketh comparatively, it is good, that is better, not to eate in this case, Bucer.

2. He giueth instance of meates and wine, which are not simply necessarie vnto mans life: for it is possible to liue without them: but *a necessarijs & non suspectis*, from necessarie food, and not suspected, we must not abstaine, though our brother should be offended: as if one should take offence at our eating of bread; without it a man can not liue. But there are some things, though not necessarie simply to maintaine life, yet for the preservation of health, as some must needes drinke wine, as S. Paul counselled Timothie to drinke a little wine for his healths sake: in this case a man ought to forbear for a time, with a little detriment of his health, for our brothers saluation is to be preferred before the health of the bodie: but if he that is offended will not be perswaded, then he is no longer to be counted weake, but obstinate, and in this case we are not bound to forbear.

3. But it will be further objected, what if our weake brother will not be perswaded, but continueth still in the same minde, is a man bound to abstaine from those things for euer? No, he is not: for now his infirmitie is turned to obstinacie: for in this case our blessed Sauour regarded not the scandall of the Pharisees, which were offended at him, because they were wilfully blind. And whereas S. Paul saith, he would not eate flesh as long as the world standeth, rather then he would offend his brother, 1. Cor. 8. 3. he must be vnderstood to speake with a condition, *si opus erat*, if it were needefull for him so to doe, and if his brothers infirmitie did still occasion it: and he speaketh of the preparation of his minde, that he is readie, if there be no other let, to abstaine for euer.

4. Hierome in diuers places, *epist. ad Euri. ad Salv. ad Eustach.* vrgeth this place to proue the abstinence of professed virgins, and other into Monasticall life, because the Apostle here saith, *it is good, not to eate flesh, &c.* as though it were euill to eate: but the Apostle simply forbidden not to eate flesh, or drinke wine, but with this condition, if it be done with offence. And Origenes iudgement here is to be preferred, who maketh eating or not eating, to be a thing of it selfe neither good nor euill, but indifferent: and his reason is, *potest non manducare carnem malus homo*, an euill man may not eate flesh, nor drinke wine, which he sheweth to haue beene the vse of certaine heretikes. But in two cases, meates which are by nature cleane, become vncleane in vse: one is, *si quis per offensionem manducat*, if one eate with the offence of his brother; the other is, *si quis existimat, &c.* if any thinke the meat which he eateth to be vncleane: these two cases excepted, it is neither good nor euill to eate, but a thing indifferent: and as the Apostle saith, it is good not to eat, if the brother be offended: so also it is good to eate and drinke, *si in hoc edificatur frater*, if thy brother be edified hereby.

5. Whereby

5. Whereby thy brother stumbleth, or is offended, or made weake, &c. 1. The Greeke scholiast noteth, that the Apostle vsing this varietie of words, doth secretly taxe those that are weak: for it is incident to them that are blind to stumble, and to the careles to trippie and fall, and to the sicke to be weake.

2. Some take these three to signifie the same thing, *Martyr*, *Pareus*, and so the Syriake interpreter doth render them all by one word *offenditur*, is offended; others doe distinguish them thus, *Lyranus*, he stumbleth, which eateth against his conscience, he is offended or scandalized, that seeth an other to eate, taking him therein to bee a transgressor, hee is made weake, *dubitando de veritate catholica fidei*, doubting of the veritie of the Catholike faith: the *interlinear. gloss.* maketh these three to differ in degree one from another, *to stumble*, is when there is cause or danger of damnation: to bee *scandalized*, is to bee grieved: to bee made weake, is *quando dubitet et si non offenditur*, when he doubteth though he bee not offended: so *M. Calvin* also distinguisheth them, to bee weake, is, *cum trepidatio aliqua conscientia inicitur*, when some doubtfullnesse is cast into the minde: to bee offended, when the conscience, *grauiori perturbacione concutitur*, is smitten with a greater perturbation: and he is said to stumble, *qui alienatur à studio religionis*, who is alienated from the care of religion: to the same purpose also *Gualter*. But it hath beene shewed before, that to be scandalized and offended, is more then to trippie and stumble; and therefore I rather approoue this difference, which maketh the first of these the lesser, and the second the greater: as the *ordinar. gloss.* saith, he *stumbleth*, who is troubled and knoweth not what to hold: or he which falleth not away, but breaketh out into blasphemies, *Tolet*, he is scandalized, *qui à certa fide discedit*, which departeth from the right faith, *gloss. ordinar. Tolet*, so also *Gorrhan*, and *Hugo* out of *Guillebertus*, he *stumbleth*, *qui tardus credit*, that hereby is more slowe to beleue; hee is scandalized that perisheth: *Faius* likewise maketh this difference, to stumble is when some hurt followeth; to be scandalized, is when one is staied in the way, *tantum remora interiecta*, as if some thing were cast in the way; as when one doth not onely trippie or stumble, but falleth flat downe: to be made weake, is *hesitare in fide*, to wauer and be doubtfull in matters of faith.

3. So the Apostle sheweth diuerse degrees of offence, the first is to be made weake, which before he called to be grieved, v. 15. then he stumbleth and is offended, which S. Paul calleth the wounding of the weake conscience, 1. Cor. 8. 9. and the third degree is to be scandalized, that is, to fall away quite, which the Apostle called before, to be destroyed, v. 15. and to perish, 1. Cor. 8. 11. by these steppes and degrees men are admonished, when they see the weake brother to begin to be grieved, to leaue off before his conscience come to be wounded, and he altogether to fall away.

Quest. 38. Whether it be sufficient for one to haue his faith before God, v. 22.

1. *Hast thou faith?* or without an interrogation, *thou hast faith*. 1. For the coherence, this is answer to the third obiection that might be made: the first is, ver. 20. *All things are pure*, why then may not one eate that which is pure: the Apostle answereth, that though in themselves all meates are pure, yet it is euill to eate with offence: the second obiection, how can it be euill to eate that which is cleane; the Apostle maketh the same answer, it is euill to eate with offence. *Pareus* maketh these two obiections the same, but *Tolet* doth make them two, the one arising out of the answer to the former: and now the third obiection might bee thus framed by the stronger; I haue faith and knowledge, that it is lawfull to vse any meates, why then should I not exercise and make knowne my faith by my practise; the Apostle answereth, that in this case it shall suffice to approoue his faith vnto God, and not to make open ostentation thereof.

2. *Hane it with thy selfe before God*. 1. *Iactantiam refecat, ne magis in ostentatione sit quod credimus, quam in virtute*, he cutteth off boasting, least that which we beleue, should seeme more to consist in ostentation, then in power: *Origen* to the same purpose: *Chrysost.* he seemeth *vana gloria arguere*, &c. to accuse the more perfect of vaine glorie. 2. And here an other secret obiection is met withall, shall my faith then lie hid? no, it is knowne vnto God, *Par.* 3. Or thus it might be objected, shall I then change or leaue my faith and conscience in this thing? no, I wish thee not so to do, but comfort thy selfe therein before God, *Tolet*. 4. Or thus, what doe I gaine then by my faith, if I may not shewe it? yes, *nihil deerit fidei meae*, thou loosest by this meanes nothing of thy faith, for God seeth thy heart, and know-

eth thy faith, *Gorrh.* 5. And thus againe, I haue faith, why then may I not vse it? yes, vse it, but according to his wil that gaue it, vse it as before God without offence vnto thy brother, so will God haue it vsed, *gloss.ordin.*

3. But some will say, then by this rule of the Apostle, a man may conceale his faith in time of persecution, and it may be lawful to be present at Masse, and other idolatrous seruice, so that a man haue faith in his heart toward God. *Answ.* 1. No, this followeth not, for this were contrarie to the saying of the Apostle, *Rom. 10. 10. With the heart man beleeneth vnto righteousness, &c. and with the mouth hee confesseth vnto saluation.* 2. *Chrysostome* saith, that the Apostle speaketh not of that faith, *qua ad dogmata pertinet*, which belongeth vnto doctrine, that is as *Haymo* explaineth, not of the faith of the Trinitie, and other things necessary to saluation, but *de rebus medijs*, of things indifferent: and this faith, that is, knowledge and perswasion of vsing indifferent things, is not alwaies, and in vnseasonable time to be vttered, but to be shewed, as it may tend to the edifying, not the offending of our brother, *Martyr.*

Quest. 39. *How many things are to be auoided in the vse and eating of meats.*

Because the Apostle in one case, namely of offence, sheweth how it is euill to eate meats, it shall not be amisse to shew in other cases what is to be obserued, and how diuersly men may offend in the eating of meates: and this is done three wayes in generall. 1. in respect of the persons that eate: 2. of the meats themselues: 3. in regard of others.

1. The persons that eate may thus offend: 1. If they be too curious in preparing meats to please the tast; and therefore our Sauour saith, *Matth. 6. Bee not carefull what yee should eate.* 2. If they eate not the labours of their owne hands, but that which is gotten by oppression and other euill meanes: therefore it is said, *Psalm. 128. 2. When thou eatest the labour of thy hands, thou shalt bee blessed.* 3. In feeding vnsatiably and greedily, *Iude, 12. Without all feare feeding themselves.* 4. In distempering themselves with meates and drinckes, *Isay, 5. 11. Woe vnto them, that continue untill night, till the wine enflame them.* 5. In the vnthankfull receiuing, giuing themselves to carnall ioy and pleasure, *1. Cor. 10. They ate and dranke, and rose vp to play, &c.* 6. In vntimely eating and drinking, *Isa. 5. 11. They rise vp early to follow drunkenness.*

2. About the meates these faults may be committed. 1. Concerning the qualitie, if they couet such meates, which may prouoke and stirre them vp to lust: therefore the three wise children are commended that did feede of pulse, *Dan. 1. 2.* In the quantitie and superfluity of meates and drinckes, *Ephes. 5. 18. Be not drunke with wine, wherein is excessse.*

3. In respect of others there may be error. 1. Either in keeping companie with the riotous, whereby one may bee enticed: *Prou. 1. 15. My Sonne, walke not thou in the way with them.* 2. And in giuing offence vnto others by our eating, which thing the Apostle toucheth here.

Quest. 40. *What it is for one not to condemne himselfe in that*

which he alloweth. The Apostle setteth downe three aphorismes and rules concerning the vse of things indifferent: the first is set downe, *v. 22. Blessed is he, that condemneth not himselfe in that which hee alloweth*, which is diuersly interpreted.

1. *Origen* expoundeth it of those, which doe purpose with themselves to doe some good thing, as to liue chastly, yet *processu temporis*, in proceesse of time, they are overcome, and do otherwise: but the Apostle speaketh of one and the same instant, wherein one in his iudgement condemneth, and in his practise alloweth the same thing.

2. *Cyprian lib. de singular. Cleric.* vnderstandeth the Apostle to speake of diuerse, he which alloweth and prayseth in an other, that which he reprooueth in himselfe: but it is euident, that the Apostle speaketh of condemning and allowing in the same person.

3. *Theodoret* expoundeth it by the verse following, *He that doubteth is condemned*, he that discerneth not or iudgeth the meat, which he alloweth in eating. But the Apostle speaketh of iudging or condemning him, not the meate; and this is a diuers aphorisme from that which followeth, as shall appeare.

4. *Augustine* giueth this sense, *qui non facit se damnabilem, &c.* which maketh not himselfe to be condemned of others, or of God, for eating with offence: so also *Gorrhant: qui condemnabilem se non reddit nocendo alijs*, which condemneth not himselfe in hurting others,

thers, this sense also followeth *Pareus*, but the Apostle speaketh of ones condemning himselfe, not of being condemned by others.

5. Some take this word to *iudge*, in a contrarie sense, *qui non indicat se recto facere*, which iudgeth not himselfe to doe well in eating with offence, *Tolet*. but this word, *xiſiver*, to iudge, is taken to condemne throughout this chapter, as vers. 3. 4. 10.

6. Wherefore *Ambrose* exposition is best, *qui quod facit, non indicat apud se non esse faciendum*, who iudgeth not in himselfe that not to be done which he doth: so *Chrysostome*, *si conscientia te non reprehenderet*, if thy conscience reprehend thee not: so *Pet. Mart.* when any, *dum examinat non condemnat*, when he examineth that, which he alloweth in doing, doth not in iudgement condemne it, as when one eating with offence of his brother, should therein iudge himselfe that he doth not well: And here it must be obserued, that S. Paul speaketh not of all: for as *Chrysostome* saith, there are many that doe not iudge themselves, *tamen si vehementer delinquant*, although they doe much offend: it must then be vnderstood of the faithfull and beleeuers, and such as examine their conscience.

7. And further this should seeme strange, that a man should in one and the same act, both iudge himselfe, and allow also the thing he doth: how can a contrary disposition bee at the same time in a man? yes, in respect of diuerse places: the approbation is not in the iudgement; but in respect of the externall act, and the inward iudgement of the conscience is against it.

Quest. 41. Why he that doubteth is condemned.

1. The vulgar Latine readeth, *qui discernit*, he that discerneth, that is, cleane meats from vncleane, so likewise *Origens* interpreter: and this sense followe *Lyrannus*, the interlinearie glosse, *Gorrhan*, *Tolet*, and all generally on that side. But the better reading is, *hee that doubteth*, for so the word *diaphivo* signifieth, as Mat. 21. 21. if ye haue faith and doubt not, where the vulgar Latine so translateth, *si non habitaueritis*, if ye doubt not: and so the Syrian interpreter, *qui diuisus est*, he that is diuided, that is, doubtfull in his minde: and *Chrysostome* followeth this sense, I allowe him, *qui cum nulla hesitatione vescitur*, who feedeth without any doubting.

2. Some thinke, that this sentence and the former are opposed as contrarie; he is blessed which doth not iudge or condemne himselfe, in that which he alloweth; and he is condemned, *qui dubitans aliquid facit*, which doth any thing doubting, *Faim*. But I rather thinke with *Pareus*, that this is an other aphorisme, or rule, and specially concerneth the weak, that haue no faith, that is, a firme and sure perswasion grounded vpon the word, but did eate meates with a doubtfull conscience: but in the former verse he spake vnto the strong, that haue faith: he is blessed, which doth not condemne himselfe in vsing his libertie to, and with the offence of others: so these two rules differ thus in degree, it is more for one to condemn himselfe, then to doe a thing doubtfully: it is not sufficient for a man, that his conscience do not directly condemne him, in that which he doth, but he must also take heede, that he doe it not doubtfully.

3. The reason is added, why such an one eating with a doubtfull minde, sinneth, because he doth it not of faith: which *Chrysostome* vnderstandeth of the conscience, *non mundam esse credidit*, he did not beleue it was cleane and lawfull meate: and yet he did eate it, and so did it not of faith, but *contra conscientiam*, against his conscience, *Lyrannus*, *Gorrhan*: so also *Pet. Martyr*, *quia secus credat quam faciat*, because he beleueth otherwise then he doth: but as *Tolet* well obserueth, *non est fides, sed error*, this opinion in making difference of meats, is no faith, but error; therefore an erroneous conscience, cannot be said to bee faith: that before he called faith the knowledge of Gods word, that all meates are cleane, and therefore he sinneth, because his mind is not settled, and well perswaded out of Gods word, that hee doth please God in eating, and yet eateth, *Pareus*.

4. But here it will be objected, why he that beleueth all meates to be alike, may lawfully eate them, or not eate them; but he which maketh difference of meates, and so beleueth not, may lawfully abstaine, yet he cannot with a good conscience eate: the reason of this difference is, because he that maketh conscience of meates, if he doe eate, sinneth against his conscience, but he that by the word is taught, to make no difference of meates, though hee abstaine, doth not against his conscience; for he refraineth not from meates, as though hee held them to be vncleane, but for offence sake.

5. It will be objected againe, what if one be offended with him that is not perswaded of the

the indifferencie of meates, because he eateth not, may not he without sinne eate, though it be against his conscience, rather then to offend his brother? to this the answer is, that offences are giuen to the weake, not to the strong: he is the stronger and more perfect, that eateth of all alike; he is the weaker, that maketh difference of meates: therefore this case was not likely to fall out, that the weaker by not eating should offend the strong: *Tolet* here hath an other answer, that if this case should fall out, for the weaker to offend the strong by his not eating, he should rather eate then offend his brother; for a positive lawe, such as was that of making difference of meates, must giue place to the naturall law, which is, not to offend our brother. But this is no good answer, for if there were such necessitie, that a man must either offend against his owne conscience, or his brothers: it were of the two euills the lesse to grieve his brothers conscience, then his owne. And the lawe positive is to giue place in right vnto the law of nature, where the conscience is so perswaded: but where the conscience is not resolu'd, the law of nature will, that a man haue rather respect to himselfe, then an other: and to tender his owne conscience, before an others.

6. Thus the Apostle hath giuen vs three rules in the vse of things indifferent, and of all other: first, that a mans conscience condemne not himselfe in his action: secondly, though the conscience directly condemne him not, yet he must proceede further, that he cast no doubts: thirdly, and yet it sufficeth not to cast no doubts, but hee must labour to haue his conscience settled and grounded vpon faith, which is a certaine knowledge with a firme assurance and perswasion out of the word of God, of the lawfulness of that thing, which is to be done, that therein hee pleaseth God.

Quest. 42. Of the right meaning of these words, *Whatsoever is not of faith, is sinne.*

1. *Thomas* deliuereth this for one exposition, in his Commentarie vpon this place, that *ex fide*, of faith, is all one, as if he had saide *contra fidem*, against the faith: but not that onely which is against the faith, but whatsoeuer is without faith, is vnpleasing to God, as the Apostle saith, Heb. 11.6. *Without faith it is impossible to please God.*

2. *Caietan* expoundeth this saying not of all things in generall, but of such *qua debent procedere ex fide*, which ought to proceede of faith; and so it is true, that such things, if they be not of faith, and yet ought to proceed of faith, are sinne: the good morall workes then of the heathen are not therefore to be condemned, as sinne, because they were not of faith, for they proceeded only from the right vse of reason, though there be no faith: but in this place, the Apostle treateth of such actions as should proceed of faith, as is the discerning of meates cleane and vncleane, this directly belonged vnto faith, concerning the vse of Christian libertie. *Contra. 1.* If by faith, and to proceede of faith, *Caietan* vnderstand onely points of doctrine, which belong vnto the faith, then it skilleth not for all other matters, which concerne manners, good life, whether they be of faith or no: which were verie absurd. 2. Neither can there be any right vse of reason in this our corrupt nature without faith. 3. And touching the doctrine of faith, *Chrysostome* thinketh, that the Apostle doth not in this Chapter intend any such thing: he excludeth *dogmata fidei*, the doctrines and principles of faith: for they must be openly confessed, it sufficeth not to haue that faith onely in our conscience before God, as the Apostle saith of this faith, touching the vse of indifferent things, whereof he entreateth, v. 12. *Hast thou faith? bane it with thy selfe before God.*

3. *Pererius* beside reckoneth vp three other interpretations. 1. As some thinke the Apostle speaketh comparatiuely, whatsoeuer is not of faith is sinne in respect of such workes, as proceede of faith, not simply. 2. Or sinne may be taken for the same, as *non placens*, not pleasing, acceptable, or auailable with God. 3. And further, this sentence need not to be taken generally, as though it were vniuersally true, *sed ut plurimum*, and *maxima ex parte*, but for the most part. But all these are mens fancies, and vncertaine glosses. 1. Although one sinne may be greater then another, yet can it it not be shewed, that any thing is called by the name of sinne, which is not so simply: for sinne is defined to be the transgression of the lawe, 1. Joh. 1.6. whosoever sinneth, transgresseth the lawe; this is not then onely comparatiuely, but simply sinne. 2. We grant, that these two, sinne, and not to be pleasing to God, may be conuerted: whatsoeuer pleaseth not God, is sinnefull, and whatsoeuer is sinnefull, is not pleasing vnto God: for whatsoeuer is not in Christ, in whom onely God is well pleased, cannot be pleasing vnto him; and nothing doth separate vs, and make vs not pleasing vnto God, but sinne: *Isay 50. 1. For your iniquities are yee sold.* 3. The third interpretation, giueth

giueth the Apostle the plaine lie, he saith, *whatsoever*, or (πᾶν,) *All that is not of faith, is sinne:* but they say not so, for not all but the most part is so.

4. But the generall receiued interpretation among the Romanists is this, *whatsoever* is not of faith, that is, *contra proprium dictamen conscientia*, against the proper suggestion of the conscience, *Tolet. contra conscientiam*, against the conscience, *gloss. interlin. reclamante conscientia*, his conscience gain saying, *Perer.* yea though it be *errans conscientia*, an erring conscience, *Eman. Sa.* So they take faith, not for that, whereby we beleue in Christ, but for that whereby one beleueeth any thing to be lawfull, that is, his conscience: *Piscator* commeth somewhat neere this exposition, *quicquid sit dubitante conscientia*, *whatsoever* is done with a doubtfull conscience, is sinne.

Contra. 1. But faith cannot be here taken for the conscience. 1. The Apostle said before, haue faith in thy selfe, that is, in thy conscience: faith then is an other thing beside the conscience. 2. The weake haue conscience, 1. Cor. 10. 29. but they haue not faith touching this thing, for of the strong onely the Apostle said before, *thou hast faith*, v. 22. 3. *Error non est fides*, error is not faith, but the conscience is oftentimes erroneous; this was *Tolets* owne reason before. 4. *fides non nititur hominum opinionibus, &c.* faith is not grounded vpon mens opinions, but vpon the vndoubted word of God, *Osiaud.* 5. *Origen* saith, that *fides hereticorum non est fides*, the faith of heretikes is no faith, but credulitie rather, yet they haue a conscience.

2. And if this sense were admitted, it followeth strongly, that if that bee sinne which is not done with the particular faith of the conscience, much more is that sinne, which is not of that generall Christian faith, whose object is Christ.

5. Wherefore by faith, we vnderstand not euery perswasion of the minde, and conscience, but that which is grounded vpon the word of God, *firmam animi certitudinem qua ex Dei veritate concepta sit*, an vndoubted certainty of the minde, conceiued out of the truth of God, *Caluin: non quiduis fidei nomine censeretur, sed quod Scripturis conforme*, not euery thing must be counted for faith, but that which is greeable to the Scriptures, *Bucer:* when we beleue *talibus verbo Dei requiri, & Deo placere*, that such things are required in the word of God, and are pleasing vnto him, *Martyr:* the reason is, because *ubi verbum Dei non est, nec fides*, where there is no word of God, there is no faith, *Faius.*

6. *Hayme* doth restraîne this generall speach, onely to the eating of meates, *whatsoever* belongeth to eating, if it be not eaten with this faith, that euery thing is cleane, that is created of God, is eaten with sinne. But this is rather a generall rule, both for this kind of actions, and all other, agreeable to that saying, *Hebr. 11. 6. Without faith it is impossible to please God.*

4. Places of doctrine.

Doct. 1. *That alwayes in the Church, are to be found as some strong, so others weak in faith.*

v. 1. *Him that is weak in faith.* This is the condition of the Church of God, that as in a family, some are children, some of riper age; so there are in the same, some that are but weaklings in the faith, some of more perfect growth: the reason of which difference is both in respect of the caller, God calleth not all at one time, neither giueth vnto all a like measure of gifts, and of them which are called, all doe not vse a like diligence in the exercising of their gifts; and so it commeth to passe, that some are weak, some strong. This difference S. Paul sheweth to haue beene among the Galatians, chap. 6. 1. *If any be preuented by any fault, yee which are spirituall restore, &c.* there were some among them subiect to infirmities, some that were spirituall: this sheweth the phantasticall error of such as require perfection in the Church, and euery member thereof, and can brooke no imperfections.

Doct. 2. *Not to contend about indifferent things.*

v. 3. *He that eateth, let him not contemne him, that eateth not.*] S. Paul would not haue them to be so earnest one iudging an other concerning the vse of things indifferent: which hath beene the cause of great contentions in the Church: as great stirres were raised by *Vistor* Bishop of Rome about the vse of leauened and vneleauened bread, as *Eusebius* testifieth, lib. 5. c. 14. hereupon sprang the sects in Saxonie of the Adiaphorists, and Flacians: *Pareus* here also

also giueth instance of the English, and Scottish Churches; *Anglicas quoq; & Scotticas Ecclesias simile certamen de rebus adiaphoris in hanc usq; diem exercet*, the like strife about things indifferent, doth trouble the English and Scottish Churches to this day, &c. But S. Paul concerning all these things giueth a rule afterward, v. 17. *The Kingdome of God is not meate and drinke*, (nor any such externall thing) *but righteousness, &c.*

Doct. 3. *The best workes of the heathen sinfull.*

v. 5. *Let euerie one bee fully perswaded in his minde, &c.* Hence it is euident, that Christians doing things forbidden, and leauing things commanded, because they are not herein perswaded, doe therein sinne: likewise the workes of the heathen, wherein they did that which was commanded, yet were sinfull, because they wanted this perswasion: *Aristides* exercising iustice, did that which was commanded: *Alexander* abstaining from violating the chastitie of *Darius* wife and daughters, did shunne that which was prohibited: yet both of them sinned, hauing not this full perswasion and assurance of faith, that therein they pleased God: these their goodly and glorious workes, were but *speciosa peccata*, goodly finnes, *non ex substantia operis, sed vitio operantis*, not by the substance of the worke, but the fault of the worker.

Doct. 4. *That all things must be referred to Gods glorie as the chiefe ende.*

v. 6. *He that eateth, eateth vnto the Lord, &c.* As God gaue beginning to all things, so he is the cheife and last end of all: the heathen said, that we were borne, not for our selues only but partly for our friends, partly for our countrey, partly for God: but the Scriptures teach vs, that all things must be referred wholly vnto Gods glorie: our friends and countrey are to be respected, but for Gods cause, as it shall make most and best for his glory: so the Apostle saith, 1. Cor. 10. 31. *Whether yee eate or drinke, or what soener yee doe, doe all to the glorie of God.*

Doct. 5. *Of the generall extent and efficacie of Christs death in the old and newe Testament.*

v. 9. *That hee might bee Lord of the dead and quicke.* The dead are named first, to shew, that euen those which liued vnder the Lawe and before, though then dead, did belong vnto the kingdome and dominion of Christ, as also they which then liued, or should remaine in the earth vnto the ende of the world: they all then make but one Church, one mysticall bodie, as *Gregorie* saith, lib. 41. epist. 38. *Sancti ante legem, sancti sub lege, sancti sub gratia omnes in corpus Domini sunt constituti*, the Saints before the lawe, vnder the lawe, and vnder grace, doe all make the bodie of Christ: he is the Lambe of God, *that taketh away the finnes of the world*, Ioh. 1. 29. of all that beleue in him from the beginning of the world to the ende thereof.

Doct. 6. *Christs diuinitie prooued.*

v. 18. *All tongues shall confesse vnto God.* This prophesie of *Isay* c. 45. 23. beeing applyed by S. Paul vnto Christ, doth euidently shew, that he is God: because euery knee shall bowe vnto him, and euery tongue shall confesse him to be God: adoration and praise, which doe belong onely vnto God, are giuen vnto Christ; and in that place the Prophet yet speaketh more euidently, *Am not I the Lord, and there is no God beside me?* And here where the Apostle saith, v. 10. we must all stand before the iudgement seat of Christ, v. 12. he saith, *We must giue account vnto God*: the tribunall seat then of Christ, is the tribunall of God.

Doct. 7. *Of the authoritie of the Scriptures.*

v. 11. *For it is written, &c.* The Apostle speaking of our appearing before the iudgement seat of Christ, doth not affirme it onely, but prooueth it by the Scriptures: teaching vs thereby, that the Scriptures, and written word of God, are the only rule and line of our faith: and that nothing ought to be imposed vpon the Church, as a matter of beleefe, but that which is warranted from thence: the Scriptures are able to make the man of God perfect, 2. Tim. 3. 17. he then that seeketh any doctrine beside that which is taught in the Scriptures, as not content with that which is perfect, would adde further that which is superfluous, idle, and vnnecessarie.

Doct. 8. *That no kind of meat is uncleane in it selfe.*

v. 14. *I knowe, &c. that there is nothing uncleane in it selfe, &c.* All kind of meates then which

which are appointed for the food, and nourishment of mans bodie, are in themselves lawfull and cleane, beeing receiued with giuing of thanks: And if they be lawfull and cleane, the restraint of them by any prohibition for religion and holines sake, is superstitious, and inclining to Iudaisme. It is the mind onely, and opinion, that polluteth and defileth meates: so the superstition of Papists in making conscience of some kind of meates, is so farre from making them more holy, and acceptable vnto God, that they thereby defile and pollute the good creatures of God: they should therefore remember that charge, which was giuen vnto Peter from heauen, Act. 10. 15. *What God hath cleansed, pollute thou not.*

5. Places of controuersie.

Controv. 1. *Whether to abstaine from certaine meates, be an act of religion, and a part of Gods worship, or a thing in it selfe indifferent.*

The latter is affirmed and maintained by Protestants, the other is stiffly defended by the Romanists: but that the state of the question may better appeare, first the diuerse kinds of fasting and abstinence are to be considered.

1. There is a naturall abstinence, which is onely from such meates, as agree not with the stomacke, and are enemies to the health of the bodie.

2. A morall abstinence is from such meates and drinckes, as a man findeth to distemper him, and to disturbe his memorie and other faculties of his minde, as the drinking of wine and strong drinke.

3. A ciuill and politike abstinence is to refraine eating of flesh some certaine daies for the maintenance of nauigation and the vtterance of fish, and for sparing the breed of cattell, as the Lenton fast is now kept in England.

4. There was beside these a Iudaicall fast, which was of two sorts, either a totall and generall abstinence, as from swines flesh and other meates counted vncleane by the law: or an abstinence for a time, which was either generall of the whole nation, as to abstaine from eating of vneleauened bread for seauen daies in the feast of the Pasche: or particular of some professed persons, as of them which had taken vpon them the vow of the Nazarites, which was neither to take wine, nor any strong drinke: See the law of the Nazarites, Numb. 6.

5. Beside these there was an hereticall fast, and abstinence, of such as abstained from certaine meates, counting them euill, and vncleane in themselves; which was the opinion of the Manichees and Tatiane heretikes: which kind of impious abstinence the Apostle speaketh against, 1. Tim. 4.

6. Adde vnto this the superstitious abstinence of the Papists, which make the fasting and refraining from fleshmeates, vpon the fift and sixt day of the weeke and in the time of Lent, to be a necessarie part of Gods worship, and a thing meritorious, and satisfactorie. This is the abstinence, that now is in question.

7. Yet a religious fast we acknowledge, which is when vpon some daies appointed by the Church, publicly, or when any are disposed priuately to fast, the more feruently to giue themselves vnto praier: which the Apostle speaketh of, 1. Cor. 7. 5. But this is done without any opinion of merite, or holines in the act it selfe, but as it helpeth and conferreth to a spirituall end, the more earnest invocation of God, and humble supplication before him.

8. There was also a scrupulous kind of abstinence in the primitiue Church, when some Christians did abstaine of conscience from eating things which were consecrate to Idols: of the which S. Paul entreateth 1. Cor. 8. 10.

Now the fast and abstinence, which is controuerted betweene vs and the Papists, is the superstitious fast, before the 6. whose opinion is this, that to abstaine from flesh and other kinds of meates in the time of lent, and vpon other daies of restraint, is a necessarie part of the diuine worship, meritorious and satisfactorie: *habet meritum & satisfactionem apud Deum*, it meriteth, and satisfieth before God, &c. Tolet in his annotations here: and the precept of fasting, *obligat sub peccato mortali*, bindeth vnder the daunger of mortall sinne: we will examine some of their reasons.

Argum. 1. The Apostles by their synodical decree provided, that they should abstaine from certaine meates, as strangled, and blood.

Ans. 1. The Pastors of the Church haue not now the same power and authoritie to make Canons to bind the conscience, which the Apostles had, who were guided by the immediate direction of the spirit. 2. They did not enioyne abstinence from flesh-meate, egges, milke, and such like, as the Romanists doe, but onely from such meates, as were forbidden by the law. 3. Neither did they enioyne this abstinence as a part of the diuine worship, for then it should bind still, but onely for a time to auoid offence, in respect of the Iewes newly conuerted.

Argum. 2. Those things which the Church commandeth, are necessarily to be kept and obserued: for our Sauour saith, *hee that heareth you, heareth mee, &c.* But such is the Ecclesiasticall law and precept of fasting: *Ergo, &c.*

Ans. 1. Not every thing the Church commandeth, is to be obserued as a part of Gods worship, but those things onely, which the Church propoundeth by the warrant, and authoritie of Gods word, and so is our blessed Sauour to be vnderstood: otherwise whosoever preacheth any other Gospel, or any thing contrarie thereunto, is to be held accursed. 2. Neither are we to regard what the false and Antichristian Church now commandeth, no more then our B. Sauour, and his Apostles did hold themselves bound to the superstitious decrees of the Pharisees.

Argum. 3. The law of fasting, is a tradition Apostolicall, therefore necessarie to be obserued and kept.

Ans. We graunt that the free vse of fasting, to be ioyned as an helpe vnto praier, was taken from the Apostles: but not this necessarie kind of fasting tied vnto certaine daies, which may thus appeare. 1. *Eusebius lib. 5. c. 24.* sheweth the libertie and varietie of fasting in the Church, and maketh mention how *Irenaeus*, reprooued *Victor* Bishop of Rome, for excommunicating the East Churches, for obseruing an other kind of forme in celebrating of the Pasch, and in fasting. 2. *Sozomen. lib. 7. c. 19.* declareth how at Rome they fasted onely three weekes before the Pasch, in Greecia six: and *Telesphorus* in his decretall ordained the fast of seauen whole weekes: it was not then an Apostolike tradition. 3. *Chrysost. hom. 47.* in Matthew, denieth the Lenten fast to haue beene instituted by Christ: *non dicit ieiunium suum esse imitandum, &c.* he saith not his fasting is to be imitated, though he might haue propounded his fortie daies fast: but he saith, *Learne of mee, for I am humble and meeke, &c.*

Argum. 4. In the new Testament there is no other abstinence from meats forbidden, but the legall and Iudiciall.

Ans. 1. The Argument followeth not, it is not forbidden, therefore it is a part of the diuine worship: the contrarie is inferred, therefore it is no part of the diuine worship, beeing neither commanded, nor forbidden: for all necessarie parts of the worship of God is prescribed in the word: if then it were not forbidden, it should remaine free, and therefore is not to be imposed as a necessarie thing. 2. The antecedent is false, for not only the Iewish abstinence, but all other superstitious kindes of fasting and abstinence are forbidden: *Coloss. 2. 1. Tim. 4.* and if such abstinence, as was sometime commanded by the law, by the libertie of the Gospel be taken away, much more such, as is the meere inuention of man.

5. *Argum.* The taming and mortifying of the flesh is a necessarie thing, but abstinence from flesh doth help to the taming, and subduing of the flesh: *Ergo, &c.*

Ans. 1. The continuall mortifying of the flesh is a necessarie thing, which is to be practised all the life long: but to tame and subdue the flesh for a time, as in fasting certaine daies, is but a superstitious and hypocriticall mortification, which is reprooued by the Prophet, *Isai. 48. 5. Is it such a fast, that I haue chosen that a man should afflict his soule for a day, and to bow downe his head as a bulrush? &c.* 2. Neither by such Popish abstinence is the flesh tamed, when they abstaine from fleshmeate, and eate of other conected meates, as of marmale, and sucker, and such like things, and drinke wine, which doe more inflame, and instigate the flesh, then the eating of flesh-meates. *Thomas* answer is ridiculous, that flesh doth increase the humours of the bodie, which are of long continuance, wine doth but nourish the spirits, which doe soone passe away: for the Phisicians will refuse him, who affirme, that as meate doth engender the solid nutriment of the bodie, so drinke doth encrease the liquide nutriment, which in effect is all one.

Arg. 6. The abstinence of the *Rechabites* by the commandement of their father pleased God in so doing, as a part of his worship: much more abstinence which is ioyned by our mother the Church.

Ans. 1.

Ans. 1. The argument followeth not, for there is great difference betweene the abstinence of the Rechabites, and the ceremoniall abstinence: 1. In the matter, that was not from flesh, egges, and such like, but from wine, tillage, dwelling in cities. 2. In the forme: they abstained all their life time, and with a libertie, in time of necessitie, for in *Jeremies* time, they dwelt in Ierusalem, because of the warre, *Ierem.* 35. 11. 3. And further, by the law the parents might either confirme or disanull the vowes of their children, *Num.* 30. but now vnder the Gospel such legall rites are ceased.

2. The antecedent is false, for they did not keepe their fathers precept, as an act of religion, but for some politike and morall respects: as they are forbidden inhabiting in cities, least they might be corrupted with the vices thereof, and were commaunded to dwell in tents, to put them in minde, that they were strangers beeing descended of the Kenites: these and such other arguments are produced by *Bellarmino lib. 4. de verb. Dei. c. 3. lib. 2. de bonis operib. c. 71. c. 11.*

Now on the contrarie, against such superstitious abstinence, vrged by the Papists as a necessarie part of Gods seruice, and the same meritorious, some of our arguments are these.

1. *Argum.* The Apostle saith, *c. 14. 17. The kingdome of heauen is not meate nor drinke:* and *Heb. 13. 9. It is good to haue the heart established with grace, and not with meates, which haue not profited them, that haue bin occupied therein:* therefore to bee occupied in abstinence from meates, is a thing indifferent, not in it selfe meritorious, or a part of Gods worship.

2. *Argum.* That which God hath purified and made cleane, no man must pollute, *Act. 10. 15.* but he which for religion and conscience sake maketh meates vnlawfull, which God hath made cleane, doth pollute them: *Ergo.*

3. *Arg.* All will-worship is no part of Gods seruice; but the choice of meates, touch not, tast not, handle not, is a voluntarie and will-worship, *Coloss. 2. 21. 23.* therefore no part of Gods seruice: *Bellarmino* answareth, that the Apostle doth not speake against all ecclesiasticall abstinence, but onely the *Iudaicall* or the *Philosophicall* abstinence, which was practised among the heathen. *Contr.* The Apostles reason is generall against all choice of meates, and other humane inuentions, which are according to the doctrines of men, *v. 22.* but this ecclesiasticall and Popish canonicall fast, is an humane inuention meerely, and according to the doctrine of men, therefore euen against such speaketh the Apostle.

4. *Argu.* Our blessed Sauour saith, that which entreth in by the mouth defileth not the man, *Matth. 15. 17.* therefore flesh at all times eaten and entring in by the mouth is lawfull in it selfe, because it defileth not, so it be done without scandall and offence: our Blessed Sauour giueth a generall rule as well against Pharisaicall traditions, as all other inuented by man, that the conscience before God is not defiled with the breach thereof.

5. *Argu.* The doctrine of Deuils is no part of the diuine worship: but the forbidding of meates is the doctrine of Deuils, *1. Tim. 4. 3. Ergo.* *Bellarmino* telleth vs, that the Apostle there noteth such heretikes, as the *Manichees*, *Tatians*, *Encratites*, which condemned flesh, as euill, and so did dishonour the Creator. *Contra.* The Apostle onely noteth not those heretikes, but euen the Papists, which should forbid meates, for he prophecieth of the latter times: and not onely they which simply condemne meates, but doe place an holines in merite in some meares, rather then others, are these forbidders of meates: and how doe not they condemne meates, which thinke men to be polluted by them, and doe rather chuse to them away, then to eate them vpon forbidden daies?

6. *Argu.* That which infringeth Christian libertie, and bringeth vs to more then a Iewish bondage, it is no part of Gods worship vnder the new Testament, but such is this canonicall abstinence: for whereas the Iewes were enioyned abstinence but once in the yeare, the tenth of the seauenth moneth, *Leuit. 23. 17.* the Papists do enioyne abstinence, (beside twice or oftner euery weeke) the tenth part of the yeare in lent for religion: see further of this controuerisie *Synops. Centur. 4. err. 94. 10. 97.*

Controv. 2. That saith is not onely an assenting of the will, but an act also of the understanding, and it is ioyned with knowledge.

v. 2. One beleeneth that he may eate, &c. *Bellarmino* agreeing with other of that side, will haue saith to be, *assensum non notitiam*, an assenting onely of the will, not a knowledge: *lib. 1. de iustificat. c. 5.* and therefore they say to beleene is nothing else but to giue assent vnto the doctrine of the Church, although one vnderstand not what it is.

But the Apostle sheweth the contrarie: for here he that beleeneth, that he might eate of

things, did know it to be lawfull, assented thereunto, and was fully perswaded: as the Apostle expoundeth himselfe afterward, v. 14. *I know, and am perswaded, that nothing is uncleane of it selfe:* so then to beleeuing belongeth as well a knowledge, as an assenting and perswasion.

There is a generall faith, as to beleue the word of God, and the heauenly doctrine therein containeth, vnto the which three things are required, a knowledge, and assenting, and a full perswasion: to the which these three are opposite, *ignoratio, negatio, dubitatio*, ignorance, deniall, or not assenting, and doubtfulness.

There is a speciall and particular faith, which is an assurance of remission of sinnes in Christ, which is that which we call iustifying faith: and beside those three things before concurring in a generall faith, there is required in iustifying faith confidence beside and firme assurance, contrary whereunto is diffidence and distrust. See more hereof *Synops. Cont. 4. err. 49.*

3. Controv. *That it is necessarie, that festiuall daies should be obserued among Christians.*

v. 6. *He that obserueth the day, obserueth it to the Lord.* This condemneth the auncient error of the Petrobusianes, of whom mention is made, *lib. 2. de vita Bernard. c. 5.* whome the Anabaptists in these daies follow, who denie, that Christians should obserue any festiualls at all; their reasons are these.

1. The Galatians are reprooued by S. Paul for obseruing of daies, Gal. 4.

2. The Apostle saith, Col. 2. 15. *Let no man iudge you, &c. in a part of an holy day.*

3. It is against Christian libertie to be tied vnto the obseruation of daies: Gal. 5. 1. *Stand fast in the libertie, wherein Christ hath made vs free.*

4. The Sabbath of a Christian ought to be perpetuall, &c.

Ans. 1. The Apostle reprooueth them for their superstitious obseruing of daies, such as then the Iewes practised, and now the Papists: but to obserue such holy daies, as God hath appointed, such as the Sabbath is: and others for orders and policie, not for religion sake, is not within the Apostles reprehension.

2. The Apostle speaketh of the Iewish festiualls, wherein they did clogge their consciences, and one iudged an other: not of the Lords day, which is of Christs appointing, or of other festiualls for order & policie, not as a part of the seruice of God, to bind the conscience.

3. Christian libertie is infringed by the superstitious obseruation of daies; but not otherwise.

4. The perpetuall Sabbath of Christians, is the spirituall cessation from sinne, not the external Sabbath, which can not continually be obserued.

Contra. Now on the other side, that it is necessarie for Christians to obserue some festiuall daies, we reason thus.

1. It is one of the morall precepts, to remember to keepe holy the Sabbath, which though in particular, concerning the prescript of the day, it doe not bind Christians, yet the moralitie of it remaineth still, that some daies should be appointed for the worship of God, and for publike instruction.

2. God is not the author of confusion, but of peace: and all things must be done decently and orderly in the Church, 1. Cor. 14. 33. 40. but if there should be no daies appointed for the publike seruice of God, there would be a great confusion: for thus the calling also of ministers should be remooued, if no time were allowed for the exercise of their publike ministration, and so the people should be as sheepe without a shepheard.

3. If no such daies of rest were allowed Christians, their cause should be much inferiour vnder the Gospel, to the condition of the Iewes vnder the Law, both for their bodies, hauing no daies of refreshing and rest, and their soules, hauing no time of instruction, as the Iewes had both.

4. Controv. *Whether any festiuall daies are to be obserued as in themselves holier, then other.*

This is the opinion of the moderne Papists, as Bellarmine setteth downe this proposition, *dies festi vere sunt alijs sanctiores, &c.* that festiuall daies are in themselves more holy then others: *de cult. sanctior. lib. 3. c. 10.* And the Apostle seemeth here to make it as a thing indifferent to obserue a day, or not to obserue it.

Contra. 1. The Apostle approoueth not this difference of daies, which was still retained

ned of some coming from Iudaisme, for he counted it an infirmity in them, and so calleth them weake, v. 1. he only beareth with their infirmity herein for a time, till they should be better confirmed: therefore this is no warrant for men to make difference of daies.

2. This obseruation of daies, in preferring one before another as more holy, is condemned by the Apostle, Gal. 4. 10. Coloss. 2. 15. for both the Iewes offended herein, who made a legall difference betweene day and day, and the Gentiles counted some dismall and vnfortunate daies, some otherwise.

3. If one day were more holy then another, it must be either in the nature of the day, or by institution diuine or humane: but the Popish festiualls are neither holy in nature: for the Planets by their motion and influence make no difference, nor yet by institution from God are they made more holy: for they are not of Gods appointing: and by humane institution one day can not be made holier then other: for it belongeth onely to the Creator to sanctifie the creature.

4. Then, like as the externall elements, as water in baptisme, bread and wine in the Eucharist, are not more holy in their nature, but in respect of the present vse, which beeing finished, they returne to their first vse againe; so holy daies are counted sacred in respect of the holy vse onely: as Hierome saith, *non quod celebrior sit dies illa, qua conuenimus, sed &c.* not that the day wherein we meete, is more excellent, but on what day soeuer we meete, *ex conspectu mutuo maior letitia oritur*, by the mutuall sight one of another greater ioy is caused: in 4. ad Galatas. See further Synops. Centur. 2. err. 63.

5. Controv. That festiuall daies ought not to be consecrated to the honour of Saints.

The Romanists hold the contrarie, reasoning thus for their opinion.

1. *Argum.* God is honoured in his Saints, the festiualls therefore which are instituted to the honour of the Saints, are referred to and determined in God.

Ans. 1. No will-worship tendeth to the honour of God, but the adoration of Saints is a will-worship, therefore God can not thereby receiue honour. 2. God rather is thereby dishonoured: for they giue the honour due vnto God vnto creatures, inuocating the name of Saints, saying, O S. Peter, S. Paul heare vs.

2. *Argum.* The memorie of the Saints is to be honoured: but festiualls are dedicated to the memorie of Saints: *Ergo.*

Ans. 1. Popish festiualls are not dedicated onely to the memorie of Saints, but to their worship, which is idolatrie. 2. And the Saints may better be remembred, then by erecting holy daies in their names, namely, by imitating of their godly zeale, and setting before our eyes their good example: see Hebr. 13. 7.

3. *Argum.* These festiualls of the Saints haue beene receiued and confirmed by long custome, and therefore are not to be reiected.

Ans. Cyprian saith, *epist. ad Pompeium*, writing against the epistle of Stephanus Bishop of Rome, *consuetudo sine veritate vetustas erroris est*, custome without truth, is but the oldnes of error.

Our arguments for the contrarie part, that no festiualls are to be consecrated to the honour of Saints, are these, and such like.

1. All religious worship is due vnto God onely: him onely shalt thou serue, Matth. 4. but to dedicate daies vnto the honour of any, is a religious worship: *Ergo.* Augustine saith, *honoramus sanctos charitate, non seruitute*, we honour Saints with charitie, not seruice. *de vera relig. c. 55.*

2. *Argum.* Festiuall daies, are not onely for the rest of the bodie, but for the sanctifying of the soule: but this is onely Gods worke: therefore to him onely the right of festiuall daies belongeth.

3. In the old Testament, there were no holy daies consecrated to the Patriarks, as Abraham, Isaac, Iacob, nor to any of the Prophets, therefore neither ought any be so dedicated in the New.

4. Christians are not to imitate Pagans in the rites of religion: but, in dedicating daies vnto Saints, they imitate the Pagans apparently: for so the Pagans did consecrate feasts to their inferiour gods, as the Saturnals to Saturne, the Bacchinals, to Bacchus, and such other: & herein Papists doe follow their example, changing only the names: and this was done by the authoritie of one of their owne Popes, *Greg. l. 9. ep. 71. festa Paganorum sensim esse, &c.*

the Pagan feasts are by little and little to be changed into Christian feasts, and some things must be done to the similitude of theirs, that they may more easily be brought to the Christian faith, &c.

6. Controv. *Whether all the festiualls of Christians are alike arbitrarie to be altered and changed, as shall seeme good to the Church.*

Herein not onely the Papists are our aduersaries, but some of our owne writers seeme to incline vnto this opinion.

The Papists affirme, that the Sabbath is but an Apostolicall tradition, and that it was changed from the last day of the weeke to the first, by the authoritie of the Church: Rhemist. whereupon it will follow, that the Church may alter it by the same authority, if it shall so seeme good, vnto an other day.

Learned Pareus hath also this position, *dub. 4. hypoth. 3. feria Christianorum quantum ad genus sunt necessaria, ut tamen quantum ad speciem maneant libera, &c.* the holy daies of Christians, though they be necessarie in generall, yet in particular are free, that they may be changed and transferred if there be cause, from one day to an other, &c. and he seemeth to account the dominicall day, *inter res medias*, among things indifferent, *hypoth. 4.*

But I preferre herein the iudgement of that excellent diuine *D. Fulke*, who concerning other festiualls of Christ and the holy Ghost, thinketh that they may bee changed, as the Church shall see cause, from certaine daies, vnto other occurrent times and occasions, or from the daies now obserued to other, as things in themselues indifferent: but concerning the Lords day, he writeth in these words, *But to change the Lords day, and to keepe it on monday, tuesday, or any other day, the Church hath noxe authoritie: for it is not a matter of indifferencie, but a necessarie prescription of Christ himselfe, deliuered to vs by his Apostles. annot. Reuel. c. 1. sect. 7.*

The reason hereof is, 1. Because we finde that in the Apostles time, the first day of the weeke was appointed to be the Lords day, *Act. 20. 7. 1. Cor. 16. 2. Reuel. 1. 10.* who being directed by the spirit of God, no doubt but herein also they followed either the expresse commaundement of Christ, or the speciall direction of the spirit. 2. Because there can not come the like reason of the altering of the Lords day, while the world endureth, as was in the first change, namely for the commemoration of Christs resurrection. 3. The Sabbath could not be changed but by the same authoritie, whereby it was first instituted, which was by God himselfe.

Wherefore to conclude this point, the festiualls of Christians may be diuided into three sorts: 1. Some are of necessitie to be kept, and bind in conscience, as the Lords onely. 2. Other festiualls, though not so necessarie, yet are conuenient to be retained, and can not be remooued without great scandall; as the feasts of the Natiuitie, Circumcision, Annuntiation, Ascension of Christ, and of the comming of the holy Ghost. 3. Some are meerely arbitrarie in the Church, as al other festiualls of the Apostles. See further hereof, *Synops. Cent. 2. err. 87. and Hexapl. in Genes. c. 2.*

7. Controv. *Against Purgatorie,*

v. 8. *Whether we liue, or die, we are the Lords:* hence may be confuted the Popish opinion of purgatorie: for they which are the Lords, are already purged by the blood of Christ, and neede no other purgation by fire: if they be not purged, they are not the Lords, for no vn-cleane thing can come into his sight: so the Spirit saith, *Blessed are they which die in the Lord, they rest from their labours*, *Reuel. 14. 13.* all that die in the faith of Iesus, die in the Lord: if they die in the Lord, they rest from their labours: but they which are in purgatorie, are in labour and sorrow still. See further *Synops. Centur. 2. err. 11.*

8. Controv. *Whether Christ by his obedience and suffering merited for himselfe eternall glorie and dominion.*

1. It is the opinion of the Schoolemen, that as Christ merited by his death for his members redemption from death and sinne, so by his perfect obedience, and most holy passion, he merited both to himselfe and his members the glorifying of his bodie, and the manifestation of his Godhead: to this purpose *Lombard. lib. 3. distinct. 18.* and some of our Protestant writers seeme to incline to this opinion, as *Re. Martyr.*

1. *Re. Martyr* would prooue so much out of this place, v. 9. *Christ therefore died, and rose againe, &c. that he might be Lord of the quicke and dead:* whereupon he inferreth thus;

whic

which dominion, though God might haue conferred upon him (*gratis*) freely, yet *meritis eius dare maluit*, he did choole to giue it rather for his merits.

Ans. Though I reuerence the iudgement of this learned writer, whose worthy Commentaries vpon the Scriptures, are not inferiour to any of our new writers, yet herein vpon better reason I must dissent from him. The argument followeth not, *Christ therefore died, &c. therefore by his death he merited.* 1. Like as this is no good reason, the Martyrs die to the ende to set forth Gods glorie, *Ergo*, they merit the setting forth of his glorie: that indeede is the ende and consequent, the other is not the meriting cause, but precedent onely. 2. Christ died then to that end, because this was the way and order appointed of God, whereby he should come to exercise his dominion.

2. Lombard in the place before recited, vrgeth that place, Philip. 2. 7, 8. he became obedient to the death of the crosse, &c. wherefore God hath exalted him: here the exaltation of Christ, is the reward of his humiliation, and this the meriting cause of the other.

Ans. 1. This word *And*, therefore, doth not alwaies signifie the cause or merit, but the order also and sequele of a thing: as Genes. 22. 16. *Because thou hast done this thing, &c. I will exceedingly blesse thee, &c. and all the nations of the earth shall be blessed in thee:* vlesse any will thinke, that Abraham by that one act of obedience, in beeing readie to sacrifice his sonne, merited to be the father of Christ according to the flesh, in whom all the earth should be blessed: see the like, Hebr. 1. 9. *Because thou hast loued righteousness, &c. God hath anointed thee with the oyle of gladnesse aboue thy fellows, &c.* but the deitie, or to be deified, cannot be merited.

2. The Apostle then in this place sheweth the order of the passion, and glorification of Christ, as Luk. 24. *Ought not Christ to haue suffered these things, and so to enter into his glorie?* likewise S. Peter, 1. Epist. c. 1. 11. ioyneth together the sufferings of Christ, and the glorie which should follow.

3. The Rhemists vrge that place, Heb. 29. *We see Iesus, for the passion of his death, crowned with glorie and honour.*

Ans. The words are displaced, which in the originall stand in this order, *Wee see Iesus a little lesse then the Angels, by the passion of his death, crowned with glorie and honour, &c.* so that these words by the passion of his death, must be ioyned with the former clause, *mada a little lesse then the Angels*, not with the latter, *crowned with honour, &c.*

2. An other opinion is, that euerlasting glorie, was *gratuitum donum*, a free gift conferred vpon Christ, not merited, as *Pareus* collecteth by the word, *ex apulo*, he gaue him as of free gift, a name aboue all names, &c. Phil. 2. 9.

Ans. 1. The word *χαρίζουαι*, doth not alwaies signifie to giue freely, as the wife is said in profane authors *χαρίζουαι*, to gratifie her husband in yeelding the vse of her body, which yet is her duty to performe. 2. And it were better to say, that Christ receiued his glorie of merit, then by grace and fauour; to shew a difference betweene Christ and his members; for we receiue all by grace, Christ not by grace, but as his due receiued his glorie. 3. And for the further explanation of that place, Philip. 1. 9. 1. Some thinke that Christ onely merited the glorie of his bodie, for his soule was glorified *ab ipso instanti incarnationis*, from the very instant of his incarnation, *Lyranus*. 2. Some thinke that he merited onely *manifestationem*, the manifestation of his glorie, which he had before, *secundum rem*, indeede; so also *Lyranus*. 3. *Augustine* vnderstandeth this gift to be giuen, *per gratiam vnionis, non adoptionis*, by the grace of vnion not of adoption. 4. *Ambrose* interpreteth it, *de naturali donatione ab eterno*, of the naturall donation from all beginning, as Christ is the Sonne of God, *post crucem manifestatur, quod a patre, cum generatur accepit*, after his passion, that is manifested, which he receiued of his father in his generation. I ioyne two of these expositions together, that the glorie which was due vnto Christs humanitie in respect of his vnion, was not now first conferred after his passion, but then manifested: which manifestation was not merited, but did fall out in that order, which God had appointed, as due vnto Christs humanitie by reason of that vnion.

3. This then is our opinion, that Christ did not merit any thing, for, or to himselfe, but all which he wrought and purchased was for vs; as may appeare by these reasons.

1. To what ende Christ was borne, died, and suffered, to the same he rose againe, and was glorified: but he was borne and died, not for himselfe, but for vs, *Isay* 9. 6. *so vs a child is borne:* and he was not offered for his owne finnes, *Heb.* 7. 27. which he had not: therefore

neither receiued he glorie for himselfe but for vs: to this purpose, *Ambr. de fide resurrect. c. 24. Si nobis non resurrexit, utiq; non resurrexit, qui cur sibi resurgeret, non habebat*, if he did not rise for vs, he did not rise at all, for he had no cause to rise for himselfe.

But that saying of *Ambrose* will be objected vpon that place to the *Philippians*, 2. *quid & quantum humilitas mereatur, hic ostenditur*, what and how much his humilitie merited, here it is shewed. *Answ.* The Fathers doe vse this word *merere*, to merit, in a large sense: it signifieth, *impetrare, obtinere*, to obtaine a thing, or *posse, contingere*, to bee able, to fall out; as *Ambrose* saith, *Epistola meruit peruenire in manus tuas*, the Epistle merited to come to your hands, that is, might, or obtained to come. But hee is otherwise absolutely of iudgement, that no workes can truly or properly merit at Gods hand: as *de vocat. gent. lib. 1. c. 5. Ambrose* or *Prosper* thus writeth, *Nulla possunt tam praeclara opera existerre, quibus hoc, quod gratis tribuitur, per retributionis indicium habeatur*, there can bee no such excellent workes, whereby that should be had by way of retribution and recompence, which is freely giuen: for so the redemption by Christs blood, *vilesceret*, should waxe vile, and be of small worth.

2. *M. Calvin* addeth this reason, *Christi gratiam obfuscat*, it would much obscure the grace of Christ, if he had done any of these things which belong vnto our redemption for himselfe, and not wholly and altogether for vs.

3. And further it would follow, *diuinos honores mereri posse*, that diuine honour may be merited: for this honour to haue euery knee to bow, is due vnto the Godhead, *Isa. 45. 23.*

4. That glorie which was due vnto Christ before in respect of the vnion of his natures, was not merited by his passion: but this glorie and exaltation of Christ was so due: as our B. Saviour saith, *Ioh. 17. 5. Non glorific me thou Father with thine owne selfe, with the glorie which I had with thee before the world was.* See further hereof in *D. Fulkes* answer to the *Rhemists*, *Philip. 2. sect. 1. and Synops. Centur. 4. err. 30.*

Controv. 9. Of bowing the knee to the name of Iesus, whether it be necessarily inferred out of this place, *v. 11.*
and *Philip. 2. 10.*

Though we doe not simply condemne the bowing at the name of Iesus, if it be vsed onely, *ut ritus indifferens*, as an indifferent rite and gesture, *Parens*: yet if it be commaunded, as a necessarie part of externall worship, and commanded by precept, it is superstitious; as it is prescribed and practised in Poperie: which may appeare by this, that they bowe the knee at the name of Iesus, rather then at the name of Christ, or of God the Father, and the holy Ghost.

And whereas the Apostle speaketh of bowing the knee at the name of Iesus, it is not literally to be taken: for by the name of Iesus, is not signified the name written, or pronounced; (for this was the error of *Oslander*, as *Beza* obserueth, 2. *Philip. 9.* which confounded the name Iesus with *Iehoua*) but the power and Maiestie of Christ, as this word *name* is vsed by the Apostle, *Ephes. 1. 21.* Christ is set at the right hand of God, *farre above all principalties, and euery name that is named, &c.* Neither is the bowing of the knee here taken literally, as *Origen* sheweth in this place: *quod non est carnaliter accipiendum, ut putemus caelestia, genua flectere, &c. sed genua flectere, subiecta esse cuncta, & cultui Dei obedire declarat*, which is not to be taken carnally, that we should thinke the heauenly things to bowe the knees, as the Sun, and Moone, starres, and Angels, &c. but to bowe the knee, declareth all things to bee subiect vnto God, and to be obedient to his worship, &c. It seemeth then, that in *Origens* time, this gesture of bowing the knee at the name of Iesus was not taken vp, therefore it is to be held no necessarie thing, nor prescribed by commaundement. See further *Synops. Papsism. Centur. 2. er. 51.*

Controv. 10. That Christ is prooued to be God by this saying of the Prophet cited, *v. 11. As I liue, euery knee shall bow vnto me: against the blasphemy of Georgius Eniedinus.*

From this place thus it is inferred and concluded concerning the deitie of Christ: hee to whom euery knee boweth, is very God, *Isay 45. 23.* but vnto Christ euery knee shall bowe, *Rom. 14. 11. Philip. 2. 10. Ergo, he is God.*

Georgius Eniedinus a blasphemous Samosateneian heretike, taketh two exceptions to this argument. 1. He denieth the assumption, that the knee is bowed vnto Christ: for one may sit in the tribunall seate, and yet the knee may be bowed vnto an other, even to God himselfe,

selfe, who shall iudge in that day, Rom. 2. 16. 2. He distinguisheth of the proposition, which is true onely of him, to whom worship is giuen, and the knee bowed, *ratione essentie*, in respect of his essence, but now the knee is bowed to Christ, not in respect of his essence, but of his dignitie, as vnto the ordinary Iudge, not as vnto the cheife Prince.

Contra. 1. The Apostle sheweth directly, that the knee is bowed vnto Christ as the Iudge, because he had proued before, that he was Lord both of quicke and dead, to whom else then should the knee be bowed, but vnto the Lord and Iudge? The Father shall iudge by his Sonne, to whom he hath committed all iudgement, Ioh. 5. 22. and yet Christ iudgeth also by his owne power: for there is but one Godhead, and one power of both: therefore it followeth not, God the Father iudgeth, therefore not the Sonne.

2. Christ is worshipped not onely in respect of his office and dignitie of iudging, but in the vnitie of essence with his Father, as he saith, Ioh. 5. 19. *Whatsoeuer things the Father doth, the Sonne doth the same:* and v. 26. *As the Father hath life in himselfe, so hee hath giuen vnto the Sonne, to haue life in him,* but what is the life of God els, then the essence of God? Christ then is by nature and essence the same with the Father, and so is one God to be worshipped, and adored with him: and whereas it is said, *the Father hath giuen him,* &c. this must bee vnderstood, not *de dono gratia*, sed *communicatione natura*, not of the gift of grace, but of communication by nature, so that for the Father to giue vnto the Sonne, is all one as to say, *Pater genuit Filium*, the Father hath begot the Sonne from euerlasting.

And that Christ is one God with the Father by *identitie* of essence, may appeare, by the accusation of the Iewes, that hee beeing a man made himselfe God, Ioh. 10. 33. they did not challenge him, as if he would bee some secundary Iudge or Prince, but equall vnto God: which is there iustified and maintained by our Saviour. See *Pareus* further hereof, *dub.* 8.

Controv. 11. *That morall workes, which are done without faith are sinne, howsoeuer outwardly they appeare good.*

1. The Romanists for the most part doe hold the contrarie, that a naturall man onely directed by the vse of his reason and vnderstanding, may do some things morally good, which haue not the nature of sinne: their arguments some of them are these.

1. S. Paul saith, c. 2. 14. that the Gentiles doe by nature the things contained in the law, they then therein sinned not.

2. Our Saviour did not mislike those ciuill offices, which were performed by the Pharisees, in louing those which loued them, Matth. 5. 46.

3. A man is a reasonable creature, and this were against his nature, *non posse facere aliquid secundum rectam rationem*, not to doe any thing according to the right vse of reason: for euen God hath giuen this facultie to euery naturall thing, to attaine vnto the naturall end thereof: much more vnto man.

4. Gregor. homil. de Diuit. & Lazar. vpon these words of Abraham vnto the rich man, *Thou hast receiued good things in thy life: Indicatur & diues iste boni aliquid habuisse, propter quod in hac vita acceperit bona,* &c. Hereby it is shewed, that the rich man had some good thing, for the which he receiued good things in this life, and Lazarus had some euill thing, that was purged in his life, &c. hereupon *Pererius* inferreth, that there is no man so euill, but he hath some good thing in him, which is temporally rewarded in this life: therefore all that the wicked and infidels doe, is not sinne. To this purpose *Perer.* *disput.* 5. in 14. c.

Contra. 1. We denie not, but that the wiser sort of the Gentiles might doe some externall workes agreeable to the law in outward appearance, but they were farre from the perfection and internall obedience required by the lawe, and therefore could not be void of sinne.

2. Those ciuill duties of rendring loue for loue, which belong vnto common ciuillitie, as they are not simply condemned: yet our Saviour in requiring greater perfection in his disciples, sheweth that those duties were spotted with Pharisaeicall leauen, and were not approoued in Gods sight, as good workes.

3. If man had kept that perfection, wherein he was created, he might haue beene sufficiently directed by the rule of reason: but now his reason is not right, it is corrupted and obscured by sinne, and therefore can giue him no direction to that which is truly and properly good: as other creatures know naturally what is good for their life, so man by nature knoweth what is naturally good for himselfe: but it followeth not, that he should there-
fore

fore by nature doe any thing morally good.

4. That saying of *Gregorie* being allowed, it is not to the purpose: for that rich man might haue some knowledge of God, whereby he might be directed, beside the helpe of nature: and yet it followeth not, that euery one, which enioyeth the temporall things of this life, should be temporally rewarded for his good parts: for we see that many in this world, which haue least parts of morall and ciuill goodnes, haue a better earthly portion, then those in whom more goodnesse appeareth. And yet further, this temporall recompence, onely sheweth, that their acts are not truely good, and in the sight of God, for then they should not onely haue a temporall, but an eternall reward.

Now on the other side, it shall be prooued, that all the actions of infidels and wicked persons, that haue no true faith, what goodly shew soeuer they make in the world, are no better before God, then sinfull workes.

1. Our blessed Sauour faith, *Matth. 7.* an euill tree cannot bring forth good fruite; but they which haue no faith are euill trees, *Ergo.*

2. Likewise, *Ioh. 13.* our Sauour faith, *without me yee can doe nothing*; therefore without faith, no good thing can be wrought.

3. And in this place, the Apostle faith, *Whatsoeuer is not of faith is sinne.*

4. Further, no worke can be accepted of God, vnlesse the person that worketh it be first accepted: but none can please God without any faith, *Heb. 11. 6.* Again *Augustine* faith, *Finibus, non officijs virtutes à vitijs discernenda sunt*, vertues must be discerned from vices, by the endes, not by the offices and actions: but the infidels doe nothing to a right end.

5. *Augustine* in many places condemneth the workes of infidels, how good soeuer they appeare, as in *Psal. 21.* *Let no man account any worke good before faith: vbi fides non erat, bonum opus non erit, bonum enim opus intentio facit, intentionem fides derigit, &c.* for where no faith is, there is no good worke: an intention maketh a good worke, and the intention is directed by faith.

Pererius to these arguments by certaine distinctions. 1. That no infidel, *ratione infidelitatis*, as his workes proceed from his infidelitie, can doe any good thing, but he hath *bona natura*, some good things by nature, by the which he may doe some things that are good.

2. Or some things are simply good, and worthy of eternall life, and are acceptable to God, such good things cannot be done without faith: but notwithstanding, some morall good things may.

3. Or it is so said, that the workes of infidels are sinne, because *ut plurimum*, for the most part they are such, not all.

4. And there is a double kind of intention: a generall, and particular, though the generall intention be euill, yet in some particular action, an infidel may haue a good intention, as to giue almes in meere commiseration: and though they look not vnto God, as the supernaturall ende, yet they may be by nature guided to make God the naturall ende of their actions, as by nature they know there is a God.

5. And *sine generali concursu*, without Gods generall assistance man indeede can doe nothing, either naturally or morally good, but Gods speciall assistance is onely required vnto those workes, which are acceptable to God, and worthy of life eternall.

Contra. 1. We graunt that by naturall helpes man may doe things naturally good, but no vertuous action can proceede from an infidel, because all his actions saue of infidelitie.

2. No not the best workes of the faithfull, are in themselues meritorious and worthie of eternall life, because they are imperfect; they are crowned of grace not of merit: neither is there any worke truely good, but it is through Christ acceptable vnto God, that is good: if it be not pleasing vnto God, it is not good.

3. Not only some but all the workes of infidels are sinnefull: for whatsoeuer is not of faith is sinne, the sentence is generall.

4. It is not enough to haue a particular intention, but it must ayme at the generall ende of all, which is the glory of God: and though by nature men are taught, that there is a God, yet can not they referre their actions to him, as the generall end without faith.

5. This generall concurrence is not sufficient to bring forth a good worke: but speciall grace in Christ the Mediator is necessarie: so our blessed Sauour faith, *Without me* (that is, the Mediator & Sauour of the world not considered onely as the Creator) *you can doe nothing.*

Now

Now concerning this question, that the works of infidels are sinne: these things may further be remembred. 1. That among the auncient writers, *Origen* and *Augustine* are directly of opinion, that an infidell can doe no good worke, as *Origen* saith, speaking of infidels and heretikes, *Videndum est, ne forte si aliquid boni operis apud illos geri videatur, quia non sit ex fide, conuertatur in peccatum*, it is to be considered, if that, whatsoeuer good worke seeme to bee done among them, because it is not of faith, it be turned into sinne: *Augustines* opinion is shewed before. And though *Pererius* take vpon him by certaine querkes to shift off *Augustines* testimonies, yet *Toler* ingenuously confesseth, that both *Origen* and *Augustine* so affirme, annot. 15.

2. The Romanists themselues are here diuided in opinion: for *Gregorius Ariminens.* *Capreolus*, *Catharinus*, with other of that side, are confuted by *Pererius* for thus affirming with the Protestants, *Perer. 4. disput. ad 8.*

3. Yet doe we not say, as the Rhemists charge vs here, annot. 4. that it was sinne in the heathen, to honour their parents, to releue the poore, to doe iustly: the actions in the substance thereof were not sinne, but in respect of the manner and circumstances, because they were not directed to a right ende.

4. Concerning the meaning of this place, which we vrge against the Romanists, *Whatsoeuer is not of faith is sinne*: how it is expounded by the Papists, and their exposition refelled. See before quest. 36. and of this whole question, see cap. 2. quest. 27. and controu. 9.

6. Morall obseruations.

Obseru. 1. That we ought to beare with the weake.

v. 1. *Him that is weake in the faith receiue.* Like as in a family, the greater doe tender the children and young ones, so Christians should cherish and foster the weake and younglings in faith: not to be rash or harsh censurers of them, but to beare with them in the spirit of meekenesse: as the Apostle saith, c. 15. 1. *We which are strong ought to beare the infirmities of the weake.*

Obseru. 2. Not to be austere in censuring our brethren.

v. 3. *For God hath receiued him.* Our weake brother, though hee haue many infirmities, we are not to reiect, seeing God hath receiued him: this maketh against those, which vpon euery slip and infirmity are readie to censure their brethren, as reprobates and cast-awayes: but charitie would haue vs hope the best of the saluation of our brethren, and to thinke of them notwithstanding some infirmities as receiued of God, and such as for whome Christ died, v. 15.

Obseru. 3. Of giuing thanks for meate.

v. 6. *He that eateth, eateth to the Lord, for he giueth God thanks, &c.* This sheweth what was the vse of Christians in those dayes, to giue thanks before their receiuing of meate: so it was the godly custome in *Samuels* time, for the people not to eate in their solemne feasts and sacrifices, till *Samuel* came, and blessed the sacrifice and meat, 1. Sam. 9. 13. This holy vse was continued by our blessed Sauour, Matth. 26. 27. and *S. Paul* exhorteth, that whether we eate, or drinke, or whatsoeuer we doe els, we should doe all to the glorie of God, 1. Cor. 10. 31.

Obseru. 4. The consolation of the faithfull both in life and death.

v. 8. *Whether we liue, we liue vnto the Lord, whether we die, &c.* As this teacheth vs to put away all securitie, while we liue, and to frame our liues vnto Gods glorie, for as *Chrysostome* saith, *liberi non sumus, Dominum habemus*, we are not now our owne men, wee haue a Lord and Master, whom we must serue: so in our death the Lord watcheth ouer vs: that although the world, and all that therein is, doe forsake vs, yet he that liueth vnto the Lord, shall die also vnto the Lord, and liue for euer with him: as they are pronounced blessed which die in the Lord, Reu. 14. 13.

Obseru. 5. That enery one must giue account vnto God: and that all shall be iudged, v. 12.

Chrysostome hath here an excellent morall, to shew that all the wicked and vngodly shall be punished. 1. Seeing by daily experience it is confirmed, that many wicked ones are pun-

nish-

nished in this life, as were the old world, and the Sodomites, what equitie can there be in it, *ut qui eadem pariter peccarunt, easdem pœnas non luant*, that they which committed the same finnes, should not suffer the same punishment: *non omnes hic punit ut alijs pœnitentia spatium tribuat, &c.* he punisheth not all here, to giue space of repentance vnto others: neither are all punished onely there, *ne plerisq; causa detur illius negandi prouidentiam*, least some might take occasion to denie Gods prouidence. 2. But it will be said, how can God punish for euer, seeing wee sinned here but a short time: doe we not see that in the course of humane iustice, hee that committed murther but once, and it was quickly done, is perpetually condemned to the mines: and we read of a man that was lame, and had the palsey thirtie eight yeares, which punishment was for his finnes, for Christ said vnto him, *Sinne no more*: in like manner it is iust with God to punish the temporall and momentanie act of sinne eternally. 3. And how is not the sinner worthy of punishment, beeing so often admonished, and threatned before, and hauing so easie a way shewed him vnto life: the Publican said but onely, God be mercifull vnto me a sinner, *quid hic sudoris, quid laboris?* what great labour and paines was it to doe this? 4. And if there were no hell to punish the wicked, neither should the deuill be punished; and it should fare alike with the good and bad, *stabit cum Nerone Paulus*, Nero shall be as good a man as Paul. 5. And thinkest thou then there is no hell, *quis dæmonum hoc asseret?* is there any of the deuils that will say so, nay, they confessed there was an hell, crying out to Christ, comest thou to torment vs before our time: how then dost thou not tremble to denie that which the deuill confesseth? 6. Euen among the Barbarians, that haue no knowledge of God, the Iudges and Magistrates, *bonos honorant, malos puniunt*, doe honour the good, and punish the euill: and shall not God much more? To this purpose Chrysostome.

Observ. 6. Of the time of the day of iudgement, and what vse we should make of it.

v. 10. We shall all stand before the iudgement seat of Christ. Therefore euery one ought to be exceeding carefull in this life, how he walketh, and to watch ouer his thoughts, words, and workes, that he may appeare in that day with ioy: S. Paul saith to the same purpose, 2. Cor. 5. 10. We must all appeare before the iudgement seat of Christ, &c. and then he inferreth, v. 11. Knowing the terror of the Lord, we perswade, &c. the terror then of this day, ought to perswade vs to walke circumspectly: Origen here well saith, *quisnam est, qui se ita decipiat, &c.* who is there that will so much deceiue himselfe, *ut ad iudicium Christi, & ad tribunal cognitionis eius se non putet venturum*, who thinketh he shall not come vnto the iudgement of Christ, and to his throne of knowledge, &c.

Observ. 7. How dangerous a thing it is to giue offence.

v. 13. Iudge this rather, that no man put a stumbling block, &c. Chrysostome saith well, *Tu si reliquis perditionis causa fueris, graviora patieris, &c.* Thou, if thou shalt bee the cause of other mens perdition, shalt be worse punished, then they which are by thee subuerted: as the serpent was more punished then the woman, and the woman more then the man: & *Iezabel maiores pœnas dedit*, and Iezabel had a greater punishment then Ahab, because she did instigate, and set on the King, and was a cause of his ruine, in taking away Naboths vineyard: we must then take heed of offences, that we scandalize not the Gentiles and Grecians by our euill life: for thus will they obiekt: how shall I know that God hath commaunded easie and possible things, *cum tu ex progenitoribus Christianos, &c.* seeing thou beeing a Christian from thy progenitors, and brought vp in a good religion, yet dost nothing that belongeth thereunto: thou perhaps wilt say, yet I will shew thee those which doe these things, namely, *monachos eremum incolentes*, the Monkes which inhabite the wildernesse. But Christ said, *lucet lux vestra horam hominibus, non coram montibus*, let your light shine before men, not before the mountaines: and yet saying thus, *non illis detraho, qui montes occupant, &c.* I doe not disgrace those which inhabite the mountains, but I am sorry for those which dwel in cities, that they onely can finde vertue among the other: *hortor itaq; ut philosophiam ex montibus in urbes reducamus*, I exhort that we may bring againe Philosophy from the mountaines into cities, *ut ciuitates sint vera ciuitates*, that cities may be right cities indeede.

Observ. 8. Of the dignitie and excellencie of the calling of Christians.

v. 15. For whom Christ died: the Apostle said before, v. 8. Whether wee liue or die, wee are the

the Lord: for he hath bought vs with a price, euen in dying, and giuing himselfe a ransome for vs: it is a great honour in the world to be the seruant of a great and mightie king: the Queene of Ethiopia iudged Salomons seruants happie, that attended vpon so wise a King: the Carthaginian Embassadors returning from Rome said, *se vidisse tot reges, quot seratores*, that they had seene as many Kings as Senators: But much more glorious is the condition of the faithfull, whom Christ hath purchased to be his seruants: and indeede not seruants, but freemen, yea so many kings: for in him we are made Kings and Priests, Reuel. 1.6.

Obseru. 9. Of true praise and commendation.

v. 18. *Pleaseth God, and is commended of men.* First, we must seeke to please God, and to be praised of him, and then the praise of men will follow: but he that first seeketh to please men, cannot please Christ, as the Apostle saith, Galat. 1. 10. *If I seeke to please men, I should not be the seruant of Christ*: he that is praised of men first, is most like to be dispraised of God: as our Blessed Sauour saith, Luk. 6. 26. *Woe vnto you when men shall praise you, so did your fathers to the false Prophets*: And againe, the Apostle saith, 2. Cor. 10. 18. *he that commendeth himselfe is not allowed, but when the Lord commendeth.*

Obseru. 10. That nothing is to be done with a doubtfull minde, or of ignorance.

v. 33. *Whatsoeuer is not of faith, is sinne.* Chrysostome here hath a good morall touching this point, that no man should pleade simplicitie or ignorance in his doings. 1. He distinguisheth of ignorance: if thou art ignorant of those things, which cannot be knowne, *præter culpam erit*, it is without thy fault, but ignorance through negligence, such as the Iewes had, excuseth not.

2. *An in modico orbis angulo, &c.* the things belonging to saluation were not done onely in Palestina, in a corner of the world: but the Lord by his Prophet saith, they all shall knowe me from the greatest to the least, *non vides rem istam loqui*, dost thou not see the thing it selfe to speake.

3. But thou wilt say, this knowledge is not to be exacted of a poore simple husbandman, or Barbarian: yes, why not? for how canst thou call him simple, that is wise enough in worldly matters: if he be wronged he can tell how to resist, if violence be offred, he will defend himselfe, and in other matters he can provide for himselfe: how then is he simple?

4. Tell me, whom thinkest thou to be more simple, those which liue now, or which liued in Abrahams time: surely thou wilt say they which liued then: yet Abraham *barbarus in medio barbarorum educatus, &c.* barbarian brought vp among barbarians hauing no teacher, his father beeing an idolater, yet had the knowledge of God. To this purpose, Chrys. to shew that ignorance can excuse none, but euery one is bound to examine all his actions, that they proceede of faith.

CHAP. XV.

1. The text with the diuerse readings.

1 We which are strong ought to beare the infirmities (*frailnes. B.*) of the weake, and not to please our selues. (*not to stand in our owne conceits. B.*)

2 Therefore let euerie one please his neighbour vnto good, *Be. L. Gr.* (*rather then in that is good. B. G. S.*) to edification.

3 For Christ would not please himselfe, but as it is written. The rebukes of them, which rebuke thee, feil vpon me.

4 For whatsoeuer things were written aforetime, were written afore for our learning, that through patience and comfort of the Scriptures, we might haue hope.

5 Now the God of patience and consolation giue you, that ye be like minded (*like affected. Be. thinke the same thing, V. S. ὁμοθυμῶν τὸ αὐτὸ, to minde the same thing*) one toward another, according to Christ Iesus.

6 That ye with one minde, and one mouth may praise God, euen the father of our Lord Iesus Christ.

7 Wherefore receiue ye one another, as Christ receiued vs to the glorie of God.

8. Now I say that Iesus Christ, was a Minister of the circumcision for the truth of God, to confirme the promises of the fathers.

9. And that the Gentiles might glorifie God, (*let the Gentiles praise God, G.*) for his mercie, as it is written: For this cause I will confesse thee among the Gentiles, and sing vnto thy name.

10 And againe he saith, Reioyce ye Gentiles with his people.

11 And againe, Praise the Lord, all ye Gentiles, and laud ye him all people together.

12 And againe, Elaias saith, There shall be a roote of Iesse, and he that shal rise to raigne ouer the Gentiles, in him shall the Gentiles trust.

13 Now the God of hope fill you with all ioy, and peace in beleeuing, that yee may abound in hope, (*be rich in hope, B.*) through the power of the holy Ghost.

14 And I my selfe also am perswaded of you my brethren, that ye are also full of goodnes, (*loue, L.*) and are able (*willing, V.*) to admonish one an other.

15 Neuerthelesse brethren, I haue somewhat more boldly, after a sort (*in part, Gr.*) written vnto you, as one, that putteth you in remembrance, through the grace that is giuen me of God.

16 That I should be the Minister of Iesus Christ toward the Gentiles, ministring (*sanctifying, L. ἁγιοποιεῖν, Gr. which signifieth, seruing or ministring in holy things*) the Gospell of God, that the offering (*oblation*) of the Gentiles might be acceptable, beeing sanctified by the holy Ghost.

17 I haue therefore whereof I may reioyce in Christ Iesus, in those things which pertaine to God.

18 For I dare not speake of any thing (*I cannot endure to speake of any thing, Be. see qu. 23.*) which Christ hath not wrought by me for the obedience of the Gentiles, in word and deed.

19 With the power of signes and wonders, by the power of the spirit of God, (*of the holy Ghost, L.*) so that from Hierusalem, and round about vnto Illyricum, I haue (*replenished, L. or*) fully preached, *B. (fulfilled the Gospel, Gr. fulfilled the preaching of the Gospel, S. or the office of preaching, Be. caused to abound, G.)* the Gospel of Christ.

20 So putting my selfe forward (*endeauouring, V. contending, A. inforcing my selfe, B. G. ambitiously seeking, παρατιθέμενον, Gr. B.*) to preach the Gospel not where Christ was named, least I should haue built on anothers foundation.

21 But as it is written, To whom he was not spoken, they shall see him, and they that heard not, shall vnderstand.

22 Therefore also haue I bene oft let to come vnto you.

23 But now hauing no more place (*no more to doe, B.*) in these quarters, (*climates, Gr.*) and hauing bene desirous to come vnto you many yeares agoe.

24 When I shall take my iourney into Spaine, I will come to you: for I trust as I passe by, (*in my iourney, G. B.*) to see you, and to be brought on my way, thitherward by you, after I haue bene somewhat filled with you, (*that is, your companie, G. Be.*)

25 But now goe I to Hierusalem to minister to the Saints.

26 For it hath pleased them of Macedonia and Achaia, to make a certaine common gathering, *B. (a distribution, G. κοινοβίαν, a communion or communication, Gr.)* for the poore Saints, which are at Hierusalem.

27 It hath pleased them indeede, and their debtors are they: for if the Gentiles haue partaked of their spirituall things, they ought also in carnall things to minister vnto them.

28 When I haue therefore performed this, and haue sealed them this fruit, I will goe by you into Spaine.

29 And I am sure when I come vnto you, I shall come with the (*in the, Gr.*) abundance of the blessing of the Gospel of Christ. (*blessing of Christ, L.*)

30 Also brethren I beseech you by our Lord Iesus Christ, and for the loue of the spirit, that you would strue with me (*help me, B. L.*) by prayers to God for me.

31 That I may be deliuered from the vnbeleeuers, *L. V. B. (the disobedient, G. B. S. the word ἀπειθήντων, signifieth both: the first rather, for he that beleueneth not, is disobedient, but disobedience hath not alwaies infidelitie accompanying it)* in Iudea, and that my seruice which I haue to doe at Hierusalem, may be accepted of the Saints.

32 That I may come vnto you with ioy, by the wil of God, & may with you be refreshed.

33 Now the Lord of peace be with you all, Amen.

2. The Argument, methode, and parts.

THe Apostle in this chapter, 1. finisheth his former exhortation to the strong to beare with them that are weake, to vers. 14. 2. The peroration or conclusion of the epistle followeth.

1. The summe of the exhortation is propounded v. 1. then it is confirmed, 1. From the end, wherefore men haue receiued their gifts, which is not to please, or seeke themselves, but one to seeke to edifie an other. 2. An other argument is taken from the example of Christ: and it is framed thus: we must be like minded vnto Christ, v. 5. and the end is expressed v. 6. But Christ did not seeke or please himselfe, which is prooued first by a testimonie of Scripture v. 3. which is amplified by shewing the vse of the Scripture in generall, which is for our learning v. 4. secondly he sheweth that Christ was not for himselfe but for vs, by a distribution, because he both was a Minister of circumcision to the Iewes v. 8. and he ministred also to the Gentiles, that they might praise God for his mercie, as he prooueth by 4. testimonies. v. 10. 11. 12. and then he concludeth his exhortation with an heartie desire and wish, v. 13.

2. In the peroration: 1. he excuseth his writing vnto them v. 14. to v. 22. which he doth 1. By the end of his writing, which was not to teach them, whom he knew already to be full of all goodnes v. 14. but to admonish them v. 15. 2. By his office, which was to preach the Gospel vnto the Gentiles, and therefore vnto them: the antecedent, namely his office and Apostleship he setteth forth, 1. By the end, to offer the Gentiles by their conuersion vnto God v. 16. 2. From the efficacie of his Apostleship, in making the Gentiles obedient in word and deed v. 18. this efficacie he amplifieth, 1. By the efficient, the grace of Christ, v. 17. 2. The helping causes, signes and wonders v. 19. 3. By the circumstance of the place, he had preached from Ierusalem to Illyricum, v. 14. 4. From the difficultie, he had preached Christ, where they had not so much as heard of him v. 20. which he doth illustrate by the saying of Isaias 53. 2. he maketh promise of his comming vnto them, which hath bene hitherto letted: and he giueth these reasons, 1. Because he had filled all those places with his preaching already. 2. And from his desire v. 23. 3. From the opportunitie of his iourney into Spaine v. 24. 4. Then he preuenteth and answereth an obiection, why he cannot yet come, because he went to carrie the beneuolence of Macedonia, and Achaia, to the poore Saints in Ierusalem: which their beneuolence he commendeth and setteth forth by the efficient cause, their voluntarie contribution v. 26. 2. *Ab equo*, from the rule of equitie, they were their debtors in carnall things, seeing they had receiued their spirituall, v. 27. so he concludeth, that when he had finished this seruice he would come vnto them, v. 28. 3. He addeth another reason, *ab vtili*, from their profit; he doubteth not, but he shall come vnto them with abundance of blessing, and therefore he will hasten his comming.

3. Then he requesteth them to pray for him v. 30. shewing what they should pray for, namely two things, to be deliuered from the incredulous and refractorie Iewes, and that his seruice may be accepted of the Saints v. 31. and why. 1. from the ende, that he may come with ioy vnto them. 2. because of his reciprocall prayer, in praying for them. v. 33.

3. The questions and doubts discussed.

Quest. 1. Of the argument and scope of this chapter in generall.

1. Some thinke that the Apostle doth prosecute the same argument, which was handled in the former chapter, touching the vse of things indifferent, which concerned Christian libertie, as *Haymo, Tolet, Martyr*.

2. Some make this difference, that in the former chapter, the Apostle shewed how the strong should behaue themselves toward the weake, in *declinatione mali*, in the declining of euill, that is, auoiding of offence: now he teacheth them how to carie themselves, in *operatiue boni*, in the working of that which is good, in seeking the edifying one of an other: *Lyranus, Gorrhan*: But that the Apostle did also before, c. 14. 19. let vs follow these things, &c. whereby one may edifie an other.

3. But the order and coherence rather is this; the Apostle *transfert ad thesin*, doth draw vnto a generall doctrine, the particular rule before prescribed, how the weake should

be respected, in the obseruation of dayes, and difference of meates: that not onely in those things, but in all other the like infirmities, the stronger should support the weake, *Parrens*: so also *Gualter*, *doctrinam generaliore* subiect de *Christiana lenitate*, he now supplyeth a more generall doctrine concerning lenitie: so also *Osiand*.

Quest. 2. Whome, and wherein the strong should support the weake.

1. *We which are strong*. 1. *Chrysostome* obserueth well how the Apostle allureth the strong, and speaketh louingly vnto them: not onely in calling them *strong*, but in *suum ordinem eos collocans*, he placeth them in his owne order; and this he doth, because he had seemed before somewhat sharply to take them vp, for vsing their Christian libertie so freely without respect had vnto their weake brethren. 2. The strong *δυνατοι*, or mightie, are not here onely those, which were instructed concerning the indifferent vse of all meates, as *Haymo*: but such as were *plenius edocti*, more fully taught and instructed in matters of faith, *Par.* and such also as were *purioris vite*, more perfect and pure in life, *Origen*: for the Apostle speaketh generally of all infirmities of the brethren touching doctrine, or manners.

2. *Ought to beare*. 1. We ought *debemus, non donamus*, it is our dutie so to doe, not a gift, *Chrysost.* 2. To beare *βαστάζειν*, is not onely to tolerate and support their infirmities, *sed in se suscipere ut curant*, but to take them in hand to cure them, *Bulling. erigere, non contemnere*, to raise them vp, not to despise or contemne them. *gloss. interlin.* it is a metaphor taken from the fashion of building, where the pillars doe carrie the weight and burthen of the house: as the faithfull are called pillars, *Reuel. 3. 12.* and as it is said, that Salomon laid great stones to make the foundation of the temple, to support the rest, *1. King 5. 17.* *Hugo*: or it may be taken from the frame and constitution of a mans bodie, where the sinewes and bones are made to beare vp the flesh, and other tender parts, *Lyran.*

3. *The infirmities of the weake*. 1. The Apostle vseth two words, he saith, *not the weake, but the infirmities of the weake, ut ad maiorem commiserationem alligat*, to draw them to greater commiseration: *Theophyl.* 2. It is a metaphor taken from children or sicke persons, which are weake, and impotent, and there is no man, but will be readie to pitie and helpe such. 3. These infirmities are not onely concerning the difference of meates, as *Haymo*, but the Apostle meaneth others also, *qui alio infirmitatis genere laborant*, which are troubled with any other kind of infirmitie, as if one be giuen to anger, in rayling, and such like: *Chrysost.* 4.

But the Apostle speaketh of infirmities onely, *non hic agitur de sceleribus*, he entreateth not of great offences, as of theft, murder, and such like: for these are not to be borne with at all: *Osiand.* he meaneth not then *vitia aperta*, manifest sinnes, which are directly against the word: but onely of slippes in life and doctrine which proceed of ignorance and common infirmitie. 5. These then are the infirmities here mentioned, either concerning spirituall things, or temporall: the spirituall concerne either faith, as ignorance, error, not beeing fundamentall, or manners, as are the slippes and sayling in life and conuersation, which ouerthrow not good manners. In temporall things, there are diuerse kind of infirmities; 1. As in the state and condition, as the rich must support the necessities of the poore. 2. Or in respect of the sex, the husband must beare with the wife, as the weaker vessell. 3. Or of the bodie, such are the infirmities of sicknes, and old age, wherein the weake are also to be supported. But the two first kinds of infirmities touching faith, and manners, are specially here vnderstood, and intended by the Apostle: though it may be extended also to corporall necessities; as *Origen* inferreth, he that is richer in substance, *onus pauperioris portet*, let him beare the burthen of the poore: so also *Chrysost.* *si diues fueris, &c.* if thou be rich, please not thy selfe, but the poore.

Quest. 3. Of the reasons why the weake should be supported.

1. Christ supporteth and beareth our infirmities: no man is so perfect, *qui non in aliquo apud Deum inueniatur infirmus*, which is not in some one thing or other weake before God, and had neede to be supported of Christ: we therefore, as Christ hath borne the infirmities of vs all, so we should one beare an others infirmities, *Origen.*

2. Thou art strong, *repende Deo mercedem qui te talem fecit*, shew thy thankfulness to God, who hath made thee strong: and thus shalt thou doe it, if thou dost correct the infirmitie of the weake, *Chrysost.*

3. *Si condescenderis nihil damni feres*, if thou condescend to the weake, thou shalt suffer

fer no losse: but if thou condescend not, the other is in great danger: it is no losse to thee, but a gaine to him, therefore beare with him, *Chrysost.*

4. *Illi non possunt sed ad nos erigere*, they cannot rise vp to vs, therefore we should condescend, and apply our selues to them, *gloss. interlin.*

5. *Nullus est, qui non in se habeat aliquid, &c.* there is none, that hath not somewhat himselfe to be supported: and therefore the Apostle saith, Galat. 6. *Beare one anothers burthen*, *Gorhan*: therefore he that is strong, wherein he is strong, must beare with the weake, that wherein he is weake he may be supported likewise of his brother.

6. The Apostle also perswadeth hereunto by his owne example, counting himselfe among the number, *we which are strong*; who will thinke scorne to beare with the weake, vnto whom S. Paul so great an Apostle vouchsafeth to condescend, *Gualter.*

7. This is the end why God hath giuen vnto some greater gifts, and more strength, then vnto others, that by their strength they might support the weake, *Pareus.*

8. And hereunto we are perswaded both *in re natura*, by the law of nature, which moueth and stirreth vp men to helpe and succour the weake; and *in re diuino*, by the law of God which prescribeth, that if our enemies asse should lie downe vnder his burthen, we should help him vp, Deut. 22. 4. how much more ought we to shew this compassion to our weake brother?

Quest. 4. *How the Apostle here counteth himselfe among the strong, els where numbring himselfe among the weake.*

The occasion of this doubt, is moued by *Origen* out of that place, 1. Cor. 9. v. 22. *to the weake, I became as weake*, how then doth the Apostle here call himselfe strong: and beside he seemeth to praise himselfe contrary to the saying of the wise man, Prov. 27. 2. *Let thy neighbour praise thee, and not thine owne mouth, &c.*

Ans. 1. *Origen* answereth to the first doubt, that the Apostle in that place doth not say he is weake, *sed fieri infirmum*, but that he was made or became weake: for if he had bin weak, he could not be made weake: so then there the Apostle doth but shew the practise of that which he prescribeth here, namely, to condescend vnto the infirmities of the weake, and so to become weake like vnto them, in supporting of their infirmities. 2. Neither doth the Apostle here praise himselfe, *non pro laude propria, sed pro rerum consequentia*, he doth not call himselfe strong for his owne praise, but because the matter in hand so required: for if the Apostle in modestie had forborne to count himselfe among the strong, who would haue presumed of himselfe, to be so strong, as to take vpon him to beare others infirmities, *Origen*: this then the Apostle doth, *ut ad suum exemplum excitaret*, to stirre them vp to follow his example, that they should support the infirmities of the weake as he did, *Mar.*

Quest. 5. *What it is not to please our selues but our neighbour, v. 1. 2.*

1. *Haymo* vnderstandeth this of that particular instance of making no difference of meates: that the stronger would not please himselfe, either in eating of all meates in the presence of the weake, or in perswading him to doe the like: but this sense is too much restrained: for the Apostle speaketh generally of all infirmities both touching faith and manners, as is shewed before q. 2. 3.

2. *Chrysostome* seemeth to interpret it of giuing content, and satisfying the desire of the weake; as the rich man should not please himselfe in not giuing, *sed placeas pauperi*, but please the poore: but this is not all the meaning: for the poore are often froward, and importunate, and in some cases are not to be pleased and contented with giuing.

3. *Origen* thinketh this to be pleasing: when the life is without reproofe, and irreprehensible, *ut ex eo proficiant omnes*, that others might profit by it: but this sense is likewise particular: in necessarie duties, we are so to please in well doing: but there is an other kinde of pleasing, that is, not offending in things indifferent.

4. Sometime for one to please himselfe, is to seeke his owne glorie: as Herod pleased himselfe, when the people gaue applause vnto him, Act. 12. but it is not so taken here: *Bez.*

5. Not to please our selues, but to please our brother, is here, not *nostro iure uti*, to vse our owne libertie without respect vnto our brother: *Pellie.* but *satisfacere*, to content, *satisficere, obsecundare morem gerere, accommodare*, to applie and accomodate our selues to our brother: *Uatablus, Erasmus*: not to seeke that, *quod nobis profit*, which is profitable for vs; but *quid conducat fratri*, what is beneficiall to our brother: *Ambrose, Martyr*: not to attend

onely that, which pleaseth our selues, *neglecto proximo*, with neglect and contempt of our brother, *Parens*: as many are peremptorie in vsing their libertie, hauing no respect at all vnto their brethren, whether they be offended or not: thus the Apostle elswhere himselfe expoundeth what it is to please men, 1. Corin. 10. 33. euen as I please all men in all things, *not seeking mine owne profit, but the profit of many, that they might be saved.*

Quest. 6. *How farre and wherein we must please our neighbours.*

v. 2. *Let euerie one please his neighbour in that which is good to edifying, &c.* yet S. Paul elswhere saith, *If I should please men, I should not be the seruant of Christ.*

To remooue this doubt, three things must be considered. 1. Who are to be pleased. 2. Wherein. 3. To what ende.

1. If I should please men, that is, *incredulis & infidelibus Iudeis*, the incredulous Iewes and infidels, I should not please Christ: for if S. Paul would haue pleased such, he should haue brought men and women bound to Ierusalem, when he was sent to Damascus: *Origen*: but we must seeke to please the brethren and beleeuers, and such as are weake.

2. Neither must we please men in things, that are euill: as *Origen* well obserueth, *si quis nos aliquid exigit agere contra iustitiam*, if any man will haue vs doe any thing against iustice and holinesse, therein we should not please him, *cum ergo bene agimus, & bene docemus, placemus proximo*, when we teach well, and doe well, we please our neighbour, &c. herein then appeareth the vanitie and impietie of Popish indulgencies, and dispensations, which doe often giue license and libertie euen in such things, as are against the word of God directly: as in dispensing with vnlawfull marriages, within the prohibited degrees, and such like.

3. Now the ende which men must propound in pleasing their neighbours, is in seeking the good, and furthering of their saluation, *non ut laudem querant*, not to seeke their owne praise, that men may profit by their good example, *Origen*: 1. So the Apostle saith, *for good*, that is, to his profit and benefit, as the Apostle vseth the same phrase, Rom. 8. 28. all things worke together *for the good or best*: some doe reade, in that which is good, but the words are in the originall *eis αγαθη*, to good, *Beza*. 2. And the Apostle addeth, *to edification*, because as *Theophylact* obserueth, that which is good, *si minus sit opportune*, if it be not done in fit time and place, tendeth to destruction, then edification. 3. This terme of edifying is familiar with S. Paul, for the faithfull are as liuely stones which goe to the building of Gods spirituall house: he then that offendeth his brother, and so remooueth stones fit for Gods building, destroyeth Gods house, and him will God destroy, 1. Cor. 2. 17. Gods house is destroyed, not onely by pulling of it downe, but also by not building of it vp. 4. And two wayes are our brethren edified, either by winning of them vnto Christ, or beeing come vnto Christ, when they doe still encrease and goe forward in faith. 5. But the weake must not be so supported, *ut indulgentia largiore infirmos dissoluat*, that the strong doe make them more dissolute by their indulgence, but so long, till either *vitium corrigit*, he amend his fault, *vel non proficit in peius*, or if he be not much amended, yet he become not worse, *Origen*: but *si infirmitas eorum degeneret in pertinaciam*, if their infirmitie degenerate into stubbornenes, we must support them no longer: as the Iewes or Papists, are not now to be counted weake, and to be borne with in their superstitious obseruation of meates and dayes, for now they erre of obstinacie, not of infirmitie. *Par.*

Quest. 7. *How Christ is said not to haue pleased himselfe.*

1. *Haymo* inserteth by way of explanation, he pleased not himselfe, but his father: so also *Lyrannus*, and the ordinar. gloss. doe expound it by that place, Ioh. 6. *I came not to doe mine owne will, but of him that sent me*: but then the Apostle had not applyed this to purpose, which is by the example of Christ, to please and not offend our weake brother.

2. Neither by *not pleasing himselfe*, must be vnderstood, the not liking or approouing of that which he did: for so Christ alwaies pleased himselfe, and so must wee also please our selues, in approouing our actions done in faith: but the meaning is, *non seruauit suis commodis*, he sought not his owne profit: *quod nostrum erat respiciens, suum neglexit*, respecting our good, he neglected his owne, *Chrysost.* he sought not his owne glorie, but suffered reproach and infamie to promote mans saluation.

3. *Origen* vnderstandeth this of Christs not pleasing himselfe, of his abasing himselfe, that

that whereas he thought it no robbérie to be equall vnto God his Father, made himselfe of no reputation: *Chrysostome* addeth further, that he only abased not himselfe to become man, *sed & conuictus impericus est*, he was railed vpon and reuiled: but this *not pleasing* is better referred to Christs whole life, and death; that he refused no shame or ignominie while he fought to further the worke of mans saluation: for he not onely tooke vpon him the forme of a seruant, beeing Lord of all; but beeing most holy, vouchsafed to eate with Publicans and sinners: and beeing most chaste, yet suffered a woman that had been most infamous to wash his feet: and beeing most innocent, was put to death with theefes and murtherers, and wicked persons, *Martyr*.

4. But the meaning is not, *he pleased not himselfe*, as though he did not with his will vnder-take the worke of our redemption, for hee did it most willingly out of his exceeding great loue vnto mankind, and he laid downe his life of himselfe: but he spared not his bodie, nor his name and fame for vs, so that he might accomplish our saluation.

Quest. 8. To what purpose the Apostle alleadgeth this saying out of the Psalme, *The rebukes of them that rebuke thee, &c.*

1. This testimonie is alleadged out of *Psalm. 69. 9.* where *Dauid* not onely as a member of Christs Church complaineth of the wrongs, which he sustained for Gods cause, but as a type and figure of Christ, and in his person he sheweth, how beeing innocent and harmelesse, yet he was oppressed and slandered as a vile and wicked person: and that *Dauid* speaketh in the person of Christ, is euident by the former part of the verse: *the zeale of thy house, hath denoured me*, which is directly applyed vnto our Sauour, *Ioh. 2.* and in the 5. verse he saith, *I restored those things, which I tooke not*: which is a manifest prophesie of Christ, that he suffered not for his owne but for the offences of others.

2. Now whereas the Apostles speech seemeth to be imperfect: but, as it is written: where either we may supply with *Beza*, Christ pleased not himselfe, but others, as it is written; or with *Erasmus* and *Iunius* in his annotations here, the contrary is to be supplied: he pleased not himselfe, but displeased, or neglected himselfe, as v. 21. following, the contrary must be supplied: But, as it is written, that is, as he said before, hee preached not where Christ was named, but where he was not named, as it is written.

3. Now for the meaning of the words, what rebukes those were, which fell vpon Christ, it is diuersly scanned. 1. *Origen* vnderstandeth these rebukes, which Christ sustained, because he did eate with Publicans and sinners: and when the woman wiped his feete with her haire, they said, If hee had beene a Prophet he would surely haue knowne what manner of woman this was, that touched him beeing a sinner. *Haymo* giueth instance of that rebuke, when they called Christ a Samaritane, and that he had a deuill: and these are said to be the rebukes of them that rebuke God, because he that rebuked Christ the Sonne, rebuked the Father also that sent him: so *Origen*, *Lyranus*: but in this sense, hee should haue said rather, the rebukes of them, that rebuke me, fall vpon thee. 2. *Chrysostome* vnderstanding the rebukes vttered vpon the crosse, *If thou be the Sonne of God, save thy selfe*, and he prooueth more, saith *Chrysostome*, then hee promised, that not onely Christ was rayled vpon, but his Father also in him: but this was not to the Apostles purpose, to shewe how God was blasphemed in Christ. 3. The Greeke Scholiast diuideth the time, that the blasphemies which were in the old Testament vttered against God, were now cast at his Sonne in the Newe, to shew, *quod nihil noui contigit*, that no new thing had happened: but neither hath the Apostle any such purpose to shewe the continuall custome of the wicked in blaspheming God, and his Christ. 4. The ordinary glosse vnderstandeth it of the reputation of the world of Christ: *Iudai dixerunt me peccare in te*, the Iewes say, that I sinne against thee, in saying, I come to doe thy will, but they sinne against thee, in not receiuing mee: and so the finnes of those that sinne against God fell vpon Christ, *quia occisus est ab eis tanquam blasphemus*, because they put him to death as a blasphemer, they beeing the blasphemers themselues: but the Apostle sheweth not what befell Christ in the opinion and reputation of the world, but verily and indeed. 5. The interlinearie glosse thus interpreteth, the blasphemies, &c. fell vpon mee, that is, *fuere causa oppressiois mei*, were the cause of mine oppression, as because that Christ in his zeale cast out of the Temple those which prophaned it with buying and selling, and so blasphemed God, and polluted his Sanctuarie, therefore they hated Christ, and persecuted him to death: so also *Gorrbani* interpreteth this falling vpon Christ, of the crosse of his oppression and persecution: but this had not been neither to the Apostles

purpose, who intendeth not to shew the cause of Christs suffering, but the manner and example of his patience. 6. *M. Calvin* giueth these two senses; they grieve me no lesse; the blasphemies against thee, *quam si ego author extitissem*, then if I had been the author of them; or, *non secus affectus fuit, &c.* he was as much affected and mooued, at the blasphemies against his Father, as if they had beene against him. But the Apostles intendment is not to shewe the great zeale of Christ toward his Father, but his mercifull suffering, and forbearance vnto men. 7. *Beza* vnderstandeth this place of Christs bearing of the reproaches and other wrongs of his enemies; *nihil non pertulit, &c.* there was nothing which he suffered not, to bring his enemies vnto God: so *Fains* by contumelies & opprobries here thinketh by the figure *Synecdoche* (when a part is put for the whole) *omnes perpeffiones*, all Christs sufferings to be vnderstood, which he willingly endured, and notwithstanding the consumelies of the wicked, he omitted nothing belonging to saluation, but prayed for his persecutors, &c. This was most true, yet the reason appeareth not, why mention is made, of the falling of the blasphemies against God vpon Christ. 8. Wherefore *Pet. Martyr* insisteth vpon this sense, *quicquid in te contumelia iacitur, quod sit omnibus omnium hominum peccatis, &c.* what contumely soeuer was cast at God, which is by all mens finnes whatsoeuer, I am willing to suffer for in my death: so also *Vatablus*, *tibi satisfeci, &c.* I satisfied thee, for the reproaches wherewith they reuiled thee. 9. These two last senses I think best with *Pareus* to ioine together, that Christ is set forth, as an admirable example of patience, who did not onely beare patiently the reproaches and blasphemies of his enemies, and whereas they cursed him, hee blessed, and prayed for them: but he also satisfied the wrath of God, not onely for the blasphemers, but all other sinners, not onely of the Iewes, but of all other whatsoeuer, that should beleeue in him: so two waies we are here to behold Christ, *per antecedens*, by the antecedent, and that which goeth before, and is alreadie done and past, namely as our Redeemer, who hath suffered and satisfied for all our blasphemies and other finnes: as also *per consequens*, by the consequent, or that, which followeth after, we must looke vnto him, as our guide and captaine, which goeth before vs in his blessed example of patience, and all other virtues.

Quest. 9. Why the Apostle saith, *Whatsoeuer is written, is written for our learning.*

1. *Chrysostome* maketh this the connexion: that like as in the olde Testament it is declared how they blasphemed God the Father, so in the new they should raile vpon, and blaspheme the Sonne: and so those things are written, *ne nos illos imitemur*, that we should not imitate them herein: But it is euident by the words following, *that through patience and consolation of the Scriptures wee might haue hope*, that these things are written for our imitation; as *Theophylact* saith, *These things are written, vt ea sectemur*, that wee should followe them.

2. *Lyranus*, doth vnderstand such things as are written of Christ, to be written *ad nostram utilitatem*, for our profit, *cuius vita, vita nostra & morum est disciplina*, whose life is the rule and discipline of our life, and manners; *gloss. interlin.* but not onely the things written of Christ, but whatsoeuer else is in the Scriptures written is for our instruction.

3. Some thinke that the Apostle hath not reference onely to the former Scripture cited out of the Psalme, but vnto all other allegations in this whole Epistle, and therefore thus inferreth; but it is euident that the Apostle here giueth a reason of the place immediately cited before.

4. This then is the coherence: least any should thinke, that the Apostle had not fitly alleadged the former text, he sheweth the generall vse of the Scriptures; that there is nothing idly or superfluously written: but whatsoeuer in this or any other place is expressed, is for our learning: as the Apostle saith elsewhere, *2. Tim. 3. 16. Mart. Bucer. Par.*

Quest. 10. *How, whatsoeuer is written, is written for our learning.*

1. *Whatsoeuer is written*, wherein there is manifest difference betweene humane writings, and diuine; for here is nothing superfluous, but euery part thereof is for our instruction; whereas in the other, there are many idle things, and vnprofitable parts, *Martyr.*

2. *Afore time*: although this be specially vnderstood of the olde Testament, because as yet the Apostolicall writings were not extant; yet it is true also of euery part of the newe Testament, *quia spiritus semper sui similis*, because the spirit is alwaies like it selfe: and therefore

fore the new Testament beeing written by the same spirit, is profitable to the same endes, *Caluin*: how this place maketh against the old Marcionites, that condemned the olde Testament, and against the new Libertines, which leaue the Scriptures, and cleaue vnto reuelations, see among the Controuersies following, *Controv.* 2.

For our learning. 1. The Scripture teacheth an other manner of learning, then the Philosophers writings, which are profitable for the attaining of humane science, whereof also there is some necessarie vse; but here that doctrine is set forth which teacheth the way vnto eternall life, *Ioh.* 17.3. 2. Here are foure profitable vses of the Scripture deliuered; *claritas intelligentie*, the clearenes of vnderstanding by doctrine; *soliditas tolerantia*, the soliditie of patience; the third is *suauitas interne latitie*, the sweetnes of inward ioy by consolation: the fourth *securitas obtinenda gloria*, the securitie of obtaining glory by hope, *Lyran.* 3. Neither are here rehearsed all the profitable parts of Scripture, but hee toucheth the principall ende, which is to confirme vs in the hope of eternall life, *Caluin*: for the Scripture is profitable to worke in vs euery good grace whatsoeuer. 4. *Origen* here obserueth, that hee which readeth the Scriptures onely, can not attaine vnto these profitable vses, *sed qui credit & intelligit*, but he which beleeueth and vnderstandeth them.

That through patience and consolation. 1. As the doctrine of the Scripture is the foundation of the other fruits, that are reaped out of the Scripture; yet the ende of doctrine is not knowledge, but the practise of life, vnto which these three belong, *patience, consolation, hope.* 2. *Patience* is not to be broken or vanquished with aduersitie, *consolation* is to receiue comfort by Gods promises, whereby we are assured of his gracious assistance, and of an happie ende, and both these doe confirme our hope: hope bringeth forth patience and consolation, as the immediate daughter of faith, and it is againe mutually confirmed, and encreased by them. 3. And thus doe the Scriptures worke in vs these three, *patience, consolation, hope*; by examples *patience*, by the promises *consolation*, and by the proposed reward of eternall life, *hope*. And yet more generally the Scripture by fowre meanes especially worketh these things in vs: 1. By the *euent*, when as *de facto*, the Scriptures doe thus reward the diligent readers of them with these heavenly graces. 2. By the examples of the patience and comfort of our blessed Sauour, and his Apostles, and other holy men, which they had: whereby wee trust, beeing the members of Christs bodie, to be partakers of the same grace. 2. By the doctrine of Scripture, which teacheth vs, that our afflictions fall not out by chance, but by gods prouidence, that they are not as punishments to the children of God, but as probations and trials, that God will not suffer vs to be tempted aboue our strength, and such like. 4. And by the promises of Gods assistance, and of eternall life.

4. Here is a difference betweene Christian patience, which is alwaies ioyned with hope, and that of the Philosophers, which had no hope of the reward.

11. Quest. Of the Apostles praier, v. 5. *The God of patience and consolation, &c.*

1. *Origen* thinketh, that he calleth the Lord the God of patience, &c. *quia Deus cum his est, &c.* because God is with them, that haue the vertue of patience; as he is called the God of iustice, because he is with them that keepe iustice: but *Haymo* better, he is so called, *quia ipse tribuit patientiam & in illorum cordibus habitat*, because he both giueth patience, and dwelleth also in their hearts, &c. for if *Origens* sense onely should be receiued, it would bee presupposed, that first there must be patience, and then God is induced by their patience to dwell with them.

2. Here the Apostle doth attribute the same effects vnto God, *patience and consolation*, which before he gaue vnto the Scriptures, but in a diuerse manner: for God is indeede the author of them, *sed verbo ut instrumento utitur*, but he vseth the word, as his instrument to worke them: as *Theophylact* saith, *Deum cum sacris Scripturis vni largiri, &c.* that God together with, and by the Scriptures doth giue patience and consolation, &c. But God is the author and giuer of patience: *Philip.* 1.29. *Ta you it is giuen, for Christ, not onely to beleene, &c. but also to suffer:* and of consolation, 2. *Corin.* 4. *which comforteth vs in all our tribulations.*

3. And *S. Paul* hauing shewed before the vse of the Scripture, now thereunto ioyneth praier, thereby signifying, *cum Scripturis, vobis opus esse precibus*, that together with the Scriptures, we had need of praier, that God would assist vs, *Oecumen.* for if in other things a man can doe nothing without Gods assistance, much lesse can he profit by the reading of Scrip-

Scripture without Gods direction: *Origen*, whom *Haymo* followeth, obserueth, that this was more then ordinarie prayer: Paul after the manner of the Prophets and Patriarks, whose blessings vpon their children are repeated in the Scripture, *benedictiones tribuit Romanis*, doth giue this benediction to the Romanes.

4. S. Paul wisheth that they be of one minde among themselues: where he toucheth all the causes of this concord: the author and efficient cause, God, the *materiall*, to be like minded, the *formall*, according to Christ, the *finall* cause, in the next verse, that they may with one voice praise God.

Tò αὐτὸ ἀποφύειν, idem sapere, to thinke the same thing. 1. Which some referre onely to the affection, that euery one *idipsum de altero sentiat*, do thinke the same thing of an other, *Theoph. ut sit idem sensus, quod est charitatis*, that there be the same sense and opinion, which is the part of charitie, *Pellican*: so also *Beza*, that ye be mutually affected with one minde: and *Tolet* giueth this reason, because it is added, *one toward another*, which sheweth it must be referred rather to the affection then vnderstanding. 2. *Chrysostome* applyeth it to the care which one should haue of an others good, *ut quod pro se quisq; curat, &c.* that what euery one is carefull of for himselfe, he should therein take care for an other. 3. *Lyranus* giueth this sense, *mecum desiderantes, &c.* that yee should bee like minded vnto me in wishing one anothers profit. 4. *Pareus* vnderstandeth, *consensum in fide*, a mutuall consent in faith, that they be of one iudgement and opinion concerning the vse of indifferent things, and other matters in question. 5. But I rather with *Haymo* referre it both to the consenting in iudgement, and concord in affection, *ut unum sentiat de fide, spe, & charitate*, that they be of one sense and iudgement concerning faith, hope, and charitie.

5. But the Apostle seemeth to wish a thing impossible, that there should be such a generall consent in iudgement, seeing that all men haue not the same gifts, and Saint Paul saith, *there must bee heresies*, 1. Cor. 11. 19. *Ans.* 1. Though God suffer heresies to bee, which are raised by Satans malice against the truth; yet among the true members of the Church, there may and ought to bee one iudgement in the truth. 2. And though some difference in matters indifferent may be found in the true Church of Christ; yet this letteth not, but that in the cheife articles of faith, and in fundamentall points, there should be an agreement, and consent.

6. The Apostle adding, *according to Iesus Christ*, sheweth a difference of concord: *aliquadam dilectio est*, there is an other kind of loue, then in Christ: and *Origen* well saith, *posset fieri, ut in malitia aliqui unanimiter consentirent, & unum saperent in peius*: it may be, that some in malice may consent with one mind, and be of one iudgement to the worse, &c.

12. Quest. Of the end of concord, which is to glorifie God the Father of our Lord Iesus.

1. The ende of our concord is to glorifie God; and this concord consisteth both of the consent in heart and minde, and in the agreement in outward profession, which the Apostle here ioyneth together; *that with one minde, and one mouth ye may glorifie God*: as S. Paul putteth them together, Rom. 10. 10. with the heart man beleeueth vnto righteousness; and with the mouth he confesseth to saluation.

2. He saith not, *ut cantu & boatu in templis glorificetis Deum*, that you glorifie God with roaring and singing in Churches, as they do in Poperie, for there is a consent onely of voice without any agreement in heart, *Pellican*.

3. And seeing God is onely glorified where there is concord; it sheweth that by discord Gods glorie is hindered, both in themselues, because their prayers vnto God want their due effect, and in others, which by their dissensions take occasion to blaspheme, and speake euill of God.

4. The Apostle addeth, *God, and the Father of our Lord Iesus Christ, &c.* 1. Hee is the Father of Christ both as he is God, in his eternall generation, and as man in his generation in time, as he was borne of the Virgin Marie; but he is Christs God, onely as he is man: *Haymo*. 2. This clause is added by way of limitation, to distinguish the true God from the false gods of the heathen, and by way of explanation, that they must worship one God, not as in the olde Testament, when the doctrine of the Trinitie was not yet manifested, but now as the Father of Christ: so they must glorifie one God, not according to the prescript rule of the law, but after the rule of the Gospel: *Tolet*. 3. And hereby we are giuen to vnderstand, that God can not otherwise be glorified, then as the Father of Iesus Christ, for
without

Without him nothing is acceptable vnto God.

13. Quest. Of the meaning of the 7. v. *Receiue ye one an other,*
as *Christ receiued vs, &c.*

1. By *receiuing*, the Apostle vnderstandeth bearing, helping one an other, iudging charitably one of another, both the strong not to despise the weake, nor the weake to iudge or thinke hardly of the strong.

2. As *Christ, &c.* This note of similitude *as*, sheweth not an equalitie in like degree, but the qualitie of the thing, that it be done in truth and sinceritie: as Ioh. 17. Christ saith, *that they may be one, as we are one, &c.* there may be a likenesse in the qualitie and manner, though a difference remaine in the proportion and degree: and therefore *Socinus* cauill is soone answered, that Christ did not satisfie for vs by his death, because we are here willed to receiue one an other, as he receiued vs: but we in receiuing one an other doe not satisfie one for another: for Christ hath receiued vs, in a farre more excellent manner, then we can one receiue an other.

3. As *Christ receiued vs*: not onely in taking our nature vpon him, *Lyrar.* but in bearing our sinnes, and in offering himselfe vnto death for vs: *Origen* restraineth it to this particular point in question, concerning meates, that we should iudge none to be vncleane, and therefore to be refused; as Christ refused not vs for the vncleannes of sinne: but the sense is more generall: and the Apostle hath speciall reference to the vnitie between Gentiles and Iewes, that one should receiue an other, seeing Christ made no difference betweene them, but died for both.

4. To the glorie of God. 1. *Chrysostome* and *Theophylact* doe ioyne this with the former clause, that we should receiue one an other to the glory of God: but *Origen* better coupleth it with the latter part, *As Christ receiued vs, &c.* *Caluin*, *Tolet*, ioyne it vnto both clauses, but it agreeth better with the latter, *Beza*. 2. *Martyr* vnderstandeth it of the glorie of God, which Christ propounded to himselfe in receiuing vs: *Origen* of the effect which followeth, that we beeing receiued by Christ, should by our life glorifie God: but it is better vnderstood of the glorie of God, *cuius nos facit participes*, whereof hee maketh vs partakers, *Pareus*: he hath receiued vs, *ut nos faceret immortales*, to make vs likewise immortall: *gloss. interlin.* 3. And herein the Apostle sheweth the excellencie of that benefit, which we receiue by Christ: he receiued vs beeing enemies, much more should wee receiue our brethren: he receiued vs to euerlasting glorie, much more should we receiue our brethren vnto concord and peace: so this our receiuing one of an other, is nothing to the greatnesse of this benefit in Christ, who hath receiued vs to a farre more excellent state, then we can one receiue an other.

14. Quest. How Christ is said to haue beene the Minister
of circumcision, v. 8.

1. *Origen* vnderstandeth this of the circumcision, which Christ tooke in his flesh, *ut nosceretur ex semine Abrahae veniens, &c.* that it might be knowne, that he came of the seede of Abraham, to whome the promise was made, that in his seede all the nations of the world should be blessed: and beside the Apostle insinuateth hereby, that the Gentiles should not iudge the Iewes for obseruing the ceremonies of the law, seeing Christ was in his flesh made the minister of circumcision. *Chrysostome* following the same sense, giueth an other reason, why Christ was circumcised, *ut totam legem impleret*, that he might fulfill the whole lawe for vs, and so appease his Fathers wrath, and deliuer vs from the curse of the Law: But in this sense Christ cannot properly be said actiuely to be the minister of circumcision, which was rather ministred to him, when he was circumcised.

2. *Origen* hath an other sense, vnderstanding it of spirituall circumcision, which is in the heart, according to that saying of S. Paul, Rom. 2. 29. *The circumcision is of the heart, in the spirit, not in the letter*: and *Haymo* following this sense, applyeth it to the spirituall circumcision, which concurrereth with baptisme: of the which S. Paul speaketh, Coloss. 2. 11. *In whom also ye are circumcised, with circumcision made without hands, by putting off the sinnefull bodie of the flesh, &c. in that yee are buried with him through baptisme*: thus also *Iunius* in his parall. But this spirituall circumcision, is not peculiar to the Iewes, but common also to the beleeuing Gentiles: whereas the Apostle speaketh here of the prioritie and prerogative of the Iewes.

3. *Haymo* hath also an other interpretation, that Christ is said to be the minister of circumcision,

cumcision, because before the time of his incarnation, he being the word of his Father, did minister circumcision to the Israelites, *eam dando & precipiendo*, by giuing, and commaunding it vnto them to bee obserued: this sense *Faius* misliketh not, *lex ipsa per Christum in monte data est*, the law was giuen by Christ in the mount. But it is euident, that the Apostle speaketh here of Christ come in the flesh, to confirme the promises made to the Fathers.

3. Wherefore by circumcision here, the circumcised Iewes are vnderstood, by the figure called a *metonymy*, the adiunct being taken for the subiect: as c. 4. 12. Abraham is called the Father of the circumcision: and Gal. 2. 8. Peter is said to haue the Apostleship of the circumcision: and yet withall it sheweth that Christ did submit himselfe to the whole law, and to the ceremonies thereof; as Gal. 4. 4. *he is said to be made vnder the law*: thus *Caluin*, *Marr. Beza*, *Gualter*, *Lyran*, *Tolet*, *Pareus*, with many other expositors: and this sense best agreeth with the Apostles purpose, who prooueth that distributively, and in parts, which before he affirmed, how Christ had receiued all to the glorie of the Father: which first he sheweth to haue been performed in Christs owne person to the Iewes, and afterward to the Gentiles: this then is the meaning of the words.

The Minister. 1. Which sheweth the great humilitie of Christ, that he refused no ministerie nor seruice, to doe good to his nation: as he saith himselfe in the Gospel, *that he came not to be ministered, but to minister*: and in the same sense, S. Paul saith, Phil. 1. that he tooke vpon him the forme of a seruant. 2. And this ministerie consisted not onely in his preaching, though therein he watched with all diligence, but in all other ministeries in the flesh, his incarnation, passion, resurrection, because he came to fulfill the promises made to the Fathers. 3. And hee specially laboured, and ministered in preaching the word: teaching vs wherein the ministerie of the word consisteth, not in a bare naked title, or in ceremonies, solemnities, processions, as the Papall priesthood & ministerie is cheifly busied in such things, but in teaching and, exhorting, wherein our blessed Sauour laboured most faithfully: and thereunto watched by three meanes especially, prayer vnto God, holinesse of life, and by the power of miracles.

Of the circumcision: that is, of the circumcised Iewes: to whome hee both preached himselfe, saying, he was sent onely to the lost sheepe of Israel: and also gaue a charge to his Apostles, and disciples, onely to preach to the Iewes, not to the Gentiles: and though Christ preached also in the coasts of the Samaritans, yet that was not vsuall, but onely by the way, and somewhat extraordinarily, to make a way for the calling of the Gentiles: for otherwise, his cheifest abode was in Iewrie.

For the truth of God, &c. 1. That is, that God might appeare to bee true in his promises made vnto the Fathers concerning the Messiah, whom he promised to send: so it was not for any merit in the Iewes, that Christ was first sent vnto them, but that the promises of God might be fulfilled. 2. Yet in a diuers manner: he preached to the Iewes in his own person, to the Gentiles by his Apostles: the Iewes had promises made to the Fathers, which were to be performed, *quasi ex debito*, as it were of debt, not in regard of the Iewes, to whome God was not indebted, but of the truth of God, with whom it is iust to performe that which he promised, *Lyran*. but the Gentiles were called of Gods mercie onely without any such promise, which though it were made *de gentibus*, of and concerning the Gentiles and their vocation, yet it was not made *gentibus*, to the Gentiles, as the promises were made to the Fathers, *Pareus*.

Thus our blessed Sauour is set forth vnto vs, *ut minister humilis*, as an humble minister, *magister utilis*, a profitable master; because it is added, *for the truth*: and *amicus stabilis*, a stable and faithfull friend, to confirme the promises, *Gorrhan*.

15. Quest. *Of the vocation and calling of the Gentiles, why it is said to be of mercie, and of the Iewes, in truth.*

v. 9. *And let the Gentiles praise God, &c.* The naming and mentioning of the Gentiles sheweth that the other part must be vnderstood of the Iewes, that Christ was first a minister vnto them: *Iunius* in his parallels thinketh, that Christ was a Minister of the spirituall circumcision spoken of by S. Paul, Coloss. 2. 11. both vnto the Iewes and Gentiles, and that S. Paul doth not expressly speake of the Iewes, though first he shew how Christ receiued them, because partly that needed no prooffe, as the assumption of the Gentiles did, and partly it may be vnderstood, by the other part of the distribution concerning the Gentiles: but

it is better, as is shewed in the former question, by circumcision to vnderstand the circumcised nation of the Iewes, and so both parts of the distribution are made more eident.

For his mercie: It was Gods mercie also to make those gracious promises to the Iewes: but because no promise was made to the Gentiles, but concerning them: neither are the promises concerning them so frequent in the Prophets, as those made to the Iewes: therefore the Apostle doth vnto the Iewes ascribe the veritie of Gods promises, and to the Gentiles mercie: so *Hierome* well obserueth this difference vpon these words, Psal. 85. 11. *Mercie and truth are met: Iudaïs repromissum est, quod veniet Saluator, nobis ex Gentibus, non est repromissum, &c.* It was promised to the Iewes, that the Sauour should come, but to vs of the Gentiles it was not promised, therefore it was mercie onely in the people of the Gentiles, and truth in the people of the Iewes, because that came which was promised, &c. so the Apostle excludeth the Gentiles from the promises, *they were strangers from the covenant of promise:* and this difference *Gualter* well obserueth in that place, Micah. c. 7. 20. *Thou wilt performe thy truth to Iacob, and thy mercie to Abraham:* it was mercie, in making the first gracious truth and graunt to Abraham, and to his seede, and then truth, in performing the promises to Iacob, made to his father Abraham.

Yet these two, truth and mercie, are not so to be distinguished, as the one should be without the other: for the calling of the Iewes, as it was in truth, so was it of mercy: and the vocation of the Gentiles, as it was of mercie, so also in truth; for the truth of the Prophecies, and predictions made concerning the Gentiles, was to take place: but mercie is ascribed to the Gentiles, *quia magis apparet in conuersione Gentium*, because it appeared more in the conuersion of the Gentiles, to whom no promises were made at all: *Gorrhan:* This is vsuall in the Apostles distributions, onely to distinguish the partes according to diuerse degrees of more or lesse, not that one member altogether excludeth the other, as specially appeareth in these two places, c. 4. 25. *Christ died for our sinnes, and rose againe for our iustification:* and c. 10. 10. *With the heart man beleueneth vnto righteousness, and with the mouth he confesseth to saluation.*

Thus the Iewes and Gentiles are made equall in their calling, and assuming to Christ, both beeing so assumed of mercy, that all enuie and dissention might be taken away, and both of them prouoked to praise God for his mercie.

Quest. 16. *Of the places of Scripture, produced by the Apostle to proue the calling of the Gentiles.*

v. 9. 10. 11. 12.

v. 9. *I will confesse thee among the Gentiles:* 1. This cannot be vnderstood of the person of Dauid, for he made this song a little before his death, as appeareth 2. Sam. 22. when God had deliuered him from all his enemies; he could not then in his owne person set forth the praise of God among the Gentiles in his graue. 2. *Innius* in his pallels, thinketh that Dauid speaketh this of himselfe, but vnder the person of Christ, that he in him, which should come of his seed, as one of his faithfull members, should set forth the praises of God among the Gentiles: as Levi is said Heb. 7. to haue beene tithed in Abraham. 3. *Pet. Mar.* vnderstandeth the bodie of Christ, the Church of God, in whose person Dauid speaketh: 4. rather Dauid speaketh here in the person of Christ, who in his members doth continually set forth the praises of God among the Gentiles: *filius Dei laudat patrem per ora & opera Gentium*, the Sonne praiseth the Father by the mouthes and workes of the Gentiles: *Haymo:* and because *facit confiteri*, he maketh them confesse vnto the praise of God. 5. so first here the consequent is prooued by the antecedent: because God cannot be praised, *nisi in catu fidelium*, but in the congregation of the faithfull, *Caluin:* the Gentiles cannot please God, vnlesse they first should become the people of God: and then the force of the argument lieth in this prediction and promise made by Dauid, which must be fulfilled: but Dauid promisseth that the Gentiles, when they are called, shall praise God, therefore they shall be called.

v. 10. *Reioyce yee Gentiles with his people:* 1. Some thinke this place to be taken out of Psalme 67. 5. *Let the people praise thee, O God, &c.* *Calvin, Gualter:* but there the other words, *with thy people*, are not found: *Thomas*, as *Erasmus* obserueth well, will haue it cited out of the 25. of Isay: but it is eident to be found Deuter. 32. 43. *Tee nations praise his people, or reioyce with his people.* 2. But the Iewes will object,

that the Apostle doth not cite that place aright: for the words in the Hebrew are, *praise ye nations his people*, not *with his people*, or, *and his people*. *Answ.* This place must either be read thus, *praise ye Gentiles his people*, or *ye Gentiles his people praise him*, or *ye Gentiles with his people*, &c. the first is not so fit, for Moses in that song doth reprove the people of Israel, and threatneth, that for their disobedience they shall be cast off: v. 21. *I will mooue them to ialousie with those, which are no people*: and therefore it is not like, that Moses would bid the Gentiles praise the people, whome he had dispraised himselfe, *lun.* and yet this reading being admitted, the Gentiles could not praise the people of God, but they must praise their God also; and God could they not praise and honour, vnlesse they were first called to the knowledge of his name: the second reading doth manifestly make the Gentiles the people of God, as it were excluding the Iewes: therefore the third is fittest, ioyning both Gentiles and Iewes together in the praising of God: the Apostle addeth the word *μὲτ', with*, for better explanation, following the Septuagint. 3. Againe, whereas the Iewes object, that the people of God in the Scriptures, are sometime expressed by the name of *goi*, a nation, as Isa. 1. 4. *a sinnefull nation, a people laden with iniquitie*: We answer, that so it can not be here, because the nations are called to reioyce with the people of God, where the nations are manifestly distinguished from the people of God: and though the word *goi*, in the singular, *a nation*, doe sometime signifie the Iewes, yet in the plurall, *goym, nations*, it signifieth the Gentiles. 4. And herein lieth the force of this argument. 1. the consequent is prooued by the antecedent; by their ioy, is inferred their partaking of the grace and knowledge of God, for which they ioy, *Par.* 2. and further hereby is signified, that they shall be associate to the people of God, and be ioyned with them in the seruice of God, *Fains.* 3. may by their zeale of Gods glorie, and earnest reioycing, they shall prouoke the Iewes to emulation, *Martyr.* 4. and beside, hereby is insinuated the mercie, which the Gentiles shall receiue: for the more free the benefit is, the greater cause there is of reioycing: *Toles.*

v. 11. *Praise the Lord all ye Gentiles, and magnifie him all ye people*, Psal. 127. 1. 1. *Haymo* in the first place vnderstandeth the nations, in the second the people of God, that they should reioyce *de salute fratrum*, for the saluation of their brethren: *quia auxit Deus numerum plebis*, because God hath encreased the number of his people, by adding to the Gentiles: *glosse interlin.* and *Gorrbau* yeeldeth this reason, because a people is defined to be *rationabilis hominum catu inuis consensu, & utilitatis communione sociatus*, a reasonable companie of men consociate together by the consent of a law, and communitie of profit; and such were the Iewes, &c. but such also were the Gentiles, that had their lawes and common societies: therefore it is not necessarie to make here this distinction. 2. It sufficeth that this note of vniuersalitie *all*, comprehendeth both Iewes and Gentiles, that they should praise God for his mercie and truth; in extending his louing kindnes to the Gentiles, and in performing his promises made vnto the Fathers: *Caluin.* 3. and herein consisteth the force of the argument, the Gentiles are willed by the Prophet to praise God, which they could not doe without the knowledge of God: *at non frustra iubentur*, but they are not willed or commanded to praise God in vaine: therefore they should praise God, and consequently should obtaine mercie, for the which God is to be praised. 4. *Chrysostome* giueth two reasons, why the Apostle here alleadgeth so many testimonies to prooue the vocation of the Gentiles, and to suppress the insolencie of the Iewes, not to despise the Gentiles: *videns ab omnibus illos Prophetis vocari*, seeing they were called and named by all the Prophets: the other, to teach the Gentiles modestie and humilitie, seeing they were called onely of grace and mercie.

v. 12. *There shall be a roote of Iesse, &c.* This testimonie is cited out of the Prophecie of Isai, c. 11. 10. but somewhat diuersly from the originall, for both as *Origen* obserueth some things are omitted, which the Prophet hath, as in the beginning of the verse, these words, *in that day*, and in the end, *his rest shall be glorious*, which words were not necessarie to the Apostles purpose: and beside in the rest, he followeth the translation of the Septuagint, as he doth vsually, as *Origen* noteth: but when either *minus necessaria videbuntur*, the things interpreted by the Septuagint, seeme to be not greatly necessarie; or when *sensibus Scriptura uti vult magis, quam verbis interpretum*, he followeth the sense of the Scripture, rather then the words of the interpreters: so in these two cases the Apostle leaueth the

the Septuagint, when either they adde any thing superfluously, not in the originall, or doe leaue the sense of the Scripture. 2. But in this place S. Paul refuseth not the interpretation of the Septuagint, because they retaine the sense, though they read not the words: whereas the originall readeth, *he shall stand up, as a signe to the people*, the Septuagint render, *he shall rise up to raigne ouer the Gentiles*: in the same sense, *quia sub vexillo principis agat populus*, because the people doth gather vnder the ensigne of the Prince, *Beza, Erasmus*: and whereas in the Hebrew text it is said, *they shall seeke vnto him*, the Septuagint read, *they shall trust in him*: *sperant qui concurrunt ad aliquem*, for they hope, which runne vnto any to aske, *Eras.* and no man seeketh that, *de cuius inventione desperet*, of the finding whereof he doubteth.

3. A roote of Iesse. 1. Origen interpreteth this name to signifie, *est mihi*, he is vnto me, which he maketh to be the name of Christ, and to signifie his eternitie, as the Lord said to Moses, *I am hath sent thee*, Exod. 3. but in the originall the proper name is *Ishai*, which signifieth, *vir meus*, my man or husband, which the Greekes turne into the name *Iesse*. 2. Haymo giueth this for one sense, that Christ is the roote of *Iesse*, that he which in respect of his humanity came of the stocke of *Iesse*, he was in respect of his diuinity, *creator & radix Iesse*, the creator and roote of *Iesse* himselfe: this sense followeth *Gualter*, that this roote of *Iesse* was Christ himselfe, the roote, foundation, and cause of all the fauours, which God bestowed vpon that family: but *Iesse* rather is the roote and stocke himselfe, and Christ as a grasse should grow out of his roote, as the Prophet himselfe sheweth, c. 11. 1. or to speake more directly, *Iesse* was as the roote, Dauid as the tree out of that roote, Marie as a branch of that tree, and Christ as a budde of that branch, *Haymo*. 4. and it is called a roote, because then that family was obscure, when Christ sprang vp out of it, as the roote of the tree lieth hid in the earth: and *Iesse* is named rather then Dauid, because the kingdome of Dauid was then ceased, onely the family of *Iesse* still remained.

17. Quest. Of the Apostles prayer, v. 13. *The God of hope fill you with all ioy and peace, &c.*

The God of peace. 1. Origen noteth that the Apostle by occasion of the next words before, *in him shall the Gentiles hope*, saith here, *the God of hope*: if it had beene said before, *in whome the Gentiles shall beleene*, he would haue said here, *the God of faith, or beleefe*: thus the Apostle doth inferre one thing out of an other, that the whole epistle may seeme to be linked together with a golden chaine: so before v. 4. hauing said, *that by patience and consolation of the Scriptures we might haue hope*, he addeth in the next verse, *the God of patience and consolation giue you, that ye be like minded, &c.* He is called the God of hope, both obiectiue, because he is the onely obiect of our hope, as 1. Tim. 6. 17. rich men are charged not to put their trust in vncertaine riches, but in the liuing God; and effectiue, because God onely is the author and worker of hope in vs: 1. Pet. 1. 4. *which hath begotten vs to a liuely hope, &c.*

Fill you with all ioy, and peace. 1. Origen moueth 2 question, how the Apostle should wish vnto them all ioy, seeing he himselfe did know but in part, and prophesie in part: and he maketh this answer, that then a man is filled with all peace, *si in plenitudine crediderit Trinitatis*, when he beleeueth in the fulnesse of the Trinitie, beeing by faith in Christs blood, reconciled to God the father, and ioyned to the holy Ghost, beeing purged from his finnes. 2. but by all ioy and peace the Apostle meaneth rather, solid and perfect ioy, which alwaies remaineth: it can neuer be taken from them, it endureth all times: as the Apostle saith, Phillip. 4. 4. *Reioyce alwaies in the Lord, and againe I say reioyce*. 3. and here the Apostle alludeth to that former saying, c. 14. 17. *The kingdome of God is not meate and drinke, but righteousness, ioy, and peace*: and so here he wisheth the same things, true ioy, which ariseth of a conscience iustified by faith, and peace both in their own conscience, and with their brethren, that there be no longer any variance or dissension among them: and then he addeth, *in beleening*: 1. whereby he signifieth the righteousness of faith, which is the cause of the other two, ioy and peace. 2. some vnderstand it otherwise, *gaudium de suscepta fide*, ioy for the faith receiued, *Tolet*. 3. *Haymo* thus, *ut credentes, &c. sitis pacifici*, that beleeuing in Christ, who hath reconciled vs, ye may be at peace among your selues: but the first sense is the best: to shew that faith is *vinculum concordie*, the bond of peace, *Caluin*. 4. so here hee wisheth these three graces, ioy in our selues, peace toward our brethren, and faith toward God: with these three the minde is filled; *gandi-*

de concupiscibilis, pace irascibilis, fide rationalis, the concupiscible or desiring faculty of the minde with ioy, the *irascible, angrie*, or incensing facultie with peace, the *reasonable* with faith. *Gorrhan.*

That ye may abound in hope. 1. He simply doth not wish vnto them hope, but to abound in hope: that like as if one abound in treasure, he may draw out thence for all occasions; so this abounding hope serueth for all necessitie. 2. some by this abounding in hope, vnderstand the hoping for of all things needefull both for the bodie and soule, as if a Christian doe want money wherewith to maintaine himselfe, *inbetur sperare*, he is bid to trust in God; and though he see nothing in himselfe but sinne, yet he is bid also to hope for saluation, *Pellican.* but it rather signifieth the certentie of hope, *de vita aeterna habenda*, of hauing, and enioying eternall life, *gloss. ordin.* 3. and this is put after ioy and peace in faith, because where the peace of conscience iustified by faith is not, there is no hope, but plaine desperation: for faith is the ground of things hoped for, *Hebr. 11. 1.* and hope is put in the last place, because it is *tanquam signaculum*, as the scale of all other Christian vertues, which maketh sure our saluation, *Par.*

Through the power of the holy Ghost, &c. 1. *Chrysostomes* glosse is here to be taken heed of, that the Apostle saith not simply, *by the holy Ghost, sed si simul, & qua nostra sunt attulerimus*, but if we bring somewhat of our owne; as if we belecue, and abound in good works, that we shall draw vnto vs the spirit: if we haue good workes, we shall also haue the spirit, and if we haue the spirit, we shall also haue good works, that is, encrease and goe forward in them: to this purpose *Chrysostome*: as though we could doe any good workes at all without the spirit: as the Apostle saith, *Euery good gining, &c. cometh downe from the father of lights, Iam. 1. 17.* 2. The vulgar Latine readeth, *in the vertue of the holy Ghost*: which the *ordinarie glosse* interpreteth, *in fortitudine bone operationis*, that ye abound in the strength of good workes, which are wrought by the spirit. *Lyranns* vnderstandeth by abounding, *cumulum meritorum*, the heape of merits, which are principally the worke of the spirit. *Tolet* interpreteth this abounding in the vertue of the spirit, of encreasing in the graces and gifts of the spirit: but in the originall, though the words are *in diuina*, in the vertue, yee there is no coniunction, as the Latin readeth, *in the hope, and in the vertue*: but thus, *that ye abound in hope, in the vertue, &c.* which is better interpreted by the vertue, or power of the holy Ghost, as the *Syrian* interpreter readeth it; so also *Uatablus*, giuing this annotation vpon it; which hope *concepitur in nobis per potentiam, &c.* is conceived in vs by the power of the holy Ghost: so also *Origen*, if he which belecueth, *virtute spiritus sancti munitur*, be armed by the strength of the spirit, he is sure to haue the fulnesse of ioy and peace: likewise *Haymo*, though he read, *in virtute*, in vertue, as *Origen* doth, yet he interpreteth it *per virtutem*, by the vertue and power: the same sense followeth *Chrysostome*, *erit hac ex spiritu sancto*, this is of the spirit: and *Theophylact*, *spes ista a spiritu sancto stabilitur*, this hope is established by the spirit: thus also *Boza, Martyr, Parens, Osander*: some by this vertue of the spirit, vnderstand charity, which is shedde abroad in our hearts by the spirit: but faith not charitie, is the meanes to worke this peace and ioy in vs. 3. So euery way here is fulnes; in the *giver*, the God of hope fill you; in the *gift*, with all ioy; in the *ende*, that you may abound; in the *manner*, by the power of the holy Ghost. *Gorrh.*

18. *Quest. Why the Apostle doth thus insinuate himselfe, that he was perswaded of the Romanes, that they had such excellent gifts.*

v. 14. *I am perswaded.* 1. Two reasons may be yeelded, why the Apostle giueth this singular commendation of the Romanes; one is, as *Chrysostome* saith, *quia sermonem multis locis asperiores fererat, &c.* because he had in diuers places spoken sharply vnto them, he now vseth this insinuation, to qualifie his former asperity, least they might thinke, that he thought them all to be very rude and simple: an other is, as the *ordinarie glosse* supplieth out of *Ambrose*, *per hanc laudem pronocat ad meliora*, by this praising of them, he prouoketh and stirreth them vp more vnto goodnes. 2. he is perswaded himselfe, he saith not, *audui*, I haue heard it of others, but he himselfe knew these things to be in them, by their fruits: there are two kinds of perswasion, one is an *infallible* perswasion, which the faithfull haue of themselves, the other is a *probable* perswasion, which they haue of others. 3. and he saith, *I myselfe*, as it were making them equall vnto himselfe: that he had not all know-
ledge,

ledge, but that they also therein abounded. 4. and thus the Apostle wisely as he beganne with their commendation, that their faith was published throughout the world, c. 1. 8. so he endeth with the same: and so like a wise Orator, as he first insinuated himselfe into their affection, so he leaueth with their good will and liking.

2. The things, which he commendeth them for, are 1. goodnes, *ἀγαθωσύνη*, which the Latine translation readeth, *dilection*, loue, as though he had read *ἀγαπᾶσθαι*, as *Erasmus* obserueth: but as *Beza* acknowledgeth, no such Greeke word is to be found: so they which follow the Latine interpreter, as *Lyrano*, *Gorrihan*, *Tolet*, vnderstand it of goodnes, gentlenes, a good charitable opinion, which one hath of an other: but it rather signifieth as *Chrysostome* noteth, *uniuersalem virtutem*, an vniuersall vertue, a generall goodnes, including the other also. 2. The next gift wherein they abounded, was all knowledge: which must be restrained to matters of faith, as *Lyrano* noteth: for other curious and vnnecessary knowledge the Apostle would not commend them: this the Apostle addeth, because their good inclination in themselves was not sufficient, if they had not knowledge to vse in 3. then followeth the third, that they were able one to admonish an other: he acknowledgeth them to be *totidem Magistros*, so many Masters, that had not need to be taught, but were able to instruct and admonish one an other: so these two things are required in him, that should admonish an other, *knowledge*, that he be not ignorant, what and whereof to admonish them; and *goodnes*, that he be not culpable in himselfe, in that, wherein he would admonish an other: for he that is the instructor of an other, must edifie him, *verbo & exemplo*, by the word of knowledge, and example of life.

Quest. 19. Whether Saint Paul doe truly giue this commendation vnto the Romanes.

This doubt is mooued, both because the Apostle in the former chapter had found fault with the Romanes, that some of them were weake in faith, and iudged the rest in the eating of meates, and they which were stronger in iudgement despised them, which were weaker: as also because none in this life can attaine vnto such perfection, to be filled with all knowledge and goodnes, as he saith also of the Corinthians, *that they were made rich in him in all kind of speech, and all kind of knowledge*, 1. Cor. 1. 5. seeing the Apostle confesseth of himselfe, 1. Cor. 13. 9. *We know in part, and prophecie in part.*

Ans. 1. To the first part of this obiection, the answer is, that although there were some weake and ignorant among the Romanes, and not sufficiently instructed concerning the vse of Christian liberty: yet there were others which indeed were well grounded in knowledge, and excelled in goodnesse; and of these the Apostle giueth this testimony: as the ordinarie glosse well obserueth, in that the Apostle saith, *that yee are able to admonish an others* where, *admonet perfectiores de correctione minorum*, he admonisheth those that are perfect, of the correcting and instructing of the weaker sort. 2. To the second part *Origen* maketh this answer: that Saint Paul and others like vnto him, *ad comparationem ceterorum perfecti dicuntur*, are said to be perfect in comparison of others: *ad illam vero perfectionem, quae in celestibus est ordinibus*, &c. but in respect of that perfection, which is among the heavenly orders, no man can be said here to be perfect: So where Saint Paul saith, Phil. 3. 12. *Not as though I were attained vnto it, or were already perfect*: *ad illam apicem celestis perfectionis*, &c. he writeth thus looking vnto that high point of celestiall perfection: but where afterward in the same place, vers. 15. he saith, *let vs therefore, as many as are perfect, be thus minded*, *ad humane tantum perfectionis respicit gradum*, he hath respect onely to the degree of humane perfection.

Origen further doth illustrate this thing in this manner: *sicut in puerilibus studiis*, &c. like as in the learning of children, in respect of those which are newly entred, *Magister opse litterarius appellatur perfectus*, the Master that teacheth the letters, and to read, is called perfect; yet he is not so perfect, as he which teacheth grammar, nor the Grammarian so perfect as the Rhetorician, nor he as the Philosopher: so there are degrees of perfection in humane knowledge, yet there is no comparison to the celestiall.

And that the Apostle speaketh of such perfection of knowledge, as may be attained vnto among men, not of an absolute perfection, is euident by his owne words, speaking of admonishing one an other: he meaneth then such a perfection, as yet hath need of mutuall admonition, *Par. dub. 4.*

20. Quest. Why the Apostle saith, *I haue written boldly*
after a sort. v. 15.

I haue written somewhat boldly. 1. *Chrysostome* here obserueth the wisdom of the Apostle, that doth thus qualifie and temper his speech, by this humane and courteous concession: both in regard of the condition of the Romanes, who were more famous, by reason of the Imperiall seate at Rome, then other Christians, and therefore he doth thus pacifie them: and beside, it is the Apostles vse in other of his Epistles, to allay his sharpe reprehensions with mild, and hopefull words: as to the Hebrews, 6. 9. *We are perswaded better things of you (beloued,) though we thus speake:* so to the Galatians, after he had sharply rebuked them, c. 3. *O ye foolish Galatians, who hath bewitched you? &c.* he saith, c. 5. 10. *I haue trust in you through the Lord, that ye will be none otherwise minded.* 2. This liberty and boldnes, which the Apostle vseth, the Greeke Scholiast referreth to the calling of the Apostle, that he made bold with his office, in sparing and forbearing them: as if he should haue said, *maiora & plura, ut cui doctrina concredita sit, scribere debeo*, I ought to write more things and greater, as vnto whome the doctrine is committed, but I spare you: but *Chrysostome* better referreth it to the Apostles former admonition, that therein he made bold with the Romanes, rather then with his office. 3. This boldnes *Erasmus* vnderstandeth of the Apostles round admonitions, discovering the idolatrie of the Romanes, and other abominations, c. 1. *Martyr* rather of the former speeches vttered in the former chapter, touching the question about the vse of things indifferent: but *Pareus* better ioyneth both together: for speaking against chambring and wantonnes, c. 13. he seemeth to haue relation to the inordinate life of *Nero* then beeing Emperor, and of others among the Romanes: and he spake beside somewhat roundly to the brethren before: as c. 11. *Be not high minded, but feare:* c. 12. *be not wise in your selues:* c. 14. *destroy not the worke of God for meats sake:* and such like.

In part: and *uigues*. 1. which *Origen* vnderstandeth of the things, which Paul wrote of, that he knew much more, then he thought meete to write. 2. the interlinearie glosse thus expoundeth, *ex parte perfectorum*, on the behalfe of those which are perfect. 3. *Lyranus*, *ex parte. i. breuiter, succincte*, in part, that is, briefly, succinctly. 4. *Gorran*, *ex parte ecclesie*, on the behalfe of the Church, not of mine owne. 5. *ex parte, i. minus perfecte*, in part, that is, not perfectly, and yet I was bold in respect of mine Apostleship, *Hugo*: this sense is worst of all: for the Apostles writings proceeding from the spirit of God, are in no respect imperfect: this glosse the Romanists embrace, who make the Scripture imperfect: which error see further confuted among the controuersies, *Contr. 9.* 6. Wherefore this, in part, must be ioyned with the former word, *boldly*, not with *εσαυτα*, *I haue written*: and it signifieth no more, but *paulo audacius*, as *Chrysostome*, and the Syrian interpreter, or *aliquantulum*, *Erasmus*, *Vatablus*; *aliquatenus*, *Beza*, somewhat boldly.

As one, that putteth you in remembrance] 1. The Apostle hauing by a voluntary confession confessed he had boldly and freely written; yet iustificieth this his liberty of speech, both by the manner thereof, he did it onely by way of putting them in minde of that which they knew, not as one, which tooke vpon him to teach the ignorant: as also by the warrant of his calling, that to this ende he had receiued grace. 2. This commonefaction or putting in minde, *Haymo* referreth to some things, which he had written in some other epistles: *P. Martyr* (misliking *Ambrose* sense, *monere dixit, non docere*, he said to put them in minde, not to teach them: for those things one may be put in minde of, which otherwise he knoweth, but for the present remembrance not) he thinketh, that S. Paul here sheweth that it was his office, both to admonish them, touching their manners, and conuersation, as also as a Pastor to instruct them: but I thinke rather with *Chrysostome*, that S. Paul doth by this tearme qualifie his office; as if he should haue said, *modicum quid admonens*, putting you in minde a little: he speaketh vnto them *tanquam amicis & equalibus*, as to his friends and equalls: as before c. 1. 12. he thus in humility condescendeth vnto them, *I long to see you, that I might bestow vpon you some spirituall gift*: and then he qualifieth this speech, adding, *that I might be comforted together with you, through our mutuall faith, &c.* thus also *M. Caluin*. he denieth, that he vsurpeth the part of a teacher, but of an admonisher, which is to put them in minde of things, which otherwise are not vnkowne: so *Osand*, *Gualter*, *Pareus*, with others: and before them, *Lyranus*, *non vos aliquid ignotum docens*, not teaching you any thing vnkowne, but putting you in minde of that which you knew already in habite.

Thorough the grace. 1. This is the other argument, whereby he qualifieth his boldnes of writing

writing, from the authoritie of his calling: and thus euery where the Apostles speach fauoureth of humilitie: he saith first, *I haue boldly written*; then, *in part*, and, *as putting you in remembrance onely: neq; his contentus*, and not content with this, he addeth further, *thorough the grace, &c.* as if he should haue said, *non ego in vos exurgō*, it is not I that doe thus rise against you, God hath commanded me. 2. By grace here some vnderstand *gratiam Apostolatus*, the grace of his Apostleship, *Lyranus*: his calling and office, *Tolet*, *Gorrhan*: *Chrysostome* referreth it to the manner of his calling, which was *ex gratia*, of grace, *non meis meritis*, not by my merits: *Haymo* vnderstandeth the excellencie of his gifts, which he receiued more then any of the Apostles: but rather, whereas elswhere, the Apostle nameth both grace and Apostleship, c. 1. 4. the grace both of his conuersion, and to bee called an Apostle; here by *grace* he expresseth both, that he was receiued to mercie and grace in his conuersion, and then put into Christs seruice, beeing called to be an Apostle, 1. Tim. 1. 12. 13. *Gualter* thinketh that it is called a grace, in respect of others, to whome it was a grace of God to haue such an Apostle sent vnto them: but I take the former sense, with *Pareus*.

Quest. 21. Of S. Pauls description of the Ministrie of the Gospel.

1. v. 16. *That I should be the Minister.* The Apostle here sheweth both the authoritie of his Apostleship, and the execution thereof: in the authoritie hee expresseth fowre things, the author, God, that had giuen him that grace; the Minister, Paul; the ende, to bee the Minister of Christ; and for whom, toward the Gentiles: then for the execution, there is set forth the thing it selfe, the divulgation of the Gospell; the profit thereof, the oblation of the Gentiles; and the author and efficient thereof, the holy Ghost.

2. *The Minister.* *ἀστυγὰς*, which signifieth a publike Minister, and is before giuen vnto the Magistrate, c. 13. 6. but here the Apostle sheweth what manner of Minister he is, ministering in the Gospell, as it followeth in the next words: and *Chrysostome* well noteth, that the Apostleship was not conferred vpon the Apostle as a place of honour, but of labour and seruice, to haue care of others, to bring them vnto God.

3. *Ministring the Gospell.* 1. The vulgar Latine readeth, *sanctifying the Gospell*, which they interpret, *sanctum esse ostendens*, shewing it to be holy, and that the Gentiles must be sanctified by it; *Lyran. gloss. interlin. Tolet.* 2. but the word is *ἰεργεύω*, which signifieth *operari saceris*, to minister and giue attendance of holy things: which *Chrysostomes* interpreter rendreth *sancte administrans*, ministering in the holy seruice of the Gospell: *Augustine* readeth as *Erasmus* noteth, *consecrans*, consecrating the Gospell: as if he should haue said, *ipsum mihi sacerdotum est predicare Euangelium*, this is my Priesthood to preach the Gospell. *Chrysost.* because the Iewes and Gentiles both boasted of their externall Priesthood and sacrifices, the Apostle sheweth, that his ministrie was farre more excellent, beeing not occupied in sacrificing of beasts; but in offering vp liuing men to be an holy sacrifice vnto God by their obedience. 3. and this is fitly alleadged, for the Apostles purpose, that as no man *vitio vertis sacerdoti*, &c. doth seeme to blame the Priest, in seeking to offer an vndefiled sacrifice vnto God; so they should not thinke much, if by his admonitions he sought to offer them an holy sacrifice to God, *machara mea euangelium*, for the Gospell was as his knife, whereby hee slayed and prepared this spirituall sacrifice to offer it vnto God.

4. *That the oblation or offering vp of the Gentiles.* 1. Not, *oblatio quam offerunt Gentes*, the oblation, which the Gentiles offer vp by faith, should bee accepted, as *Lyranus*. 2. but *ut ipsa Gentes offerantur*, that the Gentiles themselues be offered vp by me, *tanquam manipulus messis mea*, as an handfull of my haruest, *Hugo*: *ipsa Gentilitas*, that Gentilisme it selfe may be sanctified by my ministrie, *Gorrhan*: *Calv. Pareus*. 3. *Chrysostome* and *Theophylact* do offerue, that the Apostle doth vse this as an argument, *ne eum dedignentur habere sacerdotes*, not to disdaine to acknowledge him for their spirituall Priest, to whom all the Gentiles were committed, and consequently the Romanes.

5. *Sanctified by the holy Ghost.* 1. Not by the obseruation of the law, but by the power of the holy Ghost, *Origen*, *qui sanctificationis fons est*, who is the fountaine of our sanctification. 2. as the sacrifices of the law, had their legall and externall purifyings, so this oblation hath a spirituall sanctification by the spirit, which consisteth of the inward operation wrought of the spirit, *Calv. & fide etiam donantur*, they are endued with faith, without the which nothing is acceptable vnto God, *Pelluc.* 3. this is not added by the Apostle, as though we were acceptable vnto God, because of our sanctitie; but this our sanctification,

is an oblation acceptable to God through Christ.

Quest. 22. Of the Apostles boasting or reioycing, and the manner thereof.

v. 17. *I haue therefore wherein to reioyce.* 1. The Apostle hauing before much abased, and as it were cast downe himselfe, now *erigit sermonem, ne contemptibilis videatur*, he doth now erect and aduance his style, least he might seeme contemptible, *Chrysost.* and least he might haue seemed to vsurpe and intrude vpon the Romanes, in writing vnto them, hee sheweth how he had to reioyce in respect of his labours and trauailes among other of the Gentiles also, *Martyr*: and because there wanted not some euery where that depraued the Apostle, and disgraced his ministerie, he now by certaine glorious effects beginneth to extoll his office, and to confirme his authoritie.

To reioyce, or I haue matter of glorie, or reioycing. 1. *Haymo* vnderstandeth it of euerlasting glorie, *habeo gloriam preparatam*, I haue glorie prepared with God. 2. *Lyrannus* interpreteth this glorie, to be *authoritatem officij*, the authoritie of his office which hee had from Christ. 3. The *interlin. gloss.* *meritum dignum gloria*, his merit worthie of glorie: and where as that place may be objected, c. 8. 18. *the afflictions or sufferings of this life, are not (condigna) condigne or worthy of the glorie which shall be shewed*: *Gorrhan* thus distinguisheth, that they are not, *condigne, secundum equiparantiam*, according to an equalitie; yet they are *digna*, worthy, *quoad sufficientiam meriti*, in respect of the sufficiencie of the merit: But this is an idle distinction, for the Greeke word there vsed is *ἀξια*, *worthie*, there is no such difference in that word betweene dignitie and condignitie: and there can bee no merit, where there is not an equalitie, and like value and proportion betweene the merit and the thing merited: and further this glosse here is contrarie to the Apostle, who ascribeth all vnto Christ, as *Chrysostome* well expoundeth, *glorior non in meipso, sed in gratia Dei*, I doe not boast in my selfe, but in the grace of Christ. 4. The Apostle then sheweth wherein hee might reioyce and commend his ministerie, in respect of the glorious effects, and notable successe thereof: but this his reioycing, least he might seeme to commend himselfe, is two wayes qualified: first for the manner, he reioyceth thorough Christ, acknowledging all this to proceed from his grace, *in solo Christo est vera gloriatio apud Deum*, in Christ onely is true glorying, and reioycing with God: and without Christ, to reioyce in God, is as if a man should thinke, *se habere gloriam apud Deum sine iustitia, sine sapientia, &c.* that he could haue glory with God without iustice, wisdom, truth: all which Christ is vnto vs: secondly, for the matter, he saith, *in those things which pertaine to God*, that is, not in riches, honour, the wisdom of the world, as *Origen* expoundeth; but in matters concerning religion and worship of God, wherein his ministrie and office consisted: as the Apostle describeth the office of a Priest, *He is appointed for men in things pertaining vnto God*, *Hebr. 5. 1.*

Quest. 23. Of the meaning of these words, *I dare not speake of any thing, &c.* v. 18.

I dare not speake. 1. *Ambrose* giueth this sense, as though the Apostle should say, hee could not rehearse any thing belonging vnto the preaching of the Gospel which Christ had not wrought in him: *indigere non habet aliquid diuina virtutis, quod sibi non sit prestitum à Deo*, he stood not in need of the diuine helpe in any thing which was not abundantly supplied by God: this sense followeth *Beza*, and interpreteth *non sustinuerim, &c.* I cannot endure to speake of any thing, which Christ hath not wrought, &c. that is, Christ hath wrought so abundantly euery way by me, that I can speake nothing els: and he giueth this reason, because, if it be translated, *I dare not*; it should signifie, that he had a will to speake of other things, but not power. But 1. the Apostles intendment is not to shewe, that hee had no lacke in any thing of the diuine assistance, which notwithstanding was true, but onely to prooue that which he said before, that he had wherein to reioyce in Christ: so that the emphasis or force of his speech lyeth not in these words, *I dare not speake*; but in these, *which Christ hath not wrought by me*. 2. and the Greeke text is, *τι ἐν, any of those things which, &c.* not *τι δ, any thing which*, as *M. Beza* would haue it: and so as *Erasmus* obserueth, the originall text will not beare *Ambrose* exposition. 3. and this word, *I dare not*, is vsed by the Apostle in the same sense elsewhere, as 2. Cor. 10. 12. *Wee dare not make our selues of those which praise themselves*: which sheweth not a will in him wanting power: but *se religionis prohiberi*, hee made a religion and conscience of it, *Gualter*: he neither would nor could speake otherwise.

2. *Lyrannus* thinketh that here is an opposition against the false Apostles, that *S. Paul* preaching was not as theirs, in word onely, and not in power: but the Apostles purpose is to prooue that which he had propounded, that he would glorie onely in Christ.

3. Some thinke that *S. Paul* preuenteth an obiection, *ne quis existimaret*, least any should thinke, that he did glory, *plus quam veritas facti exigebat*, more then the truth of the thing required: the Apostle sheweth that what he gloried in, was truly effected, *Tolet*: but the force lieth not in the word wrought, as shall be shewed afterward.

4. *Origen* placeth the force in this word *by me*, as it hath relation vnto others, *que loquor*, *non sunt alieni operis verba*, what I speake are not the reports of other mens labours; and this sense *Erasmus* approoueth as best agreeable to that which followeth, v. 20. that he did not build vpon an others foundation: but still this fitteth not the Apostles purpose here, who intendeth onely to shew, how he had wherein to glorie in Christ, not comparing himselfe to others.

5. *Chrysostome* in an other sense interpreteth these words *by me*, of his owne workes, *omnia Dei esse ostendit, nihil suipsius*, he sheweth that all was of God, and nothing of himselfe: so *Pet. Martyr*, *nolle de suis rebus gloriari*, he will not boast of his owne doings: *nequid de seipso dicere ansit*, that he dare not speake any thing of himselfe, whereof Christ was not author.

6. *Theophylact* putteth both these last senses together, *non insolens predico quod ipse non gesserim, quin potius nil ipse confeci*, I doe not insolently publish, that which I haue not done my selfe; or rather, it is not I that haue done it, but God vsing me as the instrument.

7. As this last sense is not much to be misliked, yet the greatest emphasis lieth in *Christ*, what *Christ* hath not wrought *by me*: for the Apostles purpose is not so much to shew by what instrument Christ wrought, as by him, not by others, by him assisted by grace, not working of himselfe, as who it was that wrought all things in him, namely Christ.

So then as in the former verse he shewed in whom he gloried, namely in Christ, and in what, or for what, things belonging to God: so now he proceedeth to prooue both these: first who it was that wrought in him, Christ; and then what things he wrought by him, as it followeth in the next verse, *Pareus*.

Quest. 24. Of the things which Christ wrought by *S. Paul*, as signes, wonders, how they differ, v. 19.

In word and deede, &c. These words must not be ioyned, with the obedience of the Gentiles, but with the former words, which Christ hath not wrought by mee, &c. in word, and deede.

1. The latter *Chrysostome* vnderstandeth of *S. Pauls* conuersion, that both by his doctrine and life hee conuerted the Gentiles. 2. the most by deeds, vnderstand his miracles, as *Origen*, *opere signorum*, by the worke of signes: *Haymo*, *factis miraculorum*, by the deeds of miracles: so also *Lyrannus*, *Tolet*; and of our writers, *Martyr*, *Osiander*, *Hyperius*, with others: but the Apostle speaketh of signes and wonders afterward. 3. *Gualter* vnderstandeth, by deede, *indefessam industriam, assiduos labores*, his neuer wearied industrie, his continuall labours, his traualles, imprisonment, and other afflictions, for the preaching of the Gospel. 4. *Pareus* better comprehendeth both: as by word, are vnderstood, not onely his publicke preachings, but his priuate exhortations also, and his Epistles and writings; so by the deede or fact, both are signified, his great labours and trauels, as also his example of godly life: *Pet. Martyr* refuseth this sense, because these labours were common to the Apostle with others: so was also his preaching: but these notwithstanding were more excellent in the Apostles then in others, and therefore are fitly alleadged by him, as arguments of his Apostleship.

v. 19. With the power of signes and wonders, &c. 1. Some take signes to bee the generall word, for all these things here rehearsed by the Apostle: as the first signe they make to be his excellent gift of teaching: the second, the holy actions of his life: the third, his miracles: the fourth, the power of the holy Ghost, *Hyperius*: but the Apostle ioyning signes and wonders together, doth evidently distinguish them from word and deed, before mentioned. 2. *Origen* thus distinguisheth signes and wonders: the signes are, wherein, beside some wondrous thing done, *aliquid futurum ostenditur*, somewhat to come is signified; but *prodigia*, wonders, wherein *mirabile tantum aliquid*, onely some wondrous thing is shewed: but hee confesseth that alwaies this distinction holdeth not, and that in Scripture sometime one is taken for an other. 3. *Haymo* somewhat differeth here from *Origen*, a signe he thinketh to con-

containe both *quiddam mirabile*, & *quiddam futuri*, some strange thing, and it sheweth also somewhat to come: but a wonder he taketh to be that, wherein onely something is shewed, that is to come: and therefore he thinketh they are called *prodigia*, as if one should say, *porrologia*, or *porrodictia*, telling things a farre off: *Hugo Cardinal* giueth an other notation of the word, as if it should be said, *procul à digito*, farre off from the finger, such a thing as was neuer seene. 4. *Lyrannus*, gloss, *interlin*. *Gorrhan* vnderstand *signes*, to bee *minima miracula*, the lesse miracles, and wonders to be *maiora*, the greater, and so to differ onely in degree. 5. *Tolet* taketh those to be *signes*, which though they are supernaturally done, yet may be done also in some sort by naturall meanes, as the healing of sickneses and infirmities: but wonders doe altogether exceed the power and worke of nature, as is the raising of the dead, the healing of them that are borne blind: so also *Fains*. 6. But howsoeuer there may be some difference in other places betweene *signes* and wonders, yet here they are taken for one and the same, namely the great works, which were done by the Apostles: as *Haymo* confesseth: for all the miracles which the Apostles wrought, were *signes*, *quibus veritas predicationis probabitur*, whereby the truth of their preaching was confirmed, *Martyr*: they were also wonders, for the strangenes of the worke, which drew men into admiration.

By the power of the spirit of God, &c. 1. which is added, to shewe a difference betweene true and false miracles, which as they differ in the end, the one beeing to confirme the truth, the other to deceiue; so they haue diuerse beginnings: for the true miracles are wrought by the spirit of God, the false by the working of Sathan, 2. *Thess.* 2.9. 2. *Origen* also obserueth an excellencie betweene the miracles of S. Paul, and the other Apostles, who converted many nations vnto God, and the miracles of Moses and Aaron, who did conuert thereby very few of the Egyptians. 3. and whereas these things are said here to be done by the power of the spirit, which elsewhere are ascribed vnto God, *Heb.* 2.4. *God bearing witnes by signes*: and *Mark.* 16. 17. *In my name* (saith Christ) *they shall cast out deuills*, therein manifestly is prooued the diuinitie of Christ, and the holy Ghost, and the vnitie of essence of the Blessed Trinitie. 4. the word *δύναμις*, power, vertue, is taken here two wayes, in the first place, with the power of signes, it signifieth the efficacie of the signes, which they wrought in the heart of those which were conuerted: in the latter, by the power of the spirit, is signified, the efficient cause of this efficacie, namely the power of the spirit, *Beza*.

Quest. 25. Of S. Pauls labours in preaching the gospel from Ierusalem vnto Illyricum.

1. v. 19. So that from Ierusalem. 1. S. Paul setteth forth the effects of his ministerie, and Apostleshippe, first *extensue*, shewing the extent thereof, from Ierusalem to Illyricum, then *intensue*, intensiuely, he preached, where none other had preached before, *ver.* 20. *Lyrannus*.

2. *Bucer* whom *Tolet* traceth steppe by steppe, (though he conceale his name) doth here diligently set forth the places of S. Pauls peregrination, and trauell in preaching the Gospel: Paul beeing conuerted going from Ierusalem to Damascus, from thence went to Arabia, and after three yeares, returned to Damascus, and from thence to Ierusalem, *Gal.* 1. 17. 18. from Ierusalem he went to Cesarea, and so to Tarsus, *Act.* 9. 30. from Tarsus, Barnabas brought Paul to Antioch, *Act.* 11. and from thence to Ierusalem, to carie releefe to the Iewes, *Act.* 11. 30. from Ierusalem they returned to Antioch, *Act.* 12. 25. c. 13. 1. from Antioch he and Barnabas were sent forth by the Church by the direction of the spirit, and went to Seleucia, then to Cyrus, and to some cities of Pamphylia, and so to an other Antioch in Pisidia, *Act.* 13. and through certaine parts of Lycaonia, and then returned to Antioch, from whence they had beene commended by the Church, *Act.* 14. 26. from Antioch they were sent to Ierusalem about the question of circumcision, and returned to Antioch with the Apostles decree, *Act.* 15. 30. thence he returned and went thorough Syria, and Cilicia, visiting the Churches: then he went thorough Phrygia, Galatia, and Mysia, then to Troas, wherein he was by a vision, leauing Asia, called into Macedonia, and so came into the parts of Europe: first to Philippi in Macedonia, *Act.* 16. then to Thessalonica, and from thence to Athens, *Act.* 17. and then to Corinth: thence to Ephesus, and going to visite the Church in Galatia and Phrygia, *Act.* 18. 23. he returned to Ephesus, *Act.* 14. from Ephesus he returned into Macedonia and Grecia, *Act.* 20. 1, 2. and from Philippi in Macedonia to Troas, and Miletum, *Act.* 20. and thence by Tyrus and Cesarea, and other cities, he

he came to Ierusalem, where he was taken and put in bonds, Act. 21. And thus S. Paul preached as he saith, from Ierusalem, in all the regions round about Attica, Beotia, Achaia, Epirus, euen vnto Illyricum.

2. And round about, καὶ κύκλῳ, and in a circuite. 1. Which Chrysostome vnderstandeth backward and forward, not onely the cities on this side Ierusalem, sed qua retro sunt colliges, but thou shalt gather also the cities behind, as the Saracens, Persians, Armenians, and other Barbarians. 2. Some doe vnderstand it, that the Apostle went not on preaching, recta linea, by a right and straight line, which beeing extended from Ierusalem, to Stridon, a towne in Illyricum, where Hierome was borne, would containe 350. Germane miles, (which make thrice so many English miles, more then a thousand,) but he visited the coasts of the regions in Asia minor as he went, and so fetcht a compasse by Cilicia, Cappadocia, Pyfidia, Bithinia, Pontus, Mysia, Macedonia, Pareus. 3. And this circuite also may signifie, that hee went in and out, going and returning vnto the same cities, as he visited Ierusalem, Antioch, Philippi, Ephesus, diuerse times, as is shewed before in the particular description.

3. Vnto Illyricum. 1. Which countrey Haymo saith, is finis Asia, principium Europa, the end of Asia, and beginning of Europe: Lyranus saith, it is in fine Gracia, in the end and utmost part of Greece, bordering vpon the Sea; whereupon it is called Illyricum mare, the Illyrian Sea: the Greeke scholiast, and Theophylact, say it was the same countrey that is called Bulgaria: Oslander taketh it for the lower Pannonia, where is the riuier Danubius: Pareus thinketh it is the countrey now called Sclauonia, bordering vpon Hungaria: Pellican. 2. But we must not suppose that S. Pauls labours here ended: for he returned backe againe from those parts neare vnto Illyricum, and tooke infinite paines and trauell beside in preaching the Gospel. 3. And whereas he maketh these two, Ierusalem and Illyricum, the bounds and limits of his trauell, we must not thinke that he preached no further, then as it were from the riuier Iordan to Danubius: for he preached also beyond Ierusalem in the parts of Syria and Arabia: some thinke that he beginneth at Ierusalem, because he went from thence first to Damascus, Faun: but at such time as he went first from Ierusalem, hee was not then conuerted: but he nameth Ierusalem, whether he returned from those remote parts, and because from thence beganne after his returne, and so went forward preaching in the regions of Asia the lesse, and Europe.

4. I haue replenished the Gospel. 1. That is, plene predicauerim, I haue perfectly and fully preached the Gospel, gloss. interlin. Gorrhan: non perfunctorie predicauit, he preached not slightly, Martyr: perfecte tradidit omnia, hee perfectly deliuered all points of doctrine, Gualter: but he sheweth here onely the largenes and extent of his preaching, not the perfection of his doctrine. 2. Beza doth vnderstand it of fulfilling his office in preaching the Gospel; but to make vp this sense many words must be supplied. 3. There are in this speach three figures vsed; the first a Synecdoche, he taketh Ierusalem and Illyricum the country for the people, the subiect for the adiunct, by a synecdoche, Pareus: then, in that he saith he hath replenished the Gospell, there is a figure called hypallage, which is the putting of one word in an others case, as to say, I haue filled the Gospell with them, for, I haue filled them with the Gospel, Iun. annotat. as when it is said, trade rati ventos, give the minds to the shippe, for, give the ship to the winds: the third figure is a metaphor, taken from the nets and fishing: that as when the nets are filled with fish, so the Apostle had filled the preaching of the Gospel, which was as the net with the abundance of beleeuing Gentiles, Tolet. annot. 111.

5. So thus the Apostle abridgeth his infinite labours and trauailes in the Gospell: as in the former part of this verse, acervos miraculorum percurrit, hee ranne ouer an heape of miracles, saying, in the power of signes and wonders; so here he comprehendeth infinitas urbes, an infinite companie of cities, and people where he had preached: and this propter ipsos loquitur, he speaketh for their cause, to commend his Apostleship vnto the Romanes, that hee might haue some fruit among them, as among other of the Gentiles; as he saith, chap. 1. 13. Chrysost.

Quest. 26. Why the Apostle would not build upon an others foundation, v. 20. that is, preach where Christ had been preached already.

1. Origen maketh this the cause, ne alieni operis gloriam surripere conaretur, least hee should go about to steale away the glorie of an others worke: But this is not all the reasons: for then he should neuer haue preached in any place, where an other had preached before; and

and so neither in Iudea. 2. *Chrysostome* giueth this reason, least that he might seeme to haue challenged the reward of other mens labours, *merces laborum, qui ab alijs desudati sunt aliena erat à Paulo*, the reward of the labours, wherein others had sweat, not belong vnto Paul: But there was no feare, that S. Paul entring into other mens labours should take away their reward: for God knoweth how to recompence both vnto the first and second labourer, vnto each man his due reward. 3. *Ambrose*, whom the *ordinar. glosse* followeth, thinketh the Apostle did preach, where Christ had not beene heard of, to preuent the false Apostles, and so he would not build vpon their foundation, which was not rightly laid: but it is euident, that S. Paul speaketh of the true preaching, where Christ was named. 4. Some thinke the Apostle did it, *ne videretur laborem fugere*, least he should seeme to shunne labour, and seeke his owne ease, if he had preached onely where Christ had beene preached before, *Offender*: but this is not all. 5. Neither doth the Apostle commend his Apostleship onely by the difficultie of the worke: because it was an harder enterprise, first to plant the Gospel, where nothing raigned but idolatrie, as at Athens, and Ephesus: Thus *Pareus*, *Tolet*. 6. And others doe thinke, the Apostle thus speaketh, to shewe his zeale and holy ambition, in seeking to propagate the Gospel of Christ, where he was not yet knowne, *Bucer*. 7. But the Apostle herein doth prooue his Apostleshippe, to whom this was peculiar, not to succede in other mens labours: that the Romanes might hereby vnderstand, *illustrem esse propria nota Apostolatus*, that he was commended by the proper and peculiar note of the Apostleship, *Martyr*: and so in effect S. Paul vseth this argument: It is peculiar and proper to the Apostles, to preach vnto them where Christ is not knowne: but that haue I done: therefore you are not to make any doubt of mine Apostleshippe, *Gualter*: so then, the Apostle alleadgeth three reasons in all, why he preached vnto those which had not yet heard of Christ. 1. because therein consisted the office of an Apostle properly. 2. and least he might seeme to arrogate vnto himselfe, that should belong vnto an other, to put his sickle as it were into an others haruest. 3. and to fulfill the prophesie of *Isay*, which he citeth in the next verse, that they should see Christ, to whom hee had not been spoken of: which place is taken out of the 52. of *Isay*, v. 14. where the Prophet evidently speaketh of the calling of the Gentiles, *Kings shall shut their mouthes at him*, that is, shall not gainsay the preaching of the Gospel, but willingly receiue it: then follow these words here rehearsed by the Apostle, *That which had not beene told them, shall they see; and that which they had not heard, shall they vnderstand.*

Quest. 27. *Whether this place of the Prophet be fitly alleadged by the Apostle.*

There can be no doubt made hereof. 1. The argument there handled by the Prophet concerning the preaching of Christ vnto the Gentiles, how that Christ should sprinkle many nations, agreeth with the Apostles purpose here: onely that which is generally propounded by the Prophet, the Apostle in particular applyeth to himselfe, not as the sole, but as a principall instrument of this preaching of the Gospel to the Gentiles.

2. The Apostle addeth (*of him*), *to whom it was not spoken of him*, which words the Prophet hath not, both because he sheweth this Prophecy to be accomplished in the preaching of Christ: and hee abridgeth compendiously that prophesie, which foretelleth two things, whq should be preached, namely Christ, and to whom, to the Gentiles, who had not heard of him before, both which the Apostle here ioyneth together: and this is the cause of this small alteration, that whereas the Prophet speaketh of the thing, *that which had not been told them, shall they see*, the Apostle turneth to the person, *to whom it was told concerning him*: Iuni-
us in his parallels.

3. Further it must be obserued, that the Apostle for breuitie sake leaueth the contrarie part to bee supplied, he preached, *not where Christ was named, but where hee was not named*: which must be vnderstood, as may be gathered by the allegation of this prophesie: the like see before, v. 3.

4. They are said to see him, who was not spoken of, that is, to see Christ in the preaching of the Gospel, whom they had not seene in the flesh, as the Iewes had: for in the liuely preaching of the Gospel Christ is described, as though with their eyes they had seene him crucified: as S. Paul speaketh, *Galat. 4. 1. and they which heard not, shall vnderstand*, that is, which had not the law nor the Prophets, they shall now heare the preaching of the Apostles, and vnderstand, that is, belecue.

Quest. 28.

Quest. 28. How Saint Paul is not contrarie to Christ, which saith of his Apostles, that they entred into others labourers, Ioh. 4. 38.

1. The Apostle denying, that he had built vpon anothers foundation, is not therein contrarie to Christ, Ioh. 4. 38. *I have sent you to reape that, wherein you bestowed no labour; other men laboured, and yee are entred into their labours:* for the Apostle denieth not, that he builded vpon the foundation of the Prophets but acknowledgeth and confesseth it, Eph. 2. 20. of whom our Sauour speaketh in this place: that the Prophets laid the first foundation, and sowed the first seed of that doctrine, which afterward was more fully preached by the Apostles: but he compareth himselfe with the rest of the Apostles, that they had not preached first in those places, where he planted the Gospel.

2. And whereas it will be objected, that Saint Paul did write vnto the Hebrewes, that were conuerted before, and here to the Romans, that were already instructed in the waies of Christ: the answer is; 1. That there is difference betweene the writing of Epistles and preaching: S. Paul might by his holy Epistles water that which an other had planted, and yet preach onely, and thereby lay the first foundations, where Christ had not bene heard of. 2. Neither must the Apostle be vnderstood to speake so generally, as though he had preached in no other places, but where Christ had not bene preached before, but chiefly and for the most part.

Quest. 29. Of the Apostles let, and of his purpose to visite the Romanes.

As hitherto Saint Paul in his peroration beginning in the 14. v. excuseth his boldnes in writing, so here he excuseth his not comming, shewing his great desire thereunto.

v. 22. *I have bene oft letted.* 1. The Apostle had diuerse lettes and impediments to hinder him from preaching, where he intended: sometimes he was forbidden by the Spirit, as Act. 16. 17. sometime he was letted by Sathan and his ministers, as by the aduersaries the Jewes, 2. Thess. 2. 16. 17. Ambrose addeth a third reason, he staid sometime, *ut excluderet falsa commenta pseudapostolorum*, to exclude and remooue the vaine fictions of the false Apostles: but here the Apostle sheweth an other cause beside all these, *fundandi ecclesias occupatione detentus*, he was detained by the imploiment in founding of Churches, Origen: and so as Chrysostome noteth, he expresseth the cause of his stay, which he concealed before, in the beginning of the epistle, Rom. 1. 13. 2. The word *ἐν Ῥώμῃ*, some vnderstand as well of the many impediments, as of the many times, wherein he was hindred, *Fains*: but the latter is more agreeable, as Chrysostome expoundeth: and so he said c. 1. 13. that *ἐν Ῥώμῃ*, oftentimes he had bene purposed to come, but was letted hitherto.

v. 23. *But now seeing I have no more place:* he by these two reasons putteth them in mind of his speedie comming: 1. because he had now no occasion to stay in those partes, to plant new Churches: for though all were not conuerted, yet he had ordained Pastors in euery Citie to build further vpon his foundation: *Lyran.* 2. where he saith in those quarters, *κλίμασι*, climates, it is not taken strictly, according to the Astronomical account, which maketh a climate, to be a space of the earth betweene two parelles extended from the equator to the pole, in which space the day is lengthened by halfe an houre, which climates Ptolome numbred to be 15. the new Astronomers make 24. for in this sense the Apostle had gone ouer onely two climates preaching the Gospel: but it is here taken in a larger sense, for these regions: Origen restraineth it to *Achaia*, where *Corinthus* was, from whence he thinketh this epistle was dated. 3. The other reason is his auncient and long desire many yeares of comming vnto them: which desire, it seemeth the Apostle had at the least 10. yeares before: for he wrote this epistle about the 20. yeare of his conuersion, and the 55. of Christ: and long before that the Romanes had receiued the faith, about the 3. yeare of Claudius, when the second persecution was begunne by Herod, at such time, as Iames was killed, and Peter imprisoned, which was in the 10. yeare of the Apostles conuersion, and the 45. of Christ: *Pareus*: But long before this the Romanes had receiued the faith, for *Andronicus* and *Junia*, whom S. Paul saluteth Rom. 16. 7. were in Christ before Paul was conuerted, which was in the 2. yeare after the passion of Christ, and the 10. of *Tiberius* raigne, about tenne yeares before the 3. of Claudius: so that if Paul had this desire, to go to Rome so soone, as he heard of their faith, he had it about tenne yeares, nearer twentie see qu. 29. vpon the 1. Chapter.

Quest. 30. Whether Saint Paul in person preached in Spaine, as here he intendeth, v. 24.

There are here two famous opinions, the one varying from the other. 1. Many of the auncient Fathers doe thinke, that as Saint Paul at this time purposed, so he went and preached in Spaine: as *Dorotheus in synops. patriarch. & Apostolor.* Paul beginning his preaching at Ierusalem, &c. *vsq; ad Italiam & Hispaniam predicando progressus est*, went forward in preaching, euen into Italie and Spaine: *Cyrell. cateches. 17. in Hispaniam vsq; promptitudinem predicationis extendit*, he extended the readines of his preaching euen vnto Spaine: *Chrysost. homil. 76. in Matth. videas eam ab Hierosolymis vsq; ad Hispanias currentem*, thou maist see him comming forth from Ierusalem euen vnto Spaine: so also in some places *Hierome*, as in 11. c. of *Isay: ad Italiam & Hispanias alienigenorum portatus est nauibus*, he was carried into Italie and Spaine, in straungers shippes: so also *Theodoret in c. 4. 2. epist. ad Timoth.* Paul vpon his appeale, beeing sent by Festus to Rome, his defense beeing heard he was set free, & in *Hispaniam profectus est*, and went into Spaine. *Grego. lib. 32. c. 22.* affirmeth the same, that Paul went into Spaine, *Paulus cum nunc Iudeam, nunc Corinthum, nunc Hispanias peteret, quid se aliud, quam aquilam esse demonstrabat*, Paul sometime going to Iudea, and to Corinthus, sometime to Spaine, what did he else shew himselfe to be, then an eagle? so also *Anselme* vpon the 16. chapter of this epistle, *nec falsum loquitur Paulus, qui se in Hispaniam profecturum pollicetur*, neither did Saint Paul speake false, when he promised to goe into Spaine, &c. *imitans solis cursum ab Oriente ad Occidentem*, imitating the course of the Sunne from the East to the West.

Tolet, beside the testimonie of these Fathers, vseth two reasons, to shew that it was very probable, that Paul according to his purpose here visited Spaine. 1. First because beeing deliuered from his imprisonment in Rome, where he continued two yeares in custodie, he beeing set at libertie, in the 6. yeare of Nero, in those eight yeares space, before his martyrdom at Rome, which was in the 14. yeare of Nero, might performe his promise here made, of going into Spaine. 2. the Apostle *veluti spiritu prophetico, &c.* as with a propheticall spirit foretelleth his iourneying into Spaine, it was then vndoubtedly fulfilled: *Tolet ann. 15.*

Contra. 1. It is very probable, that S. Paul was deliuered after the first imprisonment, as hath beene shewed before, 12. *generall quest.* vpon this whole epistle: but then he returned to visite the East Churches, as he oftentimes promised in his Epistles sent vnto them from Rome; as to the Philip. 2. 24. *I trust in the Lord, that I my selfe also shall come shortly: to Philemon, v. 23. prepare mee lodging, for I trust through your prayers to be giuen vnto you, &c.* 2. Neither doth S. Paul. here make an absolute promise, or speake prophetically: but saith onely, *when I shall take my iourney into Spaine, I will come to you*: and *Erasmus* thinketh, that the words here vsed *si quando*, may be translated, *ut si, that if, or*, as the Ecclesiasticall expositor, *si quando*, if at any time I goe into Spaine, &c. And that this was no propheticall speach, appeareth further, because he saith, *I trust to see you, and to be brought on my way thitherward by you*: but this was not done, when Saint Paul came to Rome, for there beeing detained in hold for two yeares together, he could not be so accompanied by them, hauing not his libertie, for he purposed then not to stay at Rome, but onely to see them in his passage, after that *I haue beene somewhat filled with your companie*: This his purpose then sayling in some part, was not propheticall, for then it should haue been performed in euery point: and sayling in one part, might also in the rest, so that Saint Paul thus spake, *humana tantum ratione & coniectura, non impulsu spiritus*, by humane coniecture and reason, not by the impulsio and moouing of the spirit: *Martyr.*

2. The other opinion is, which I hold more probable, that Saint Paul was hindred of his purpose, and did not visite Spaine at all.

1. *Hierome* speaketh hereof vncertainly, as writing against *Heluidius* he saith, that it cannot be concluded that Paul went into Spaine, because he so purposed, *cum varijs de causis impederi potuerit*, seeing he might by diuerse causes and meanes be hindered: and vpon the 4. to the Ephesians he saith, *Paulus vel ad Hispanias perrexit, vel ire disposuit*, Paul either went into Spaine, or disposed to goe.

2. But *Gelasius*, as he is cited by *Gratian*, *Caus. 22. qu. 2. c. 5.* affirmeth directly that Paul performed not, what he promised concerning his going into Spaine; *Cam ad Hispaniam se promississet iterum, dispositione diuina maioribus occupatus ex causis implere non potuit*,

cuit, quod promissit: when he had promised to goe into Spaine, beeing occupied in greater affaires, God so disposing, he would not fulfill, what he promised: *Pererius disput. 2. num. 5.* would thus shift off *Gelasius* authority? 1. that he saith not, that Paul neuer went into Spaine, but not at that time, when he purposed. 2. and this was no decree belonging to the faith, but onely the sentence of the Pope, *tanquam particularis Doctoris*, as of some particular Doctor.

Contra. 1. He saith simply that Paul did not performe what he had promised, he speaketh not of any time: neither did Saint Paul set any time, when he would come. 2. the sentence of one of their Popes, though but as a priuate and particular Doctor (howsoever we doe esteeme it) in their valuation should counteruaile the priuate opinion of any Doctor beside: but this was not the Popes priuate sentence, it is inserted into the decrees, and so a rule of their Canon law. 3. And not onely *Gelasius*, but *Innocentius ad Decentium*, an other of their Popes is in the same mind, *neminem excepto Petro Hispanos, &c.* that no man except Peter onely did teach Spaine, or other Prouinces of the West.

Pererius answeareth, that Paul did not teach in Spaine in such sort, as that by him the nation was conuerted, Churches planted, Pastors and Bishops constituted: for in those things they receiued direction from Peter at Rome: neither did S. Paul continue there so long a time, to doe these things, beeing either called thence by other waightie affaires of the Church, or not finding that successe of his labours, which he expected, he would not spend his labour in vaine: yet this followeth not, but that Paul was in Spaine, though he continued not there so long, for the foresaid purposes.

Contra. 1. Although we produce not this testimonie, as approouing euery part thereof: for it is more vnlike, that Peter preached in Spaine beeing the Apostle of the circumcision, then Paul, to whome the Apostleship ouer the vncircumcision was committed: yet it may serue to prooue that which is intended, that Paul is denied to haue beene in Spaine. 2. *Innocentius* words are generall; that none beside Peter, taught in Spaine: if Paul taught not there, he was not there: for he went, if at all, to teach. 3. And how is it like, that S. Paul should preach there, and none conuerted, no Church planted, no Pastors elected: would S. Paul take so long a iourney, to the vtmost coasts of the West, to doe nothing? and is it like, that he going thither by the direction of the Spirit, went to no purpose? And how cometh it to passe, that their best Catholikes beeing now in Spaine, he will lay such an imputation vpon it, that it was then worse, then all other countries, and more hardly subdued to the faith: these are but weake and simple coniectures. Other answers *Pererius* hath beside, but not worth the while to answer, specially in a matter of no great moment. 4. Beside these testimonies, *Thomas Aquine* in his commentarie here is of the same minde, that Paul was not in Spaine: and *Dominicus Sotus* himselfe a Spaniard, yet thinketh, that Paul preached not there: though it had beene a great honour to that nation, to haue so noble a founder, yet he is not partiall in seeking the credit of his countrey by a thing vnlikely and improbable: *Sotus* reasons, I confesse are but weake: that S. Paul was two years in custodie at Rome, and then he could not be permitted to visit Spaine, and in the ende of those two yeares, he was put to death vnder Nero: and because no mention is made of S. Pauls iourney into Spaine in the Acts of the Apostles: for after those two yeares of imprisonment at Rome, Paul was set at liberty, and suffered not till 8. yeares after in the 14. yeare of Nero. Neither doth S. Luke set downe all the acts of S. Paul, but onely such, as he did before he was brought to Rome vpon his appeale. 5. Now other probable coniectures shall be alledged of this opinion, that S. Paul neuer was in Spaine.

1. I omit *Pet. Martyrs* reason, that S. Paul hoped also, *se vinculis liberandum, &c.* that he should be deliuered from his bonds at Rome, but it did not so fall out: and beeing there in captiuitie still, he could not visit Spaine: for it is more probable, that S. Paul was deliuered out of his first captiuitie at Rome, as hath beene shewed before, qu. 12. generall.

2. *Gualters* coniecture also hath no great certentie, *toties prapeditus prater animi voluntatem, &c.* that Paul beeing so often hindred beside his will and purpose, might be hindred now also.

3. I rather thus reason with M. *Caluin*, the best euidence for S. Pauls beeing in Spaine is out of this place: for els where I find no such purpose of the Apostle: but this text prooueth it not: *de spe animi tantum loquitur*, for he speaketh onely of his hope, wherein he might be deceiued, as other faithfull men often are in their hopes.

But the best reason, against S. Pauls going into Spaine is this: if euer he were there, then either at his first comming to Rome, or at his second: but in neither: if in his first, then either at his arriual there, after he had seene and visited the brethren: but that was not, for he was kept two years in bonds vnder the custodie of a souldier, Act. 28. or after the two years expired, when he was set at libertie: but then he returned to visit the East Churches, as he signified he would in diuers of his Epistles written from Rome: and it is not like, that he went first into Spaine, and then backe againe into Grecia and Asia, for these are East from Rome, Spaine lieth toward the West. Neither at his second comming to Rome is it like he went into Spaine, for then he was againe apprehended by Nero, and there suffred his glorious martyrdome: it is very probable, that in his second comming to Rome he intended to fulfill this his promise, and to be accompanied by the brethren of Rome thitherward, but that he was intercepted at Rome, and so the Lord thought good to crowne him with the glorie of martyrdome. But about this matter, beeing no point of faith, it is needlesse to contend much.

31. Quest. Of the meaning of the 24. verse.

v. 24. *When I shall take my iourney.* The Greeke words *ὡς ἔσται*, some translate *quando cūq;*, whensoever, as Origen and Chrysostomes translator, and the Greeke Scholiast: the Ecclesiasticall expositor, *si quando*, if at any time: *Parcus, quod si*, but if; *Erasmus, ut si*, that if: in all these readings, S. Paul should speake vncertainly, and doubtfully of his comming into Spaine: the Latin interpreter readeth, *cum*, when, so *Beza, quando*, when, and so *ὡς ἔσται*, is taken 1. Cor. 11. 34. *Other things will I set in order, when I come.*

Into Spaine. 1. *Erasmus* thinketh, that the Grecians following S. Paul, *fraudent Hispaniam prima syllaba*, doe curtall the first syllable, calling it *ἱσπανίαν*, for *Hispania*: but other nations beside so vse to call it, as the Germanes, *Spania*, the Italians *Spagnia*, and so in English we call it *Spaine*. 2. The reason, why he purposeth to goe into Spaine, 1. *Gorrbhan* thinketh to be this, because it was tributarie to the Romans, 1. Machab. 8. 3. and therefore it would be acceptable to them, *Tolet*. 2. *Ambrose*, *quia pseudapostolos praecipuare festinat*, he would make hast, to forestall the false-apostles, that euery where attempted to creepe in. 3. But *Lyranus* better toucheth the cause, that as S. Paul had preached in the East, *ita desiderabat hoc facere in occidente*, so he desireth to doe the like in the West where Spaine was: *& nihil adhuc in Hispanos collatum est*, and it should seeme, that nothing yet had bin bestowed vpon the Spanyards, *Mart.* the Gospel had not yet bene preached vnto them.

I will come to you, &c. 1. *Lyranus* thinketh, that S. Paul had such an earnest desire to see Rome, *quia erat cinitus capitanea*, because it was the captaine or cheife citie of the whole world. 2. but the reason was, because of the report of their great faith, published ouer the world, that he might be mutually comforted with them, Rom. 1. 12. 3. and he tooke this to be a fit occasion to visit them, when he went into Spaine, for that his iourney could not be conueniently vndertaken by land, for then he was to goe a great circuit about thorough Dalmatia, Hungaria, Germanie, France: but the speediest and nearest passage was by sea, and so he might visit Rome by the way.

I trust: he is not sure, but hopeth well: thus he writeth for two reasons. 1. in respect of the diuine prouidence, which ordereth and directeth all things; because all times are in Gods hand: *ex me nihil possum*, I can doe nothing of my selfe. 2. and the other reason was in respect of the second causes; because he knew not how his nauigation should fall out, whether he might be carried by a streight cut, by the Ionian and African Sea directly vnto Gades in Spaine, or to strike vp, fetching a bought or compasse by the Sicilian and Tyrrhene Sea to Rome.

To see you in my iourney, &c. 1. He saith he will see them in the way, *ne istud eos inflaret*, least this might puffed them vp, that he had expressed his great desire to see them, *observa quomodo illos constringat*, obserue how he doth hold them in, saying, *when I goe into Spaine*: so he both is willing to shew his loue and desire vnto them, as also to stay them, *ne nimium glorientur*, that they glorie not therein too much, *Chrysost.* 2. *Origen* further noteth, least that the Romanes might thinke, that he would see them onely *in transitu*, as he passed by, intending his iourney to another place, and visiting them onely by the way, he addeth; *after I have bene somewhat filled with you*: that vntill such time, as they were mutually filled and satisfied one with an other, he intended not to leaue them. 3. *Lyranus* thinketh that Paul intended not to stay long in Rome, but to visit them in the way; because Peter with his disciples

disciples was at this time in Rome, & sic non erat eius predicatio ibi tam necessaria, &c. and so his preaching should not be there so necessarie, as in Spaine. But Peter was not at this time in Rome, for then it is not like that S. Paul would haue left him out in his salutation, c. 16. 4. Haymo obserueth, following Origen, that S. Paul moderatius presentiam suam pollicitus, doth more sparingly promise his presence: because we doe with greater desire receiue those things, *qua cito metuimus auferenda*, which we are afraid will be soone taken from vs, and we vse to neglect such things, *qua nos diutius retenturos credimus*; which we hope to hold longer.

And so be brought in my way thitherward by you, &c. 1. Chrysostome noteth, that hereby the Apostle excuseth his former speech, that he intended onely to see them in his passage: for they should be his witnesses, that not by any contempt or neglect of them, *sed ipse necessitate tractus transcurram*, but that beeing so drawne by necessitie I passe thorough. 2. S. Paul requesteth this of them, as the fittest guides for him in his iourney, for the Romanes were well knowne in those cities and places, by the which he should passe into Spaine, (*as beeing Lords of that countrey, Lyran.*) & sic aditus facilius pateret, and so a better way should be made for his preaching, *Martyr*. 3. And hereby the Apostle signifieth, *quantum sibi de illis promittat*, how much he doth promise himselfe of them, to insinuate himselfe the better into their loue: for the more trust one seeth to be reposed in him, the more he taketh himselfe to be bound, *Caluin*. 4. He desireth not to be lead by them in any pompous manner, but that they by the way might receiue some profit by S. Pauls company, and thereby the better edifie themselves, and others at their returne, *Par*. 5. Neither doth the Apostle herein seeme to arrogate any thing to himselfe, in requiring this dutie; seeing he brought vnto them, *omnium spiritualium bonorum fructum*, the fruit of all spirituall good things: and this might be easily performed by them, and that to their singular profit.

After I haue beene in part filled with you. 1. *Parentis hoc potius est, quam praeceptoris*, this indulgent affection is of a father, rather then a teacher, *Oecumen*. 2. To be filled in part, some vnderstand, *ex parte vestri*, in that part of you, which was at variance, but is now reconciled, *Hugo*: some referre it to the time, *ex parte temporis*, a little time, *glosse interlin*. Chrysostome thinketh it is so said, because he could neuer be fully satisfied with their companie: but it signifieth no more, then *aliquantulum*, to be somewhat filled, according to the shortnes of the time of his aboad, as it is taken before, v. 15. *Par*. 3. And thus *morationem suam in ipsorum arbitrio collocat*, the time of his stay he permitteth to their iudgement: not to depart till they be mutually satisfied, *Origen*.

33. Quest. Of Pauls iourney to Ierusalem, wherefore he taketh it in hand, v. 25.

1. Because the Apostle had before signified his great desire, which he had to see the Romanes, and now there was no let in those parts, because he had preached the Gospel to all those countries, *ne putaretur veluti irridere eos, &c.* least he might seeme to mocke them, because he came not yet vnto them: he sheweth the cause of his stay, which was to carrie to the Saints at Ierusalem certaine collections from the Gentiles, *Chrysost.* and the Apostle vseth a participle of the present tense, *διακονῶν, ministring*, to shew that his busines should not stay him long, it was euen now in hand: *Erasmus*.

2. But it will be objected, that the Apostle should not haue preferred the ministracion of almes before the preaching of the Gospel, which he intended in Spaine: as the Apostles themselves resolved, that it was not meete, that they should leaue the word, and minister vnto tables, A& 6. To this obiection it is diuersely answered. 1. Generally it is not fit to leaue the preaching of the word to distribute almes, but *in casu, & ad tempus*, in some case, and for a time, *Gorham*. 2. *duo commoda sunt anteferenda, &c.* two commodities together are to be preferred before one: now the Apostle went to Ierusalem to distribute almes, yet withall he purposed to preach vnto the brethren, and to confirme their faith. 3. And beside the Churches, of the Grecians who were moued by S. Paul vnto this contribution, committed the same to his fidelity, so that this office was as it were imposed vpon him by them, *Par*. 4. Adde hereunto, that it was a part of his Apostolike office: for when the Apostles appointed him to preach to the vncircumcision, they charged him to remember the poore, *Gal. 2. 10*. S. Paul therefore was carefull to execute this charge committed vnto him, *Mart*.

3. To minister. 1. The word *διακονῶν, ministring*, though generally it signifie any office of the ministrie, yet here it is taken more specially, for that function, which was peculiar to

the Deacons in distributing of almes, *Beza*. 2. *Origen* inferreth hereupon, that this epistle to the Romanes was written after the first and second to the Corinthians, because the almes and collection, whereunto he mooueth the Corinthians, 2. Cor. 9. 4. by the example of the Macedonians, was now readie.

4. *To the Saints*. 1. *Ambrose* thinketh, that theſe were they, which had renounced all worldly things, & *totos se dederunt obsequijs diuinis*, and gaue themſelues wholly to the ſer- uice of God, to giue an example of perfection vnto other beleeuers: ſo alſo *Lyrannus*. 2. *Haymo* thinketh, they were ſuch as impouerished themſelues, by laying their goods at the Apoſtles ſeete, and bringing all in common: as we read *Act. 4.* 3. but theſe Saints rather at Ieruſalem, were in great neceſſitie for theſe two cauſes eſpecially; both in regard of the great famine, which was ouer all the world vnder *Claudius Caſar*, but cheiſely in Iudea, which was a drie countrie, ſpecially that part which was toward *Arabia Petraea*, and be- ſide they were in the time of perſecution ſpoiled and ſtripped of their goods: as the Apo- ſtle ſaith, *Heb. 10. 34. Tce ſuffered with ioy the ſpoiling of your goods*: according as *Iſay* pro- phetied *59. 15. he that refraineth from euill, maketh himſelfe a pray.* 4. thoſe Saints haue a dou- ble commendation, as *Chryſoſtome* noteth, à *virtute & paupertate*, from their vertue, they are Saints, and from their pouertie, they are called in the next verſe, the poore Saints. 5. *Origen* obſerueth well, that they are called Saints, not becauſe they were at Ieruſalem, but *quos non locus, ſed conuerſatio ſancto, & fides perfectio*, ſuch whom not the place, but the perfection of faith and their holy conuerſation made ſpirituall. 6. *Haymo* ſaith, that ſome Doctors deli- uered this, that Saint Paul gat ſuch liberall contributions from the Gentiles, for the poore Saints at Ieruſalem, that ſometime he ſent them, *tres, aut quinq; modios argenti*, three or fiue buſhels of ſiluer: but whence he hath that report, he ſheweth not.

Queſt. 34. Of the collection gathered among the Gentiles for the
Iewes, and the reaſons thereof.

1. *It hath pleaſed them of Macedonia, &c.* *Origen* here obſerueth, *ſubtiliter & verecunde* *Corinthios laudat, hortatur Romanos*, modeſtly and cunningly, while he praiſeth the Co- rinthians, he exhorteth the Romanes, that they ſhould contribute likewise: and *Chryſoſtome* addeth, that the Apoſtle doth not directly ſtirre them vp by the example of the Macedoni- ans and Corinthians, *putaſſent id contumelioſe fieri*, the Romanes would haue ſcorned it, bee- ing the Lords of the world: as he prouoketh the Corinthians by the forwardnes of the Ma- cedonians, 2. Cor. 8. yet he wiſely inſinuateth as much.

2. In that it is ſaid, *it pleaſed them*, their alacritie and cheerefulnes is expreſſed: he ex- torted it not from them, but they willingly conferred it: as he writeth to the 2. Corinth. 9. *that God loueth a cheerefull giuer*: the vulgar latine readeth, *probauerunt*, they allowed or ap- prooued this collection, *tantum rem honeſtum*, as an honeſt thing: not onely their will was vnto it, but their iudgement and approbation: the word is *eudokouai*, they pleaſed, or, it ſeem- ed good vnto them.

3. *To make ſome diſtribution*: the word is *κοινωνία*, communication. 1. *Origen* noteth this difference, that *in ſpiritualibus communionem poſuit, in carnalibus miniſterium*, he pla- ceth communication in ſpirituall things, and miniſterie in carnall: for ſpirituall things, *non tam debentur, quàm commodantur*, are not ſo much owing, as lent, but carnall *ex debito exi- guntur*, are exacted of due debt: but this difference is not perpetuall: for here a communica- tion is ſaid to be in carnall things. 2. *Theophylaſt* giueth this reaſon, why it is called a com- munication: *quia in communem utilitatem cadit tam præbentis, quàm accipientis*, it is to the common benefit both of the giuer, and receiuer. 3. *Mr. Caluin* thinketh it containeth a reaſon of this collection, *quia propter corporis unitatem, &c.* becauſe there ought to be one common and mutuall regard, in reſpect of the vnitie of the bodie, which is all one in Chriſt. 4. ſome thinke that it is the ſame, with *συλλογὴ*, a collection, which word Saint Paul vſeth, 1. Cor. 16. when euery one did *viritim in commune conferre*, did contribute ſomething in common: *Pareus, Gorrian, Fains*. 5. but I preferre the reaſon rendred by the Greeke ſcho- liaſt, why it is called a communication, becauſe of the mutuall exchange and entercouſe betweene them, *ipſi pecunias, ſancti interceſſionem apud Deum contulerunt*, they contribu- ted mony, and the Saints their prayers and interceſſion vnto God: ſo it is called a communi- cation, becauſe it was mutuall, the one gaue carnall, the other ſpirituall things, as is ſhewed in the verſe following: ſo the Apoſtle calleth it, *a communicating concerning the matter of giuing and receiuing*, Phil. 4. 15. 6. *Chryſoſtome* further noteth that the Apoſtle ſaith not,

almes,

almes, but communication, somewhat to extenuate it, in respect of the Saints, to whome it was a kind of debt: and he saith, *a certaine, or some communication*, in respect of the Romans, *ne videatur Romanis auaritiam exprobrare*, least he should seem to vpbraide the Romans with couetousnes: Theophylast.

Quest. 35. How the Gentiles are said to be debtors to the Iewes.

1. Their debtors are they, &c. 1. not the poore are debtors to the rich, *quia tenentur pro ijs orare*, because they are bound to pray for them: Hugo. 2. not debtors only in respect of God, *à quo misericordiam expectant*, of whom they looke for mercie, gloss. interl. 3. nor yet onely in generall, because the rich *debent vsum necessariorum*, do owe the vse of necessarie things vnto the poore: as the wise man saith, Prou. 3. 27. *withhold not good from the owners thereof*. 4. but the Gentiles are said to be debtors, because they had receiued spirituall things from the Iewes, as the Apostle expoundeth afterward.

2. There are two kind of debts, one is *ex debito necessitatis*, by a debt of necessitie, and so the people are bound to giue of their temporalls vnto their Pastors and Ministers; and there is *debitum honestatis*, a debt of honesty, and so the rich are bound to giue vnto the poore, Hugo Card. but this distinction is rather to be receiued; there is *debitum ciuile*, a ciuill debt, and so the people pay carnall things for spirituall; and *debitum naturale*, a naturall debt or equitie, and so for a benefit receiued euery one is bound to shewe the like againe, Gorran, Par.

3. If the Gentiles be made partakers of their spirituall things, &c. 1. The spirituall things of the Iewes are these, as Chrysostome obserueth, *ex ipsis est Christus, ex ipsis sunt Apostoli, Prophetæ, &c.* of them was Christ, of them came the Apostles, and Prophets: from them came the Gospel. 2. Origen hath here an excursion, running out to a mysticall and allegoricall sense; by the Saints at Ierusalem, he vnderstandeth those which are spirituall; by the Gentiles, those which are yet imperfect: in whom, the flesh must *spiritualibus ministrare preceptis*, minister and be obedient vnto the spirituall precepts: and not *lasciuire in carnalibus*, waxe wanton still in carnall things: but this is farre from the Apostles meaning.

4. Chrysostome obserueth an emphasis in euery word, as he saith the Gentiles ought to minister, as they, *qui regibus tributa persoluant*, which vse to pay tribute vnto Kings; the word *ἀντιρροῦσα*, signifieth properly to execute some publike ministerie: and it is sometimes referred to spirituall offices: it is here vsed to signifie, that this office of the Gentiles in communicating to the necessities of the Saints, was both *publicum & sacrum*, publike and sacred, it was as a sacrifice vnto God, Calv. Beza: And whereas the Apostle saith, *their spirituall things*, but not their carnall: Chrysostome sheweth the reason of this difference, because *carnalia sunt omnium communia*, things carnall are common to all.

Quest. 36. In what manner almes ought to be giuen.

Diuers necessarie considerations touching the distribution of almes, may be obserued out of the 28. and 27. verses. 1. Whereas they of Macedonia and Achaia, did minister vnto the necessitie of the Saints of Ierusalem, which was farre distant and remote from those countreys of Grecia: therein we haue an example, not onely to stretch forth our hand to the needy that are among our selues, but to extend our liberalitie to other Churches abroad, that are in want and necessitie. 2. Whereas it seemed good vnto them, therein appeareth their chearefulnesse and willingness, that they gaue of a willing and readie minde, as S. Paul exhorreth the Corinthians, 2. Epist. c. 9. 3. They did communicate vnto the Saints: for though we must doe good to all, yet specially we are bound to doe it to the household of faith. 4. And in that the Apostle saith, *ye are debtors*, he sheweth that they were bound hereunto, by the common bond of charitie, and Christianitie: that although in respect of any ciuill bond, they were free, and their almes was an offering of their free will and franke mind; yet in charitie before God, they were bound thereunto.

Quest. 37. What the Apostle meaneth, by sealing of the fruits, v. 28.

When I haue sealed vnto them. 1. The vulgar Latine readeth, *hanc assigno*, so Lyran. Hanc assigno: but the Greeke word *σφραγίζω*, signifieth rather, *consignans, vel obsignans*, sealing, confirming, then assigning, and setting ouer. 2. Origen vnderstandeth it of that seale, *quo imago Dei exprimitur*, whereby the image of God is expressed, that he which giueth, giue in simplicitie of heart, seeking no praise of men: for then, *opus suum signaculo diuinae imaginis*

signat, he doth seale his worke with the signe of the diuine image. 3. Some take it literally, *cum sub sigillo cuiusq; ecclesia ostendero*, &c. when I haue shewed vnder the seale of euery Church, how much euery one hath sent, gloss. interlin. Hugo. 4. Erasmus referreth it to the Macedonians, it should be vnto them, *tanquam thesaurus in tuto reconditus*, as a treasure surely laid vp: so also before him Chrysostome and Theophylact, *in ararium regum condam*, I will lay it vp as in the Kings treasure. 5. The Greek Scholiast thus, *in cælis repositurus*, hee will lay it vp as it were in heauen. 6. But the Apostle vseth onely a metaphoricall speech, taken from those which vse to seale the treasure, or letters committed vnto them: the Apostle saith no more but this, after I haue faithfully deliuered vnto them, this collection committed vnto me: so Calvin, Mart. Pareus, with others.

This fruit. Almes and other workes of mercie, are called a fruit in three respects. 1. In regard of the efficient cause, which is first the spirit, as good workes are called the fruits of the spirit, Galat. 5. 22. then of faith and charitie, they are the fruits. 2. In respect of the object, vpon whom such workes of mercie are shewed and exercised, they are *fructus pietatis*, a fruit of their pietie, when God stirreth vp the hearts of others to supply their necessities, which depend vpon God. 3. In respect of the giuer and worker, they are fruits, as Chrysostome obserueth, *lucrum acquirere contributores*, that the giuers of almes doe purchase gaine vnto themselves: for God will reward them, and recompence their benignitie.

Quest. 38. What the Apostle meaneth by the abundance of the blessing of the Gospel of Christ, v. 29.

1. Some by this *benediction* or blessing vnderstand, the plentifull almes and contribution which the Apostle should find among the Romanes: for so he calleth their beneficence, *ευοχια*, blessing. 2. Cor. 9. 5. Erasmus. 2. Chrysostome and Theophylact mislike not this sense, *poteris pro benedictione eleemosynam intelligere*, you may vnderstand for blessing, almes, &c. but they adde further, this abundance of blessing to be, *uniuersa bona*, all good things, *digna benedictione*, .i. laude, worthy of blessing, that is, praise: so they vnderstand blessing, of the praise and commendation, which their vertues were worthy of, not *actiue*, of the blessing which the Apostle should conferre vpon them: so also the Greeke Scholiast: I shall finde you *omnibus bonis ornatos*, furnished with all good things. M. Calvin also followeth this sense, that the Apostle at his comming should reioyce, *quod spiritualibus Euangelij diuitijs affluerent*, that they abounded in all spirituall riches of the Gospel: But it is euident by the text it selfe, that the Apostle, saying, *I shall come in the abundance of blessing*, that it sheweth rather what the Apostle shall bring with him, then what he should there finde.

3. Some referring it to S. Paul, doe vnderstand this abundance of blessing, of the gift and power of miracles, whereby the Apostle should come furnished, to confirme the Gospel among them: Ambrose: so also Hugo, *miracula multa mihi dabit facere inter vos*, God shall giue me power to worke many miracles among you: but in this sense, this blessing should be too much restrained.

4. Theodoret applyeth it to the many troubles and afflictions, out of which the Lord had deliuered Paul, and so abundantly blessed them: but he speaketh of such blessing as hee should receiue to bestow vpon them: as Origen well saith, *& venientis gratia, & suscipientium merita pariter designantur*, both the great grace of the commer, and the worthinesse of the receiuer is expessed.

5. So then, the Apostles meaning is, that he should so come, *ut benedictione Euangelij impleam*, that I shall fill you with the blessing of the Gospel, *Oecum.* that he should come in *abundantia bonorum spiritualium*, in the abundance of spirituall grace, *Lyrar.* he should *afferre copiam spiritualium bonorum*, bring them abundance of spirituall things, *Martyr*: he hopeth *aduentum suum fore frugiferum*, that his comming vnto them shall be fruitfull: Beza and Haymo well expound it by that place, c. 1. 1. *I long to see you, that I might bestow vpon you some spirituall gift.*

6. Origen here further obserueth, that the Apostle spake thus by the spirit, and by the gift of prophetic, *supra hominem namq; est hæc scire de futuris*, for it is about mans reach to knowe concerning things to come, that he should not onely come vnto them, but come in the abundance of blessing: And indeede, the Apostles going to Rome, was reuealed by the spirit: as S. Luke testifieth, Act. 19. 20. that he purposed by the spirit, after he had been at Ierusalem, to see Rome also: but his other purpose of going into Spaine was not by diuine reuelation, but humane disposition: and therefore it is probable he failed in the one, as hath beene

bee shewed before, though not in the other.

Quest. 39. Of the Apostles request, that they would ioine in prayer with him.

v. 30. *I beseech you by our Lord Iesus, &c.* 1. It appeareth how much the Apostle was troubled in spirit, vsing this vehement obtestation; as to entreat them by the Lord Iesus, and by the holy spirit: not that the Apostle was so carefull for his life, but because *Ecclesia periculum in eo agi sciebat*, he knew nothing could happen vnto him, without great danger of the Church. 2. The force of this obtestation lieth herein, that if they did not pray for him, it would redound much to the dishonour of Christ, and of the holy Ghost: for to entreat one by a thing, is to insinuate, that the thing which is most deare vnto them, will thereby receiue hurt, or be wronged, if he preuaile not in his request, *Pareus*: or he entreateth them by the ende, which he propounded, it was the cause of Christ, which they ought to further by their prayers, and by the efficacie of charitie, whereby they were bound to performe this dutie toward him, *Toler.* and in effect, he chargeth them by the loue of Christ, wrought in them by the holy Ghost, to ioine in prayer with him: as if he should haue said, *si in eum creditis*, if ye beleene in him, if there be in you any charitie, *gloss. interlin.* as the Apostle, Philip. 1. 1. more at large vseth the like obtestation, *If there bee any consolation in Christ, if any comfort of loue, if any fellowship of the spirit, if any compassion and mercie, fulfill my ioy: so that hee presseth and vrgeth them three wayes by this vehement obtestation: both in respect of their loue vnto Christ, whom they should seeme to neglect; in respect of the Apostle, to whome they were bound in charitie; and in regard of themselues, who should be found, not to haue those graces of the spirit, in truth, not bringing forth the fruit of them.*

2. *For the loue of the spirit.* 1. *Chrysostome* obserueth, that the Apostle naming Christ, and the Spirit, and not the Father, doth insinuate, that we should not be troubled when in like manner, he nameth the Father and the Son without the Spirit, or the Father alone: because *non semper eodem modo ponit sanctam Trinitatem*, he doth not alwaies in one and the same manner set downe the Trinitie. 2. *Chrysostome* further taketh the loue of the spirit actively, for the loue whereby the spirit hath loued vs: for as the Father and the Sonne loued the world, so likewise the holy Ghost: but rather that loue and coniunction is here signified, which is wrought by the holy Ghost in the members of Christ: *Martyr* will haue the loue of the spirit, to be taken, for the spirit of loue, as c. 9. 31. *the law of righteousness*, is put for the righteousness of the law: but this inuersion of the words is not here necessarie.

3. *To strive with me by prayers.* 1. *Certamen vocat feruentem orationem*, he calleth a feruent prayer a strife, he would haue them pray for him earnestly. 2. And they must pray with feeling and compassion: for they which pray, *eorum in se recipiunt personam, &c.* doe as it were take their person vpon them, for whom they pray, *Calvin*: and make their case their owne. 3. And hereby is signified, that *maximum presidium fidelis oratio*, that a faithfull prayer is the chiefe defence against the spirituall aduersaries, *Bucer*. 4. *Origen* obserueth further, that the Apostle vseth this word of *striving together in prayer*, becaule of the resistance of the spirituall aduersarie, *obsistunt enim demones in oratione, &c.* for the euill spirits doe resist in prayer, first that one be not found, such as the Apostle speaketh, *to lift vp pure hands without wrath*: and if one doe obtaine so much as to pray without wrath, *vix est vt effugiat esse sine disceptione, .i. sine superfluis cogitationibus*, yet that will hardly scape him, to pray without doubting, that is, without vaine and idle cogitations: for you shall hardly finde one, *cui oranti aliquid inanis cogitationis non occurrat, &c.* who in his prayer thinketh not of some vaine thing.

Quest. 40. Of the things which S. Paul would haue them pray for.

He willeth them to pray for these two reasons, first that he may be deliuered from the vnbeleeuers in Iudea. 1. S. Paul did knowe by the reuelation of the spirit, that many troubles should be raised against him in Iudea, by the aduersaries of the Gospel, as he saith, *Act. 20. 23. The holy Ghost witnesseth that in euery citie bonds and afflictions abide me*: and although they persecuted all the Apostles, yet they had a speciall spite at Paul, as being the most earnest impugner of the ceremonies of the law: and like as they serued Christ his master, who after he had done all good to the Iewes, was put to death at Ierusalem, so he looked to be serued: hereby he sheweth how necessarie it was, that they should make request for his de-

liuerance, seeing he was to goe among so many wolues, *magis feras rabidas quam homines*, rather so many sauage beasts then men. 2. He saith not, *pray ut hos impugnem, & superem*, that I may vanquish and ouercome them, but onely be deliuered from them, not bee hindered by them in his course, *Theophyl.* 3. And this he prayeth, *non quod patimetur*, not that he was afraid to suffer, but that his course might not be hindered, in performing that seruice to the Saints, and in accomplishing his desire to see the Romanes, *Origen*: for otherwise S. Paul was readie in himselfe, *not onely to bee bound, but to die at Ierusalem*, Act. 21. 13. 3. Neither was S. Paul heard altogether in this desire: for though hee escaped death at Ierusalem, which was conspired by the Iewes, yet hee was not deliuered out of bonds: so God heareth the requests of his Saints in temporall things, so farre forth, as it shall be for his glorie, *Parerus.*

And that my seruice may be accepted of the Saints: this is the second thing that hee would haue them pray for. 1. As S. Paul feared the practises of the incredulous Iewes, so he doubted the sinister suspicions which might be conceiued of him euen among the brethren, which were zealous of the lawe, least his seruice herein should not bee acceptable vnto them. 2. Some vnderstand it otherwise, that it may be acceptable, that is, *sufficiens*, sufficient to releue their necessities, *Gorrhan*: some, that my seruice *acceptabile fiat apud Deum*, may be acceptable vnto God, *Greeke scholiast.* *Liran.* but the first sense is the fittest, that his seruice bee not preiudiced by the sinister opinions which might be conceiued of him: as Iames saith vnto him, Act. 21. 21. *Thou seest brother, how many Iewes there are which beleue, and they are all zealous of the lawe, and they are informed of thee, that thou teachest all the Iewes, which are among the Gentiles to forsake Moses*: vnto such the Apostle prayeth, that his seruice might bee welcome and accepted.

Quest. 41. Of the fruits of the prayer of the Romanes
for S. Paul.

Here followe two effects of their prayer: The first in respect of themselues, *that I may come vnto you with ioy*. 1. *Chrysostome* here noteth, that as the Apostle begunne his Epistle, wishing that he might haue a prosperous iourney to come vnto them, c. 1. 11. so he concludeth. 2. It was for their profit, that he should come vnto them, an effect of the first part of their prayer, that he might be deliuered, and that he might come vnto them with ioy, a fruit of the other part, that his seruice might be accepted of the Saints, for otherwise hee should come with heauy cheare. 3. He addeth, *by the will of God*, which condition he inserteth, c. 1. 11. both to free himselfe from the suspicion of inconstancie, if it should fall out otherwise, and to this ende, that if Gods will were otherwise, that he should not come with such ioy, as indeede hee did not, (in respect of his outward bonds) they might more patiently beare it.

The other effect and fruit is common to the Apostle with them, *that I may bee refreshed with you*. 1. Where *Chrysostome* noteth the modestie of S. Paul, he saith not, to teach and instruct you, but to be comforted. 2. *Haymo* obserueth in the word *to bee refreshed*, that hee desireth *refrigerium*, refreshing, *qui calore solis uritur*, who is burnt with the heate of the Sunne, as they which strue or fight: so the Apostle had laboured in fighting against the profane Philosophers, vnbeleeuing Iewes, gain saying heretickes, and now he desireth ease and refreshing: some referre it to the griefe and vexation, which the Apostle had by reason of the mutuall conflicts and contentions among the Romanes, as he saith elsewhere, *Who is offended, and I burne not*: from the which he should finde ease and refreshing in their mutuall concord, *Gorrhan*: but *Theophylact* better vnderstandeth it, of the generall comfort, which they should haue one by another: you in me *ob doctrinam*, for the spirituall doctrine which you shall receiue, and I in you, *ob auctam fidem*, for your faith increased: *Origen* addeth, *non corporalem requiem quarit Paulus*, Paul seeketh not corporall rest, but the spirituall comfort and rest in God.

Quest. 42. Of the Apostles salutation, The God
of peace, &c.

1. As the Apostle beganne his Epistle with the salutation of peace, so he endeth the same, as his manner is, *conuenit auditoribus bene precari*, he is accustomed to wish well vnto his auditors after he hath instructed them.

2. He saith, *the God of peace*, giuing such titles vnto God as best fit the present argument: as he said before, ver. 5. the God of patience and consolation: and ver. 13. the God of hope:

so now, the God of peace: hee meaneth Christ Iesus, whom he calleth the Lord of peace, 2. Theff. 3. 16. who hath left the inheritance of peace vnto his Church.

3. And he is called the God of peace, both *passively*, that they may finde peace with God, and haue God at peace with them; and *actively*, that God would preserue them in peace and vnitie among themselues.

4. He simply wisheth not vnto them peace, but true peace, euen the peace of God, *qui pax est vera*, who is the true peace: that till he come, or whether he come or not, the God of peace may be with them.

5. And he wisheth vnto them peace, both in generall, that they may be replenished with all spirituall benediction, and in particular, in respect of those diuisions and dissentions which were among them.

4. Places of Doctrine.

Doct. 1. That Christs holy example must bee imitated

ver. 3. For Christ also would not please himselfe, &c. As here the Apostle propoundeth the most holy example of our Blessed Sauour herein to be followed, that we should one seeke the good of another: so euery where the Apostles doe presse the example of their and our Master to be imitated in all other holy duties: as thereby we are exhorted to *beneficence*, 2. Cor. 8. 9. to *mutuall forgiuing* one another, Ephes. 4. 32. to *loue*, Ephes. 5. 23. to *humilitie and modestie*, Philip. 2. 5. to *constancie in our profession*, 1. Tim. 6. 13. 2. Tim. 2. 8. to *faithfulness in our calling*, Heb. 3. 7. to *patience vnder the crosse*, Heb. 12. 2. to *meekenes*, 1. Pet. 2. 21. & 3. 18. so that we find that saying to be most true, *omnis Christi actio, nostra instructio*, euery action of Christ is our instruction.

Doct. 2. Of the manifold vse and profit of the

ver. 4. That wee through patience and consolation of the Scriptures might haue hope, &c. Like vnto this place is that, 2. Tim. 3. 16. where the Apostle maketh a fowrefold vse of the Scriptures, it is profitable to teach, to improoue, to correct, and instruct in righteousness: the first two concerne doctrine, the teaching of the truth, and the conuincing of error; the other two belong vnto manners, the correcting of vice, and the instruction and edifying vnto holines; so here the Apostle expresseth fowre benefits that come by the Scriptures, doctrine, patience, consolation, hope: so *Tertullian* speaking of the manifold vse of the Scriptures, *coimus ad literarum diuinarum commemorationem*, &c. we runne together to the rehearsing of the diuine Scriptures, as the condition of the present times doth giue vs occasion to remember them, *certe fidem sanctis vocibus pascimus, spem erigimus, fiduciam figimus, disciplinam preceptorum inculcationibus densamus*, truely wee doe nourish our faith with holy sayings, erect our hope, fasten our trust, strengthen discipline by inculcating the precepts.

Doct. 3. The promises made vnto the Fathers in the old Testa-

ment were spirituall. ver. 8. Christ was the Minister of Circumcision, &c. to confirme the promises made to the Fathers: Then were not these promises onely or cheifely of temporall things, but vnder them were shadowed spirituall: for Christ did not by his coming restore vnto the Iewes any outward temporall blessings: for at his coming they had other Lords to rule them, the Romanes were their gouernours: and immediately after our Blessed Sauours death, their country, commonwealth, and citie were destroyed: The promises then made to the Fathers as to Abraham, concerning his seed; and to Dauid, for the continuance of the kingdome in his line, and the rest, were spirituall, and by the Messiah spiritually to be performed: and so, All the promises of God in him, were yea, and Amen: as S. Paul saith, 2. Cor. 1. 20. This may be obserued against those, which thinke the bookes of the old Testament to be superfluous and vnnecessarie, as containing nothing but terrene and temporall promises.

Doct. 4. Of the diuine nature and power of Christ.

ver. 12. Hee shall rise to raigne ouer the Gentiles, and in him shall the Gentiles trust, &c. The Prophet in these words ascribes diuine power vnto Christ: for he is not visible in the world, and yet he shall raigne among the nations: yea they shall trust in him: then he consequently must

must be able both to heare and helpe them: God onely must be trusted in, and be beleueed vpon, as our Sauour himselve saith, Ioh. 14. 1. *Ye beleene in God, beleene also in me.*

Doct. 5. *That Christians in this life are kept under hope, they haue not full fruition of that which they hope for.*

In him shall the Gentiles hope or trust: We then in this world liue onely by hope: as the Apostle saith, Rom. 8. 24. *Wee are saued by hope: hope that is seene, is not hope: non ergo in presenti seculo felicitas nostra queri debet*, our happines then is not to be sought in this life, *Gualter*: but wee hope for things which are not seene: which hope of ours is supported by faith, and our faith preserued and vpheld by the spirit, who is the earnest of our saluation.

Doct. 6. *The holy Ghost proued to be God.*

v. 13. *That yee may abound in hope thorough the power of the holy Ghost:* In that God is said to fill them with ioy, thorough the power of the holy Ghost: it followeth evidently that the holy Ghost is God: for the God of hope worketh hope in the power of the spirit: not that the holy Ghost is the organe or instrument of God, but that there is one and the same power of God the Father, and of the holy Spirit: for the Spirit distributeth to euery one as he will, 1. Cor. 12. 11. but this is a diuine power, to giue vnto euery one as he will: so then in that God is said to worke in and through the power of the Spirit, it sheweth a diuersitie of person, but not a difference of power.

Doct. 7. *Of the dutie of Ministers in preaching the Gospel.*

v. 16. *Ministring the Gospel of God.* The word is *ισχυρίζομαι*, which signifieth properly labouring in holy things: whereby is set forth, what the speciall dutie of the Ministers of the word is, to labour in the word and doctrine: it is not to sacrifice in the Masse, as Popish Priests: nor to meddle in worldly affaires, leauing the preaching of the Gospel, as many Pastors of the Church doe: but their calling is to minister in the Gospel: *Gualter* here noteth well, *Nec pro fide Christi ministris haberi possunt, qui posthabita verbi predicatione circa alia negotia occupantur, &c.* they are not to be counted for the faithfull ministers of Christ, which leauing the preaching of the word, are occupied about other affaires, which doe not edifie the Church, and do call them from their dutie, &c. Ministers then as Gods souldiers should not entangle themselues with the affaires of this life, 2. Tim. 2. 4.

Doct. 8. *What the Ministers conuersation ought to be.*

Origen vpon these words, *ministring the Gospel, &c.* obserueth well, that as the Priests in the law did prouide, that the sacrifice which they offered was without blemish, that it might be accepted: so they which preach the word, must haue care, *ne quod in docendo vitium, ne quod in ministerio culpa nascitur, sed sua primum vitia ingulet, ut non solum doctrina, sed & vita exemplo discipulorum salutem, oblationem suam acceptam faciat Deo*, that there be no fault committed in teaching, nor any offence in his Ministerie, but that he first doe lay and mortifie his owne sinnes, that not onely by doctrine, but by example of life, he may make his oblation, the saluation of his disciples acceptable vnto God, &c. for Ministers are like a citie set vpon an hill, that cannot be hid, Math. 5. 14.

Doct. 9. *That the course of the Gospel cannot bee hindered.*

v. 19. *From Ierusalem round about to Illyricum I haue caused to abound, &c.* Herein appeareth the singular power of God, who by the preaching of S. Paul conuerted so many idolatrous nations to the knowledge of Christ: which worke Satan by all his malice could not hinder: as our Blessed Sauour said, when he had sent forth his disciples to preach, that he saw Sathan fall from heauen like lightening, Luk. 10. herein appeareth also the mercie of God, in calling the barbarous nations to the knowledge of his truth: and withall his iustice and seuerity is manifested toward these nations, that are for their vnthankfulnes now deprived of the Gospel of Christ: for where the Gospel was sometime preached and professed, now the Turkish Alcaron is taught.

Doct. 10. *Of the difference betweene the calling of the Apostles, and ordinarie Pastors, v. 19.*

The Apostles charge was to be witnesses of Christ, vnto the ende of the world, and to the

the vtmost parts of the earth, Act. 1.9. which commission was ginen vnto them vpon necessitie for the planting of Churches, and conuerting of nations: and in regard of the excellencie of their gifts, who were furnished also with the power of miracles to confirme their doctrine, and for getting more *authoritie* vnto the doctrine of the Gospel, it beeing preached first by them which had seene, and heard Christ, and had their calling immediatly from him: But other ordinarie Pastors are tied to their charges, and vnto them belongeth that exhortation of S. Paul to the Pastors of Ephesus, Act. 20.28. *Take heed vnto your selues, and to the flocke, ouer the which the holy Ghost hath made you ouerseers*: Pastors then, which are set ouer their speciall flocks, must not *hinc inde discurrere*, runne vp and downe without the speciall calling of the spirit: as Chrysostome well reprooued Epiphanius the Bishop of Cyprus, for busying himselfe out of his owne charge, and entermedling in Church-affaires at Constantinople.

11. Doct. That the Pastors and Ministers of the Gospel ought to be sufficiently maintained.

v. 27. *Their debtors are they, for if the Gentiles be made partakers of their spirituall things, their dutie is also to minister vnto them carnall, &c.* The same reason the Apostle vrgeth for the maintenance of the Ministers of the Gospel, 1. Cor. 9. 12. so our Sauour saith, The labourer is worthie of his hire, Matth. 10. 10. yea and many great promises are made to them, which performe this dutie, that they shall receiue the reward of a Prophet, of a righteous man, of a disciple, Matth. 18. 42. and contrariwise many iudgements doe fall vpon the people, for the neglect of this dutie; as Hagg. 1. 9. because they suffered Gods house to be wast, *prohibiti sunt caeli, ne darent rorem, & prohibita est terra, ne daret gramen*, the heauens were restrained from yeelding raine, and the earth was restrained from yeelding grasse. And where there is not sufficient maintenance for the Ministers, these two mischeifes doe follow, that both for the present, the people want instruction, and the meanes of prouision is cut off for future times also, that learning and religion will decay: *ca res minatur interitum vniuersa religionis*, which thing threatneth the ruine of all religion: to this purpose Melancthon grauely by occasion of these words.

12. Doct. That the meanes working under Gods prouidence are not to be neglected.

v. 30. *That you would strine with me, by praier, &c.* Origen well obserueth here, that though the Apostle were assured he should come to the Romanes with abundance of blessing, *nihilominus tamen in his, qua manifeste futura cognouerat, sciebat orationem esse necessariam*, yet he knew praier to be necessarie, euen in those things, which he knew would certainly come to passe, &c. the meanes then must be vsed: for as it is a carnall confidence to relie vpon the meanes altogether, leaving Gods prouidence, so it is presumption and a tempting of God, to rest immediatly vpon his prouidence without the meanes: S. Paul knew when he suffered shipwracke, that all should be saued, yet he saith, *Vnlesse these stay in the shippe, ye cannot be saued*, Act. 27. 30. so the fruits of the earth are Gods blessing, yet the husbandman must labour: God is the author of all good gifts, yet are they obtained by praier.

13. Doct. The faithfull haue their infirmities.

v. 31. *That my seruice may be accepted of the Saints.* S. Paul calleth them Saints, and yet he feareth, least his seruice in bringing them almes from the Gentiles, by reason of some suspitions conceiued, and sinister rumors raised of him, should not be accepted: for euen the godly are many times deceiued in humane matters, by reason either of want of iudgement in themselues, or that they are seduced by others: euen the most holy men in Scripture, are set forth with infirmities; as we read of Moses doubtfulness at the waters of strife, of Elias impatience, when he wished to die; of Paul and Barnabas falling out: We should not then condemne Christians, and censure them as carnall men, and hypocrites, for some small infirmities.

14. Doct. The faithfull haue their passions

v. 32. *That I may come vnto you with ioy.* S. Paul beeing an holy and sanctified man, yet had his passions sometime of greife, sometime of ioy: for these affections are naturall, and are not euill in themselues: nay often, they are the instruments of vertuous actions: the holy Prophets and Patriarks had their affections: nay, our blessed Sauour had his

affections of anger, griefe, ioy. The opinion then of the Stoicks is wide, who would haue a wise man like a stone, without any passions at all: for *Cato Utensis* a professed Stoicke in his life, that seemed to be moued with nothing, yet was so faint hearted at his death, that attempting to kill himselfe, least he should fall into the hands of Cesar, he could not enter his sword deepe to make a deadly wound: and then struggling and wrastling, his bodie falling from his bedde ouerthrew a great presse or cupboard standing in the way.

5. Places of controuersie.

1. Controv. *Whether Saint Peter were iustly reprehended of Saint Paul for refusing to eate with the Gentiles,*
Gal. 2. 14.

This question ariseth, because S. Peter there might seeme to haue respect to the infirmity of the Iewes, according to the rule here giuen by S. Paul, v. 1. *We which are strong, ought to beare the infirmities of the weak:* and if it were so, S. Paul should seeme to haue reprooued Peter causes, for doing that, which S. Paul himselfe here aduise to be done.

This question was long since controuerted, and notably handled betweene *Hierome* and *Augustine*: *Hierome* was of opinion, that either S. Pauls reprehension was onely in shew, and as it were by agreement betweene them, or els not iust: *Augustine* maintaineth the contrary, that it was in truth, and most iust. *Hieromes* arguments for his opinion are these.

1. It is said in the text, that Paul reprehended Peter *κατὰ πρόσωπον*, not to the face, but in speciem, in shew: for so also the word signifieth: it was as agreed betweene them, that S. Paul should rebuke Peter for withdrawing himselfe from eating with the Gentiles, and that Peter should seeme to beare it patiently, to content both the Gentiles and the Iewes, that neither of them should thinke any meates to be vncleane.

Ans. But this phrase *κατὰ πρόσωπον*, is not taken in that sense in Scripture, but it signifieth to the face; as Luk. 2. 31. *Mine eyes haue scene thy saluation, which thou hast prepared [before the face] of all people:* so also Act. 3. 13. Act. 25. 16. and in diuers other places.

2. *Argum.* Peter offended not against Pauls rule, for before the Iewes came, he did eate with the Gentiles of all meate, according to the libertie of the Gospell: but after the Iewes came, he withdrew himselfe, therein condescending to their infirmity.

Ans. S. Peter did auoid the scandall of the Iewes, *sed maiore scandalo Gentium*, with a greater scandall of the Gentiles: for he by his example, did constrain them to doe like the Iewes, as S. Paul saith, Gal. 2. 14. and therein was his error.

3. *Arg.* Peter beeing an Apostle inspired with the spirit, could not erre in a point of doctrine, concerning the difference of meates, especially seeing he had beene specially admonished and instructed herein by an oracle from heauen, Act. 10. and therefore it is not like that he erred herein.

Ans. The antecedent is true, that S. Peter erred not in a point of doctrine, hauing therein the sufficient direction of the spirit: but it followeth not, that therefore he erred not in the practise of that doctrine: Peter did not here deliuer any point of doctrine for the which he was reprooued, but he erred in his example and practise: as S. Paul likewise, that euery where exhorteth vnto charitie, and to take heed of strife and contention, yet fayled in his practise, when he fell out with Barnabas, Act. 15. 39. neither were the infirmities of the Apostles any disparagement to their doctrine, as wicked *Porphyrie* objected: as it derogateth not to the heavenly treasure, to be carried in earthly vessels, 2. Cor. 4. 7.

4. *Argum.* If Paul had verily and in deede reprehended Peter, he had beene the author of a great scandall, in reproouing so great an Apostle, for therein he should not haue condescended to the infirmities of the Iewes, and the Gentiles by this meanes might haue suspected Peters doctrine.

Ans. 1. It is no scandall to reprobue a great doctor of the Church, it beeing done by authoritie, as Paul was an Apostle as well as Peter, and vpon necessarie cause, as here there was daunger least by Peters example, other should haue beene brought into the same dissimulation to be like the Iewes. 2. S. Paul condescended so farre and so long to the infirmities of the Iewes, that they were not thereby confirmed in their error, which was feared here. 3. Neither doth Paul reprobue Peter for his doctrine, but for his practise: therefore that was a needlesse feare of suspecting his doctrine by this occasion.

5. *Arg.* Peter here doth none other thing then Paul did, to condescend to the infirmities of

of the Iewes, as when he caused Timothie to be circumcised.

Ans. Paul did neuer constrain the Gentiles to Iudaize, as though the obseruation of the ceremonies, were necessarie to saluation: for as he circumcised Timothie least he should offend the Iewes, so he refused at an other time to circumcise Titus, least he should confirme them in their error: but Peter by his example, did constrain the Gentiles to Iudaize: thus *Augustine, Paulus non ideo Petrum emendauit, Paul did not amend or correct Peter, because he obserued the ceremonies of the Fathers, sed quoniam Gentes cogebat Iudaizare, tanquam ea salutis necessaria forent: but because he constrained the Gentiles to Iudaize, as though those things were necessarie to saluation: itaq; & Petrus uere correctus, &c.* therefore both Peter was truly reprocued, and Paul *uera narrauit, reporteth a truth.*

6. *Hierome* objecteth the authoritie of *Dydimus, Origen, Eusebius*, and others which were of his opinion.

Ans. *Augustine* setteth against these, *Cyprian* and *Ambrose*, to whome may bee added *Tertullian*, who likewise held, that Peter was in truth, and iustly reprehended of Paul: *imo supra hos omnes Paulus ipse occurrat*, but aboue all these I esteeme S. Paul, that affirmeth it to be so.

Contra. Now on the contrarie *Augustine* produceth these reasons, to shew that S. Paul did in earnest and iustly reprooue S. Peter.

1. The text is euident, v. 11. Saint Paul saith, *I resisted him to his face, for hee was to be blamed*: hee that Paul saith was too blame, and worthie to be reprooued, was so indeede.

2. Dissimulation in matters concerning the iudgement of the necessitie and lawfulness of a thing, is an error worthie of reproofe: but so did Peter dissemble, making as though were necessarie to hold a difference of meats, as the Iewes did.

3. Beside, he by his example constrained the Gentiles to doe like the Iewes, as though the obseruation of the ceremonies were necessarie.

4. And further he did confirme the Iewes in their error, of the necessarie obseruing and keeping the ceremonies; in so much that Barnabas, and other Iewes were brought into the same dissimulation.

5. S. Paul saith further of Peter and the rest, *that they went not the right way to the truth of the Gospell*: and so *Augustine* concludeth, *si hoc fecit Petrus quod facere debuit, mentitus est Paulus, &c.* if Peter did that which he ought to doe, then Paul lyed, in saying, *that hee sawe they went not with a right foote to the truth of the Gospell*: *Augustin. epist. 8. 9. 12. 15. 19.*

Controv. 2. *That Christ is not set forth onely as an example for vs to imitate, but as our Sauour to redeeme vs.*

v. 3. For Christ also would not please himselfe: impious *Socinus* that most blasphemous heretike against the efficacie of Christs most holy passion, whereby he wrought our redemption, will haue our blessed Sauour onely an exemplarie instructor by his doctrine and life, not a sauing Redeemer by his death: whose wicked heresie, see confuted before c. 5. Con. 6.

Now least this wicked dogmatist and his sectaries might take occasion, here to confirme this error, it must be considered, that Christ is not here onely set forth vnto vs an example to follow both for his patience in bearing the rebukes of the wicked, and of his zeale, in taking the reproches and blasphemies against God his Father, as vttered against himselfe: but he is to be looked vpon, as our Redeemer, who hath taken vpon him our infirmities, and satisfied for our sins committed against God: which is the true meaning of these words, v. 3. *the rebukes of them, which rebuke thee, fell on mee*: as hath beene shewed before at large, qu. 8.

And this to be so, that Christ is not onely an example vnto vs of godlines, but our Redeemer and iustifier from our sinnes, by dying, and in his death satisfying for them, to omit other places of Scripture, which are infinite. the Prophet *Isay* is a plentifull witnesse: who in one short, chapter the 53. prophesying of this our redemption by Christ, in ten seuerall places, by most effectuall words, doth describe the same in this manner: v. 4. *he hath borne our infirmities*: and againe, *he hath carried our sorrowes*: v. 5. *hee was wounded for our transgressions*: and it followeth, *he was broken for our iniquities*: and againe, *the chastisement of our peace was upon him*, and with his stripes are wee healed: verse 6. *the Lord hath laied upon him the iniquities of vs all*: verse 8. *for the transgression of my people was he plagued.*

plagued. v. 10. *he shall make his soule an offering for sinne.* v. 11. *he shall beare their iniquities.* v. 12. *he bare the sinnes of many.* and praied for the transgressors: what could be more evidently expressed, or how in more full and effectually tearmes could the force and efficacy of Christs death redeeming and iustifying vs from our sinnes, be described?

3. Controv. *Against the enemies and aduersaries to the Scriptures, the Marcionites, Libertines, with others.*

v. 4. *Whatsoever is written, &c.* Those heretikes which impugne the Scriptures, doe either condemne them as vnnecessarie, or of no vse, or reiect them as superfluous for such as are perfect, or hold them as defectiue and imperfect, and such as haue neede of other helps, and supplies: the first are the Manichees and Marcionites, which condemne the bookes of Moses and the old Testament: the second the Libertines, which doe cleaue vnto their fantasticall dreames, which they call reuelations, and say the Scriptures are only for such as are weake: the third are the Romanists, which doebesides the Scriptures receiue many traditions, which they call *verbum Dei non scriptum*, the word of God not written, which they make of equall authoritie with the Scriptures.

1. Against the first, *Origen* in his commentarie here sheweth, how the things written aforetime in the old Testament, were written for our learning: and giueth instance of these places, *Thou shalt not muzzle the mouth of the ox, &c.* which S. Paul applieth to the Ministers of the Gospel, 1. Cor. 9. and that allegoric of Abrahams two sonnes, the one by a free woman, the other by a bond, which S. Paul expoundeth of the two testaments, Gal. 4. and that of *Manna*, and the *rocke*, which signified Christ, 1. Cor. 10. by this induction *Origen* confuteth those heretikes which refused the old Testament.

2. The Libertines also and Anabaptists are confuted, which thinke the Scriptures setue onely for the weake, seeing the Apostle, who counteth himselfe among the strong, v. 1. here saith, *whatsoever is written, is written for [our] learning*: the Apostle confesseth, that he among the rest receiued instruction and learning from the Scriptures. Those then are impudent, and shameles creatures, which doe take themselves to be more perfect then S. Paul, as needing not the helpe of the creatures.

3. Our aduersaries the Papists are here in an other extreame: for as the Libertines allow the Scriptures onely for the vse of the simple; so they contrariwise denie them to the simple and vnlearned, and challenge a proprietie in them onely to themselves, that are professed among them of the Clergie, and to such other, to whome they shall permit the reading of the Scriptures. But S. Paul here writing to the whole church of the beleeuing Romans, both learned, and vnlearned, both Pastors and people, saith generally, *they are written for our learning*: and so our blessed Sauour, speaking vnto the people of the Iewes, saith, *Search the Scriptures.* Ioh. 5. 29.

And as for that other part of Pharisaical leauen, in adding vnwritten traditions beside the Scriptures, it is also reiectcd by warrant of the Apostles words here: *whatsoever things are written, are written for our learning*: things then not written, are not for our learning, as hauing no certentie, nor foundation. And S. Paul els where setting forth the manifold vse and profit of the Scriptures, addeth, *That the man of God may be absolute, and made perfect, &c.* 1. Tim. 3. 17. if perfection of knowledge, and to euery good worke may be attained vnto out of the Scriptures, all other additions are superfluous. See further hereof, *Synops. Centur.*

1. err. 12.

4. Controv. *Of the authoritie of the Scriptures, that it dependeth not vpon the approbation or allowance of the Church.*

Whatsoever is written, &c. From hence also may be confuted an other point of Popish doctrine: that the Scriptures receiue their authority and allowance from the Church: for the word of God in the Scriptures is sufficient of it selfe: and we doe beleue the Scriptures because we are perswaded by the Spirit of God speaking in the Scriptures, that they are the word of God.

1. For if the Scriptures should receiue their authoritie from the Church, then it would follow, that God must submit himselfe to the iudgement and approbation of men: and the Prophet Dauid saith, *Euery man is a lyer*: can they then which are *natura mendaces*, lyers by nature, giue approbation and authoritie to the truth? and further, seeing saith cometh by hearing of the word of God, Rom. 10. 17. and the faithfull are begotten by the immortall seede of Gods word, as the holy Apostle Saint Peter saith, how can they

that

that are begotten, beget credite and authoritie vnto that, which first begat them?

2. We graunt that there are certaine motiues and externall inducements to prepare vs to this perswasion of the Scriptures, that they are the word of God: as 1. That they were written by Prophets which were stirred vp of God, and inspired with his spirit: for how otherwise could plaine and simple men, as Amos, that was a keeper of cattell, the Apostles that were fisher men, be made able to such great workes. 2. They were confirmed by miracles. 3. The predictions of the Prophets, as of Daniel and the rest, were fulfilled in their time and place: but God onely can foretell and foreshew things to come. 4. Beside, the Scriptures haue bene miraculously preserved, as the bookes of the Law in the time of the captiuitie, and vnder the tyrannie of *Antiochus*, they committed them to the fire; so since both the old and new Testament, haue bene by impious Tyrants, as Iulian, the Gothes, and Vandales, sought for, to be vtterly extinguished; but yet God hath preserved them: wheras many humane writings of Philosophers, Historiographers, and others, haue perished by fire, as when Ptolomes librarie was burned at Alexandria; and by other casualties. 5. Adde hereunto the consent of all nations, that haue receiued the Christian faith, who with one consent, haue acknowledged the Scriptures for the word of God. All these and such other motiues, may be inducements vnto vs at the first to receiue the Scriptures: but the full perswasion is wrought in vs by the spirit of God, in the reading and learning of the Scriptures themselues: that we may say, touching these motiues, as the Samaritanes did vnto the woman, that called them to see Christ, that they beleeued him, not so much vpon her report, as for that they had heard themselues, Ioh. 4.

3. But that saying of *Augustine* will be objected, *Euangelio non crederem, nisi Ecclesia Catholica me commoueret autoritas*, I had not beloued the Gospel, if the authoritie of the Catholike Church had not mooued mee: I answer, that *Augustine* was then a Manichee: as we denie not but by this, and the like meanes, one may be at the first mooued and induced, but the firme beleefe of this point, is a worke of the spirit: See further *Synops. Centur.* 1. err. 5.

Controv. 5. Against the inuocation of Saints.

v. 13. Now the God of hope fill you, &c. The Apostle teacheth vs onely to put our trust in God, in calling him, the God of hope: and so the Prophet *Jeremie* saith, c. 17. 5. Cursed is the man, that trusteth in man, and maketh flesh his arme: and in that he wisheth, God to fill them with ioy, we also learne onely to direct our prayers to God, who is the author of all grace. Hence then is refuted the Popish inuocation of Saints: which both doth derogate from the honour of God, who bideth vs to call vpon him in the daie of trouble, *Psal.* 50. 15. and it deceiueth them with vaine hope, that place any confidence in such prayers: for Saints cannot helpe vs, nor furnish vs with graces necessarie: as here, ioy, peace, faith, hope, are ascribed vnto God, as his peculiar gifts: it is then in vaine to pray, O Saint Paul, or Saint Peter help mee, and haue mercie vpon me, as Papists vse to pray. See further of this point, *Synops. Centur.* 2. err. 30.

Controv. 6. Of the certaintie of saluation, against the Popish diffidence and doubtfulness.

v. 13. That yee may abound in hope, &c. This word περισσεύειν, to abound, sheweth a fulnes and certaintie of hope: which is nothing else but beeing armed with a constant and assured hope, to continue vnto the end: and out of this place we haue three speciall arguments for this certaintie of hope, and assurance of saluation. 1. The Apostle saith, the God of hope fill you with all ioy: but where is doubtfulness of mind, and perplexitie of conscience, there is no assured hope, but such vncertaintie rather bringeth anxietie, feare, and greife: so *Origen* saith, he which beleueth, and is armed by the vertue of the spirit, certum est, quod plenitudinem gaudij semper habet, it is certaine, that he hath alwaies fulnes of ioy: where then there is fulnes of ioy, there is abounding also in hope: but by faith we haue fulnes of ioy, therefore also fulnes of hope. 2. The word here vsed, to abound in hope, sheweth a certaintie of hope: as *Haymo* well interpreteth, that by the vertue of the holy Ghost, plenam habeat is spem eterna remunerationis, yee may haue full hope of the eternall reward: so also the ordinarie glosse, which *Gorrihan* followeth, ut per ista habita certiores sitis de eterna beatitudine, that by these things beeing once had, yee may be certaine of eternall

happines. 3. the prayers of the faithfull cannot be in vaine, but are effectuell to obtaine things appertaining to saluation: but the Apostle here prayeth for abundance of hope, and perseuerance to the end, therefore the faithfull are sure so to abound, and to perseuere: see further also hereof *Synops. Pap. Centur. 4. err. 25.*

Controv. 7. *Against the power of free will, in spirituall things.*

v. 13. *The God of peace, &c.* In that the Apostle prayeth vnto God, to fill them with ioy and peace in beleeuing, an argument may be framed against that old Pelagian heresie, touching the power of mans free-will in things belonging to eternall life: which argument is much vrged by *Augustine* against the Pelagians: for if it were in mans power to attaine vnto these graces, as faith, hope, then it were superfluous, *assidinis precibus à Deo emendicare*, to begge them of God by continuall prayer: *Martyr*: See further hereof *Synops. Cen. 4. err. 43.*

Controv. 8. *Whether the Apostles excusing of himselfe doe derogate from the authoritie of this epistle.*

v. 16. *I haue somewhat boldly after a sort written*: this may seeme to extenuate the authoritie of this Epistle, for he which excuseth himselfe, confesseth a fault; but in the Canonically writings no fault or error at all is to be admitted: And yet if this excuse made by the Apostle doe not extenuate the authoritie of this Epistle, no more can that excuse of the author of the booke of *Macchabees* preiudice the authoritie thereof: 2. *Maccha. 15. 39.* where the Author saith thus: *If I haue done well, and as the storie required, it is the thing that I desired: but if I haue spoken slenderly and barely, it is that I could*: what doth this our Author say more then Saint Paul, 2. *Cor. 11. 6.* *If I be rude in speech, yet am I not rude in knowledge*: to this purpose *Bellarmin. lib. 1. de verb. c. 15.*

Contra. 1. Euery one which vseth excuse, doth not acknowledge a fault, but he that so excuseth, as that he craueth pardon for his fault: But so doth not Paul here: he maketh an excuse, to preuent an obiection: as if he should haue said, It may seeme vnto you, that I haue written somewhat boldly: but indeed I haue not, I haue onely vsed that boldnes, which became mine office, according to the grace giuen vnto mee: he therefore doth not craue pardon of a fault, but defendeth and iustificieth that, which might seeme to haue beene a fault.

2. But the author of the bookes of the *Macchabees* doth excuse himselfe farre otherwise: for he doubteth, whether he haue well written or not, as he ought, and he craueth pardon if he faile, saying, *it is that I could*: as if he should say, he were worthie to be pardoned, because he did it as well as he could: this sheweth, that he writ not by a diuine spirit: for the spirit of God vseth not to craue pardon of any thing done amisse.

3. And beside other arguments there are, which doe make against the authoritie of this booke, as 1. because all the Canonically Scriptures, were written by Prophets, but in the *Macchabees* time there was no Prophet. 2. *Eusebius*, and *Hierome* thinke, that *Iosephus* was the writer of those bookes, but his writings are not canonically. 3. the author saith, that he did epitomise the worke of *Iason* the Cyrenian: but the spirit of God vseth not the help of other writings. 4. This booke was not received into the Canon, of the Iewes, to whom all the oracles of God were committed. 5. And it containeth diuerse things contrarie to the Canonically Scriptures: as is shewed else where: *Synops. Centur. 1. p. 15.*

4. S. Paul in that place to the *Corinthians*, excuseth not the slendernes of his writing, as though he had written otherwise then he should: but he iustificieth the simplicitie of his stile, as his aduersaries did take it, because he would not by humane eloquence obscure the vertue of the crosse of Christ, which consisted not in the vaine shew of words, but in the power and euidence of the spirit: 1. *Cor. 2. 4.*

Controv. 9. *That the Scriptures are perfect and absolute, containing whatsoener is necessarie to saluation, both touching doctrine and manners.*

v. 15. *I haue written to you after a sort to put you in remembrance*: Hence the Romanists inferre. 1. That the Scriptures are not perfect, as not containing all necessarie points of doctrine, but onely certaine partes, not all: as the Apostle saith, *he hath written in part*, *Stapleton: antid. p. 804.* 2. Whereas the Apostle saith, to put you in remembrance, *Bellarmin* concludeth, that the Scriptures were not appointed to bee a rule of faith and doctrine;

ctrine, but onely *commentarium quoddam*, a certaine remembrance to preserve the doctrine receiued by preaching: his reasons are these. 1. The Apostle here saith, *hee did write to put them in remembrance*. 2. If the Scriptures were a rule of faith, they should containe onely those things which are necessary vnto faith, but now there are many things in the Scripture as the histories of the old Testament, which are not so necessarie, beeing not written to that ende to be beleueed, but therefore to be beleueed, because they are written. 3. If it were a rule of faith, it should be *totalis*, a totall rule, whereas it is onely *partialis*, a rule in part, not containing all necessarie points of doctrine.

Contra. 1. These words in part, are not to be ioyned with the former word *written*, but with the other *boldly*: so the Syrian interpreter, doth well put them together, *paulo audacius scripsi*, I haue written somewhat boldly: therefore it is a meere caull to apply it to the imperfection of Scriptures: See before qu. 20. vpon this chapter.

2. And Bellarmine's collection is as sophisticall. 1. It doth not follow, the Scripture serueth to admonish or put in remembrance, therefore it is not a rule of faith, for it is both; and that it serueth more then onely to put vs in remembrance, the Apostle shewed before, v. 4. that by the Scriptures we attaine vnto doctrine, patience, consolation, hope: and elsewhere, 2. Tim. 3. 16. the Apostle saith, the Scripture is profitable to teach, to improve, to correct, and instruct in righteousness: it is not then profitable onely to put vs in remembrance. 2. Neither doth it follow, that the Scripture should be no rule of faith, if it should containe other things, which are not necessarie vnto faith: for although other matter should be there found, not simply necessarie vnto faith; yet may it containe all things necessarie vnto faith: nay the contrarie would follow better, it containeth more then is requisite to faith, *Ergo*, whatsoeuer is necessarie to faith: but we rather deny the antecedent, that nothing is expressed in Scripture, which is not in some sort necessarie vnto faith, doctrine, or manners, though euery thing is not in the same degree and measure so necessarie; for the Apostle had said before, v. 4. that whatsoeuer is written, is written for our learning: he speaketh of all the Scripture excluding no part thereof, no not those historicall bookes. 3. And we denie that the Scripture is a *partiall* rule, for if it were not *total*, it were no rule at all: neither is there any doctrine necessarie vnto faith and saluation, which is not deliuered in the Scriptures: See more hereof, *Pareus*, *dub. 6.* and *Synops. Centur. 1. et. 12.*

Controv. 10. *Against the Popish sacrifice of the Masse, which the Papists make the peculiar act of their Priesthood.*

v. 16. *Ministring the Gospel of God.* *Pet. Martyr, M. Calvin, Osiander, Pareus*, doe fitly apply this text against the Popish sacrificing priesthood, and their sacrifice of the Masse: Paul maketh himselfe a sacrificing Priest of the Gospel, for so the word *εὐαγγελίζω*, signifieth to consecrate, to sacrifice: this was Pauls sacrifice, to offer vp the obedience of the Gentiles a spirituall sacrifice vnto God: as *Chrysostome* here saith, *ipsum mihi sacerdotium est predicare & Euangelizari*, this is my priesthood to preach the Gospel; *machara mea Euangelium*, my sword is the Gospel: so *Origen* also, *sanctificale opus esse predicare Euangelium*, this is the sanctified and (priestly) worke to preach the Gospel. The Papists will haue an externall sacrifice of the Masse beside, wherein the body of Christ is offered vp in sacrifice: if this had been the principall act of S. Pauls Priesthood, he had occasion to speake of it here, when he setteth forth the dignitie and excellencie of his ministerie: and further, the principall act of his priesthood, was to winne the Gentiles to the obedience of the Gospel: but this is not performed by the Masse, men are not thereby taught, to mortifie their flesh, by faith in Christ, *Osiand.* and this oblation of S. Paul, and the other of Popish Priests is farre vnlike; hee offereth vp the Gentiles, but they presume to offer vp Christ in sacrifice: so they are not *ministri Christi, sed mactatores*, not the Ministers of Christ, but the manslaughterers, not the imitators of Paul, but of Iudas rather, that deliuered vp Christ to be slaine, *Pareus*: See further hereof, *Synops. Papif. Centur.*

Controv. 11. *Against the superstitious orders of Monkes and Friars.*

v. 18. *For the obedience of the Gentiles*: S. Paul by his preaching laboured to bring the Gentiles to the obedience of faith: his end was not to bring them to the obedience of men, and to make sects in religion: as some among the Papists hold of Frauncis, some of Dominicke, some of Bernard, and other such patrons they haue: this diuision of sects S. Paul dis-

rectly condemned among the Corinthians: one saith I am Pauls, an other Apollos, an other of Cephas, is Christ divided, was Paul crucified for you, either were you baptized into the name of Paul? 1. Cor. 1. 13. If Paul would not arrogate this honour to himselfe, to haue any called by his name, *Paulians*, or *Peter, Petrians*; how much more vncomely is it, for them to be called *Franciscans*, *Dominicans*, *Bernardines*, and such like? And all these are sworne to the obedience of their orders, vnder which colour and pretence, they maintaine their superstitions: but it was obedience to Christ and his Gospel, whereunto S. Paul perswaded, not to the obseruance of the precepts of men: S. Paul saith, 1. Cor. 7. 23. *Ye are bought with a price, be not the seruants of men.* See further *Synops.*

Controv. 12. *That miracles are not now necessarie*

v. 19. *With the power of signes and wonders.* Though it pleased God, that for the better confirmation of his truth, to furnish his Apostles with the gift and power of miracles, yet it is not necessarie now. 1. Miracles were then necessary, when as the Scriptures were beleued and receiued of fewe, and the doctrine of the Gospel was accused of noueltie: but now he is not worthy the name of a Christian, which beleueth not the Scriptures, and embraceth the Christian faith: signes are not for them which beleue, but for them which beleue not, 1. Cor. 14. 22. 2. It were as a part of infidelitie now to require miracles, so also a part of curiositie: for like as the Iewes required a signe of our blessed Sauour, when he wrought nothing else but signes and wonders among them, so is it with them, who heare out of the Scriptures of the great signes and wonders wrought by our Sauour, and his Apostles, and yet require now signes still. 3. *Augustine* giueth these two reasons, why it pleased not God that the power of miracles should continue still, *ne animus semper visibilia quæreretur*, least the minde should alwaies seeke and looke after visible things; & *eorum consuetudine frigeretur genus humanum, quorum nouitate flagrauit*, and least that those things by continuall custome and vse should growe cold, which by their strangenes at the first enflamed mankind: *de ver. religion. c. 25.* 4. But it will be objected, that the gift of miracles is yet to be seene in the Popish Church: I answer with *Augustine*, that the miracles which they boast to bee done at the tombes, reliques, and images of their Saints, are either *portenta mendacium spirituum, vel mendacia falacium hominum*, prodigious workes of lying spirits, or the fables and lies of deceitfull men: they are either cōfusing and deceitfull tricks, or wrought by the operation of Sathan; as the Apostle describeth Antichrist, 2. Thess. 2. 9. *whose coming is by the working of Sathan, with all powers, and signes, and lying wonders:* And such wonders as are wrought for the confirmation of a false worship, as to maintaine idolatrie, we are not to regard, Deut. 13. 2, 3.

Controv. 13. *Against the vaine pompe of the Popish Pontificall ornaments.*

v. 19. *With the power of signes and wonders, &c.* *Chrysostome* hereupon well obserueth, *Sacerdotij mei symbola ostendere possum, non tunicas talares, mitram, cidarim, &c.* I can shewe the signes of my Priesthood, not long garments, a mytre, a priestly bonet, such as the Priests of the Lawe were adorned with; but signes and wonders, and the power of the spirit in word and deed, both in life and doctrine, &c. Like as then the Priests of the Iewes had no other signes, but their Priestly garments, their mytres, phylacteries, and such like, but knowledge they had none, nor sanctitie of life: so the Popish prelacie, is discerned at this day, by their palles, crozier staues, mytres, rings, and such like: but to preach the word, and to adorne the same with holy, religious, and pious acts, is a rare thing in that Pontificall order.

Controv. 14. *Of the idle boastings, and vaine glorious excursions of the Iesuites.*

v. 20. *I enforced my selfe to preach the Gospel, not where Christ was named, &c.* As Saint Paul beeing called to be an Apostle, preached the Gospel where it had not beene so much as heard of; so the Popish Iesuites (or rather Iudasites) doe boast of their conuersion of the Indians, and preaching vnto people that neuer heard before of Christ: but there is great difference betweene S. Pauls preaching and theirs. 1. He was an Apostle sent to preach the Gospel with the rest to the whole world, they are no Apostles. 2. Hee was sent by Christ, they came from Antichrist. 3. S. Paul preached the truth of the Gospell, they publish their own doctrines and superstitious errors. 4. The Apostles conuerted nations, and made them

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the seruants of God: but they make their conuerts, by the superstitious doctrines, the children of hell more then before, as the Pharisees did their Profelytes, Matth. 23.

Controv. 15. *Against the pompous processions, and Persian like traine of the Popes Legates and Cardinals.*

v. 24. *And to be brought on my way thitherward by you:* Pet. Martyr here by the way, toucheth the vaine pompe and ostentation of the Cardinals in their voyages, and embassages: much vnlike the companie, which S. Paul here required of the Romanes. 1. He desireth no pompous traine, with haukes, hounds, or sumpture horse, and such like, but such companions as he might conferre with in the way touching spirituall matters: but the other ride rather like Princes, then spirituall Pastors: and the ende of their embassage is not to plant the faith, but rather to supplant it, and to stirre vp to warre, and set one Prince against another. 2. S. Paul went to Ierusalem to carrie almes and releefe, but the Popes Legates come to pill and poll. 3. S. Paul preached in his embassage, but the Popes Legates and Cardinalls preach not. 4. He conuerted many to the knowledge of Christ, but they peruert many and draw them from Christ.

Controv. 16. *Against the Anabaptistick communitie.*

v. 27. *Their debtors are they.* S. Paul sheweth what great equitie there was that the Gentiles should communicate vnto the beleeuing Iewes of their carnal things, seeing they were made partakers of their spirituall: so by the same reason, the poore members of Christ which enioy the same spirituall things with vs, should also haue their part with vs in our temporall possessions: but this maketh not at all for the confused communitie, which the Anabaptists would bring in: there is great difference between the proprietie and possession, and the fruit and vse thereof: the proprietie may be seuerall, and yet the vse common, as occasion shall serue, and need require. The tribes of Israel had their proper and peculiar possessions, yet they were to extend the vse of their goods vnto their poore brethren: And if the right and interest in lands and goods should be common, it would breede an horrible confusion and disorder: but God is not the author of confusion, 1. Cor. 14. 33. and he would haue all things done in order, v. 20.

Controv. 17. *Against the inuocation of Saints.*

v. 30. *That you would strine with me by prayer, &c.* The Romanists hence would picke out an argument for the inuocation of Saints: If S. Paul doth invoke and call vpon the Romanes to pray for him, much more may we call vpon, and vnto Saints to pray for vs. But there is great difference betweene S. Pauls request made here to the Romanes, and the superstitious inuocation of Saints. 1. He doth not with any religious deuotion or adoration entreat this, but onely with a charitable affection, as one Christian may moue another. 2. He speaketh not to the dead, but to the lining. 3. He doth not cast himselfe wholly vpon their prayers, but desireth them onely to ioyne with him in prayer: but the Papiests will not say, that they ioyne with the Saints in prayer, whom they make their mediators. 4. This mutuall prayer of one for an other, is agreable to the will and commandement of God, but the inuocation of the dead is against it, as the Prophet Isay saith, 8. 19. *Should not a people enquire of their God, should they for the lining, consult with the dead?*

Controv. 18. *Against the merit of prayers.*

v. 30. *That you would strine with me by prayers, &c.* Origen noteth, that the Apostle entreateth the Romanes to pray for him, *qui erant inferiores meritis*, which were farre inferiour in merit: whereupon Pet. Martyr inferreth well, *vim precum non constare meritis*, that the force of prayers depend not vpon mens merits: for S. Paul was, as Origen saith, *Apostolicis pradius meritis*, endued with Apostolike merits: that is, with Apostolike graces, and yet he desireth to be holden by their prayers: Ambrose giueth two reasons, why S. Paul did this, *ordinem seruat, vt ab ecclesia pro rectore suo fiat oratio*, he obserueth order, that by the Church intercession may be made for their Rector: and againe, *multi minimi, dum congregantur unanimes, fiunt magni*, many little ones, while they are gathered together with one accord, are become great, the prayer of the congregation is effectuell: all this beeing admitted, yet this followeth well, that seeing Paul craueth the assistance of the Romanes in their prayers, who were farre inferiour vnto him, that the efficacie of prayer dependeth not vpon the worthines of the person.

A sixfold Commentarie

6. Morall obseruations.

Obseru. 1. *How we ought to reade the Scriptures.*

v. 4. *Whatsoever things are written, are written for our learning, &c.* Thus ought euery one to reade the Scriptures, that he may edifie himselfe thereby: either informe his iudgment, correct some error of life, be stirred vp to some holy duty or other: as Dan. c. 9. by reading the prophesie of Ieremie, receiued some comfort concerning the deliuerance of Gods people out of captiuitie. If euery one that taketh Gods booke into his hand, did make this the ende of his reading and hearing, the Scriptures should not be turned ouer in vaine, as now they are of many. Some will not consult with Gods booke at all: some looke into it but of curiositie to encrease their knowledge: some of a corrupt minde to wrest the Scripture to confirme their errors: but the true reading of Scripture, is thereby to be edified.

Obseru. 2. *Prayers to be ioyned with preaching the word and reading of Scripture.*

v. 5. *Now the God of patience and consolation, &c.* S. Paul vnto his exhortation addeth prayer, shewing the right kinde of preaching, to ioyn vnto the interpretation of Scripture prayer: as Ezra 9.4. the Israelites in that their solemne feast, did reade in the booke of the Law sowe times a day, and as often did they pray, and confesse their sinnes: so they which reade the Scriptures should with prayer make a way, that God would open their vnderstanding, and make their reading profitable vnto them.

Obseru. 3. *What an excellent thing it is to be of one minde.*

v. 6. *That yee with one minde and one mouth, &c.* Origen here taketh occasion to set foorth what an excellent thing *vnanimittis gratia*, the grace of vnanimittie is, to be of one minde: as Matth. 18. our blessed Sauour promisseth, that whett two or three are gathered together in his name, he will be present in the middes among them: whereof see a president, A&. 2. 1. where the Apostles beeing with one heart assembled together in prayer, receiued the holy Ghost. Origen alleadgeth an other example taken out of the old Testament, how in the diuision of Corah, Dathan, and Abiram, whom the earth for their rebellion swallowed vp quicke, the three sonnes of Core, Assir, Elkanah, and Ebiasaph, with one heart and consent did sequester themselves from that conspiracie, and died not with their father: see Numb. 26. 11. and 1. Chron. 6. 23. where these sonnes of Core are named as sūriuers to their father. And for this cause he thinketh that S. Paul ioyneth with himselfe in his Epistles sometime *Softhenes*, sometime Syluanus and Timothie in the salutations, to shew their consent of minde and vnanimittie, vnto the which they exhorted others.

Obseru. 4. *How we ought to entertaine one another with louing affection, euen those which hate vs.*

v. 17. *Receiue yee one another, &c.* Chrysostome hath here an excellent morall, that though one be auerse from vs, we should not be auerse in affection from him: say not, if he loue me, I will loue him. 1. This is as if thou shouldst say, *si me dexter oculus non dilexerit, effodiam illum*, if my right eye doe not loue me, I will pull it out: if one of the parts of thy bodie bee in danger to be cut off from the rest, *nihil non molimur quo illud vniamus iterum*, wee vse all meanes to vnite it againe; so must wee seeke by all meanes to winne those vnto vs by our loue, that are alienated in minde from vs. 2. *Maiores expectanda tibi merces, &c.* thou art to expect a greater reward, if thou louest him that loueth not thee: for hee that loueth thee againe hath recompensed thee, but he that being loued, loueth thee not againe, *Deum tibi pro seipso debitorem constituit*, doth make God thy debter for him. 3. *Eo magis te imitatore esse Christi declarabis*, thou shalt so much the more make thy selfe an imitator of Christ, who prayed for his enemies. 4. By this meanes, *nullam non animam emulles*, thou shalt mollifie any heart, though neuer so hard: for if one loue him of whom he is loued, much more shall they win loue, that loue where they are hated. 5. Doeſt thou not see *turpes amatores alapas ferre, &c.* that filthy louers do suffer blowes, checks, taunts, at the hands of their paramours: shall not the loue of God as much preuaile with vs, as that diabolicall loue? 6. *Moses auersari non potuit illos qui illum toties auersati*, Moses could not be auerse to those which had bene auerse to him, but wisheth rather to be blotted out of Gods booke, then they should not bee spared. 7. *Auersari hominem fidelem, quem Christus cum adhuc infide-*

in effect, non est averſatus, doſt thou turne away from a faithfull man, whom Chriſt diſdained not, beeing yet an infidel, but vouchſafed to die for him?

Obſerv. 5. *How God is to be praiſed, not with the mouth onely but the heart.*

v. 6. *That yee wiſh one minde and one mouth may praiſe God, &c.* Chryſoſtome alſo well ſheweth, how we ſhould ſing vnto God. 1. *Cybara Davidica nobis opus eſt*, we haue need of Dauids harpe: for the deuill goeth about to ſtrangle vs as he did Saul, *ſtrangulat nos malis artibus*; he doth ſtrangle vs with wicked workes: he that ſingeth with his mouth, and halteth in his life, is like vnto Saul, who was more inflamed at Dauids playing: *psallenti malis operibus repugnat*, he with euill workes reſiſteth and ſpurneth againſt the ſinger. 2. When we are about to heare or ſing Dauids Pſalmes, *times malus eſſe demon*, &c. the wicked ſpirit feareth, leaſt after we haue heard, we ſhould frame our life thereafter: but when he ſeeth vs to continue the ſame which we were before, nothing reformed, *iſto protinus timore exilitur*, he is ridde of this feare. 3. *Psallamus itaq; operum cantionem, &c.* let vs then ſing a ſong of good life and workes, and ſo caſt out ſinne worſe then the deuill: for the deuill oftentimes *prodeſt vigilantibus*, profiteth him that is watchfull and vigilant, but ſinne is alſo together vnprofitable: the deuill doth aſſault a man againſt his will, *voluntarius demon eſt peccatum, & ſpontanea inſania*, ſinne is a voluntarie deuill, and a ſelfe-willed madneſſe: *incantemur igitur anima peccatis obſeſſa ex Scripturis*, let vs therefore enchaunt the ſoule poſſeſſed with ſinne by the Scriptures. 4. Howſoeuer let vs ſe to ſing Pſalmes, for this is a thing of no ſmall moment: for if wee teach our tongue to ſing, *psallente illa pudeſcet anima*, *contraria ab eo quod psallitur, volens*, for while the tongue ſingeth, the mind will be aſhamed to will things contrarie to that which is ſung.

Obſerv. 6. *That Paſtors and Miniſters ſhould temper their reprehensions with due commendations.*

v. 14. *I my ſelfe am perſwaded of you brethren, that yee are full of goodneſſe, &c.* S. Pauls commendable uſe is, as ſometime ſharply to rebuke, ſo alſo to commend the good things which he ſawe in them, to whom he writeth; as writing to the Corinthians, he calleth them carnall, 1. Epist. 3. 1. yet before he ſaid of them, *that they were made rich in all kind of ſpeech, and in all knowledge*: ſo the Galatians he calleth fooliſh, Gal. 3. 1. and yet hee commendeth them for their zeale toward him, *that they would haue plucked out their eyes to haue giuen him*, Gal. 4. 15. By this example of the Apoſtle, Miniſters muſt learne diſcreetly and wiſely to mixe their commendations and rebukes together: this the Poet could ſee, *laudatq; virtus aſceſcit, & immenſum gloria calaceſc habet*, vertue praiſed doth encreaſe, and glorie is as a ſpurre to doe well: as the Poet ſaith of the horſe,

Acer & ad palma per ſe curſurus honores, though horſe be quicke to runne his race,
ſi tamen hortoris fortior ſibi equus, yet runneth he better with thy praiſe:
for if the Miniſter ſhall alwayes be chiding and rebuking, it will diſcourage the people: whereas their due praiſe and commendation will encourage them.

Obſerv. 7. *What things are required in them, that ſhould admoniſh others.*

v. 14. *That yee are full of all goodneſſe and knowledge, and are able one to admoniſh an other.* He which ſhould inſtruct another, muſt both be furniſhed with knowledge, that hee be not ignorant how, and wherein to inſtruct an other: he muſt alſo haue goodneſſe, that he be not culpable in that, whereof he doth admoniſh an other: for if he want the one he is as an vnwiſe builder, that knoweth not how to lay a good foundation; & if he want the other, he is as one which pulleth downe that by example of life, which before he ſeemed to build vp. *Socrates* required three things in a teacher, *ἐπιστήμη*, knowledge, *ἐννοία*, *παρρησία*, good will, and boldneſs: both theſe latter may be referred to *ἀγαθότητα*, goodneſſe: that as hee muſt haue knowledge, ſo muſt he be readie and willing to uſe it to an others good: and boldneſs to reprove, that he himſelfe be not touched with that which he reprooueth in an other.

Obſerv. 8. *How God is delighted in the conuerſion of a ſinner.*

v. 16. *That the offering vp of the Gentiles might bee acceptable*: hee calleth the calling and conuerſion of the Gentiles vnto God, an offering: ſignifying thereby, that God is ſo deſirous of the ſaluation of men, *ut ſit inſtar acceptiſſima viſtimate*, that it is as a moſt acceptable ſacrifice: yea the Apoſtle ſaith, 2. Cor. 5. 20. *As though God did beſeech you through vs, we pray you*

in Christs stead to be reconciled vnto God, &c. God doth as it were pray and beseech vs to haue care of our owne soules, and to be reconciled vnto him, that we may be saued: Then how senselesse is man, that hath no care of his owne saluation, which Christ so thirsteth after, and longeth for.

Observ. 9. Of the loue which ought to be betweene the Pastor and his people.

v. 24. After I haue beene somewhat filled with your companie, &c. Chrysostome by occasion of these words, sheweth what ardent affection the Apostle did beare toward the Romanes, that he could neuer be fully satisfied with their companie: whereupon hee further declareth, how necessarie a thing it is in a Pastor, to loue his sheepe. 1. He beginneth with the example of Peter, to whom Christ said, *if thou louest me, feede my sheepe*: for he that loueth Christ, loueth his flocke: so God appointed Moses to be the captaine of his people, after hee had shewed his loue to his brethren, Exod. 2. and Dauid first shewed an experiment of his loue to the people of God, in killing Goliath, before he was inaugurated to the kingdome: So Dauid, when the land was smitten with the plague, offered himselfe for his sheepe: and therefore he made choice of the plague, rather then famine, or the sword, whereby he hoped either might be safe, *se vero ante reliquos omnes e medio tollendum*, and that he might be taken away first: which when he saw not to be done, then he lamentably cryeth out, *in me sit manus tua*, let thy hand be against me, and if that be not enough, against my fathers house. 2. He propoundeth also the example of Abraham, which had such great respect and care of those, *qui non erant sibi concrediti*, which were not committed to his care and trust, that hee offered himselfe to many dangers for them, as when he pursued after the armie of the Persians, to rescue not onely Lot, but the Sodomites also, for whom he earnestly besought God at the time of their destruction: how much more carefull should the Pastor be for the people committed to his charge. 3. He maketh mention of the shepherds of Cappadocia, which in keeping of their sheep, *uniuersum triduum niue adobruti perdurant*, do endure three dayes couered with snowe: and in *Lybia* the shepherds for loue of their sheepe, *integros menses difficilem illam solitudinem, &c. circumuent*, whole moneths doe goe vp and downe in that vast desert full of wild beasts: what excuse then shall idle and carelesse Pastors haue, *cui rationales anima concredita sunt*, to whom reasonable soules are committed to keepe? 4. Doest thou not know the dignitie of this flocke, for the which Christ did so many things, yea *sanguinem suum fudit, & in requiem quaris*, he shed his blood for it: and art thou careles, and teelest thine ease, *quid poterit peius esse pastoribus istis*, what can bee worse then such shepherds? 5. Consider also the danger of the flocke, that it is beset with many rauinous wolues: seest thou not, how the Gouvernours of the people beeing to consult of temporall affaires, beeing not content with the day, doe watch all night, and we which strue for heauen, *ipsa quoq; die dormimus*, doe sleepe in the day: *quis ab eo nos supplicio eripiet, quod istis debetur*, who shall deliuer vs from the punishment which is due vnto such shepherds? Let euerie one consider with what minde then he take vpon him this office: and seeing the danger is such, *numquid ad hoc munus, tanquam ad nundinas currendum erit*, shall men runne vnto this function, as vnto a faire. 6. Then Chrysostome turneth himselfe to the people, that they should loue their Pastors also: *hec audiant oues, ut alacriores faciant Pastores*, let the sheepe also heare this to make their Pastors more chearefull: for a good sheppard, such an one as Christ would haue, *innumeris certat martyrijs*, doth put himselfe vpon many martyrdomes: Christ died for him once, *hic millies propter gregem singulis diebus mori potest*, but he a thousand times, yea euery day is in danger to die for his flocke: wherefore knowing our labour, *dilectione vestra nos invate, & vos nostra*, helpe vs with your loue, as we doe you with ours: then he concludeh, with this modest insinuation, these things be spoken, *de optimis Pastoribus, non de meipso & mei similibus*, of the best shepherds, not of such as I am, and others like vnto me. 6. Lastly, he saith vnto the people, and they which are vnder their Pastors, euen euery one also must, *pro parte pastorem agere, domus sua, uxor, liberorum, domesticorum*, play the part of a Pastor, ouer his house, wife, and children, and household seruants: Thus excellently Chrysostome, according to his manner doth followe this morall which I haue abridged.

CHAP. XVI.

1. The text with the diuerse readings.

1. I commend vnto you Phebe our sister, which is a minister (*a seruant, B. G. of the Church of Cenchris, (Cenchrea, B. G. but the word is in the plurall.)*)
- 2 That ye receiue her in the Lord, as it becommeth Saints, and that ye assist her in whatsoever busines shee hath neede of you: (*needeth your aide, G.*) for shee hath beene helpefull (*succoured, B. giuen hospitalitie, G. beene assistant, προσῆτις, Gr.*) to many, and to me also.
- 3 Greete Priscilla and Aquila my fellow helpers (*helpers, L. B. V. but the word is eueryye.*) in Christ Iesus.
- 4 Which haue for my life laid downe their owne necke: vnto whome not onely I giue thanks, but also all the Churches of the Gentiles.
- 5 Likewise greet the Church that is in their house. Salute my beloued Epenetus, which is the first fruits of Achaia (*the first of Asia, L. ad.*) in Christ.
- 6 Greete Marie, which bestowed much labour (*laboured much, Gr.*) on vs. (*on you, L. S.*)
- 7 Salute Andronicus and Iunia my cousins and fellow prisoners, which are notable (*noble, L. well taken, B. ισχυροί, Gr.*) among the Apostles.
- 8 Greete Amplius my beloued in the Lord.
- 9 Salute Vrbanius our fellow helper in Christ, and Stachys my welbeloued.
- 10 Salute Apelles approoued in Christ. Salute them which are of Aristobulus household. *L. V. B. S. (friends, B. G. the first rather may be supplied out of the 5. v.)*
- 11 Salute Herodian my kinsman. Greete them which are of the household (*of the friends, B. G.*) of Narcissus, which are in the Lord.
- 12 Salute Tryphena, and Tryphosa, which *women* labour in the Lord. Salute the beloued Persis, which *woman* hath laboured much in the Lord.
- 13 Salute Rufus chosen in the Lord, and his mother, and mine.
- 14 Salute Asyncritus, Plegon, Hermas, Patrobas, Hermes, *L. V. (Mercurius, B. G. but if he had beene called Mercurius, it is like the same name should haue beene retained in Greeke, as the name Rufus, v. 13.)* and the brethren which are with them.
- 15 Salute Phylologus, and Iulia, Nereus, (*Nereus, G.*) and his sister, and Olympa, (*Lym-pas, S. Olympas, B. G.*) and the Saints which are with them.
- 16 Salute one another with an holy kisse. The Churches (*all the Churches, L. ad.*) of Christ salute you.
- 17 ¶ Now I beseech you brethren, marke them (*or obserue*) which cause (*make, Gr.*) diuision and offences, (*scandals, Gr.*) contrarie to the doctrine which ye haue learned, and auoid them.
- 18 For they that are such, serue not the Lord Iesus Christ, but their owne bellies, and with faire speech and flattering (*blessing, Gr.*) deceiue the hearts of the simple, (*innocents, B. men not euill, S. Gr.*)
- 19 For your obedience is gone abroad among all: I am glad therefore of you; but yet I would haue you wise vnto that which is good, and simple concerning euill.
- 20 The God of peace shall tread (*crush, tread, B. G. L. S. in the imperative*) Satan vnder your feete shortly. (*quickly, L. S.*) The grace of our Lord Iesus Christ be with you.
- 21 Timotheus my workefellow, (*helper, G.*) and Lucius, and Iason, and Sosipater my kinsmen, salute you.
- 22 I Tertius, which wrote out this Epistle, salute you in the Lord.
- 23 Gaius mine host, and of the whole Church saluteth you. Erastus the steward (*chamberlaine, B. treasurer, V. cofferer, L. διοικητής, the steward, Gr.*) of the citie saluteth you, and Quartus a brother.
- 24 The grace of our Lord Iesus Christ be with you all, Amen.
- 25 To him now, that is of power to establish you according to my Gospel and preaching of Iesus Christ, by the reuelation of the mysterie, along time (*since the beginning of the world,*

world, B. G. from everlasting time, G.) kept secret: (in silence, Gr.)

26 (But now is opened, and by the Scriptures of the Prophets, at the commandment of the everlasting God for the obedience of faith, published (*made knowne*) among all nations,)

27 To God, I say, onely wise, be glory, thorough Iesus Christ, for euer: Amen.

2. The Argument, methode, and parts.

IN this chapter the Apostle concludeth the whole Epistle; with familiar salutations, and celebrating the praise of God: there are five parts.

1. He commendeth *Phebe*, whome he sent vnto them, v. 1. shewing what he would haue done vnto her, and why.

2. He sendeth greeting to certaine of peciall note amongst the Romanes for their singular vertues, whose catalogue is set downe, v. 3. to v. 18.

3. He exhorteth to take heed of schismatikes, v. 17. which he enforceth by three reasons. 1. One taken from the euill condition and effects of such persons, v. 18. 2. An other from the person of the Romanes, that they should ioyn wisdom, with their simplicitie, v. 19. 3. The third from the hope of victorie on Gods behalfe, v. 20.

4. The Apostle setteth downe the salutations of others, which he sendeth to v. 25.

5. Then the *doxologie* followeth: wherein he setteth forth, 1. The power of God, what he is able to doe toward the Romanes. 2. His goodnes toward all people in reuealing the Gospel, a long time kept secret, v. 25. the causes whereof he sheweth, the author and efficient, the commandment of God; the instrument, the Scriptures of the Prophets; and the ende, for obedience of faith, v. 26. 3. His wisdom. 4. His glorie, which he desireth to be ascribed vnto God.

3. The questions and doubts discussed.

1. Quest. Of the diuerse salutations sent by the Apostle
in generall.

1. As hitherto from the beginning of the 12^c. the Apostle hath deliuered diuers morall precepts and exhortations, so now he propoundeth diuers examples of worthie and imitable persons among them.

2. Which examples may be thus sorted out. 1. He saluteth such speciall persons as were more familiarly knowne vnto him, to v. 12. 1. Either for some temporall benefit, either generally bestowed vpon him together with other, such an one was *Phebe*, v. 2. or specially shewed toward the Apostle, such were *Priscilla* and *Aquila*, which had laid downe their necks for his life, v. 4. 2. Or for some spirituall benefit, such were *Epenetus* the first fruits of *Achaia*, v. 5. *Andronicus* and *Iunia*, v. 7. 3. Or by reason of his familiar acquaintance with them, as *Amplias* with the rest, vnto v. 14.

2. Then he saluteth other persons by name, neither so well known vnto him, nor of such speciall note.

3. And lastly, he concludeth with a generall salutation to them all, v. 16.

3. Wherein appeareth the singular memorie, and thankfull remembrance of the Apostle, that beeing occupied in the affaires of so many Churches, yet tooke such speciall notice of so many singular persons among the Romanes, especially seeing he had not yet seene them in the flesh.

2. Quest. Of *Phebe*, commended here by S. Paul, what place
shee had in the Church, and wherefore
commended.

1. *I commend*: To commend, signifieth two things; both to praise one, and set forth the good parts which are in them; and to entreat fauour for one, commending and committing the same to the faith and trust of an other, to be helped, or any way pleased.

2. *Phebe*. Tolet annot. 1. confuteth their opinion, that take this *Phebe* to haue beene S. Pauls wife: which he would confute by this argument, that S. Paul was neuer married: and whereas *Clement Alex. lib. 3. Stromat.* thinketh that S. Paul was married, and prooueth it by that

that place 1. Cor. 9. 5. that he had power to lead about a sister a wife, as well as the rest of the Apostles; he confuteth that opinion, shewing, that the place must be thus read rather, *a sister a woman*, then *a sister a wife*. Contr. 1. I agree with *Tolet*, that *Phebe* could not be S. Pauls wife, because shee was a minister of the Cenchrean Church: but shee should haue ministred vnto S. Paul, if shee had beene his wife. 2. I also consent, that the place given in instance, 1. Cor. 9. 5. prooueth not directly, that S. Paul was married, but that he had liberty and power to take a wife, as well as the other Apostles: but whether he were married or not, it is vncertaine: it is as like he was, as otherwise: there are of the Fathers, of both opinions: some thinke he was a virgin, as *Hierome*, *Ambrose*, *Epiphanius*; some that he had a wife, as *Ignatius epist.* 9. and *Clemens* before alleadged: but it is not greatly materiall whether he had a wife or no: it is sufficient, that some other of the Apostles were married, as Peter by name; and Saint Paul might haue vsed the same libertie, if it had pleased him: yet *Tolets* exposition of that place is verie fond, though the rest of his side concur with him, to read *a sister a woman*, rather then *a sister a wife*: for the word *sister*, includeth a woman: and what woman were fitter to follow the Apostles, and to minister vnto them, then their owne wiues. See of this question touching S. Pauls marriage more 7. Contr. generall before the 1. c.

3. *Our sister*: The Apostle commendeth this *Phebe*: 1. By her profession, she was a sister, *sine non cognatione*, in faith, not by kindred. 2. By her office, she was a Minister of the Church. 3. By her beneficence and liberalitie: she had giuen hospitalitie to many, and to S. Paul among the rest: where *Origen* obserueth, that as Abraham beeing giuen to hospitality, receiued Angels among the rest; so *Phebe* while she is obsequious in her hospitality to all, was worthy also to entertaine Paul.

4. *A Minister of the Church of Cenchrea*: 1. *Tolet* thinketh that she was a deaconesse of that Church, whose office he describeth out of *Clement*, to haue consisted in these three things specially: to attend vpon children comming to Baptisme; to make them ready to be baptized: to keepe the doores of certaine women which were for a time sequestred & seperated from their husbands for greater deuotion sake; and to take care of the sicke: such were the widowes, whose office S. Paul describeth, 1. Tim. 5. such an one *Theodoret* thinketh this *Phebe* was, writing on that chapter: and so before him *Origen* saith, she was *in ministerio Ecclesie constituta*, settled in the office and ministrie of the Church: so also *Caluin*, *Osiander*, *Gualter*, with other of our new writers: But *Pareus* refuseth this opinion, because the widowes were auncient women of 60. yeare old, and of the poorer sort, which were maintained of the Church; but this was a rich woman, and maintained other, and by reason of her farre trauell, and long iourney, not like to be so old: neither could the widowes of the Church, whose charge was to attend the sicke, be long absent from their office. 2. Wherefore the better opinion is, that she was a rich woman, *Lyranus* thinketh, that *ecclesiam adificauerat*, she had built a Church at *Cenchrea*: but there were no common Churches then: it is more like that *ecclesiam sustentabat*, that shee did releue the Church, and succoured the poore conuerted to the faith, and specially the Apostles and other ministers, *Gorrhan*, *Hugo*: *subministravit facultates*, shee did minister of her substance, *Vatablus*: and beside it is like, that her house was both a common receptacle of straungers, and a place for their holy meetings and assemblies: *Pareus*: *ministrabat nobilissimi matrona vestimentum & victum*, shee beeing a noble matrone ministred both raiment and foode: *Haymo*: as we read of certaine rich and noble women, as *Ioanna* the wife of *Chuzar* Herods steward, and *Susanna*, which *Dionysius*, ministred vnto our Blessed Sauour of their substance: there a word is vsed of the same originall and deriuation, with this here.

5. Of *Cenchrea*, or *Cenchus*, because the word in the original is in the plurall. 1. There was a *Kenchus* in Italie, an other in *Troat*, but this was neere vnto Corinth: it was *stationalis*, the hauen of Corinth, whereof mention is made Act. 18. 18. as *Pyræum* was the port at Athens. 2. It seemeth that the Christians, who could not so safely exercise their religion in the Citie of Corinth, had their recourse, as it were to the suburbs: as Act. 16. they went out of the Citie, and praied by the river side. 3. *Tolet* obserueth further, that the Gospel was so propagated by the preaching of Saint Paul, that the faith shined, *non solum in urbibus, sed etiam in pagis*, not onely in Cities, but in villages.

Quest. 3. Of Pauls request in the behalfe of *Phebe*.

1. That yee receiue her in the Lord. The Apostle entreateth three things for her: 1. that they would receiue her, and giue her entertainment in the Lord, that is, as *Chrysostome* in-

terpreteth, *propter Dominum*, for the Lords cause. 2. that they gaue her honourable entertainment, as becommeth Saints, which *Chrysostome* vnderstandeth *passively*, as is fit Saints should be entertained: it may also be taken *actively*, as it is fit for them, which professe themselves Saints, to receiue one an other. 3. The third is, to be helpfull vnto her, and to assist her in her busines.

2. *In whatsoeuer busines.* 1. *Haymo* thinketh that *Phebe* beeing a rich matrone, might haue some busines in the Emperors Court by occasion of her lands & possessions, or by reason of some vniust vexation or oppression: for there were some of Cæsars household, that were Christians, *Philip. 4. 22.* who might stand her in stead. 2. It is thought that *S. Paul* sent this epistle by *Phebe*, which might make her better welcome, but thereof there is no certentie: *Hierome* thinketh it was sent by *Timothie*: which two opinions *Lyranus* would thus reconcile, that it might be, that *Timothie* and *Phebe* trauiled together, and so the epistle might be sent by them both: or the Apostle might make two copies of this epistle, because of the danger of the Seas, and send one by *Timothie*, an other by *Phebe*: but these are meere coniectures and gesses.

3. *For she hath been helpfull vnto many, &c.* 1. *Beza* interpreteth, she hath giuen hospitalitie, but the Greeke word *προσῆλυτις*, signifieth more, to be helpfull, or assistant, as the Syrian interpreter, and so the verb, whereof it commeth, is taken before, that *ye assist her.* 2. *Chrysostome* setteth for the singular commendation of this woman herein, that she had been assistant and helpfull, not onely vnto others, but to *S. Paul orbis pradicatori*, the Preacher to the whole world.

Quest. 4. Of *Priscilla* and *Aquila*, whom the Apostle saluteth in the second place.

v. 3. 1. *S. Paul* nameth the persons, whom he saluteth, and giueth the reasons of this his salutation, which are these fower. 1. Because they were his fellow-helpers in propagating the Gospel. 2. They had put their owne life in daunger for Paul. 3. All the Churches were therefore for Pauls sake, beholding vnto them. 4. And they had a Christian family, he saluteth the Church in their house.

Prisca and *Aquila*. 1. Shee is also called *Priscilla*, *Aët. 18.* 2. they were both Jewes borne, by profession tent makers, and Paul at Corinth remained with them a while beeing of the same craft. 2. Here the woman is named before the husband, as likewise *Aët. 18. 18.* 2. *Tim. 4. 12.* some thinke because she was first called, *Gorrhan*: or more famous, *Lyran.* but the Apostle therein obserueth no order, nor is not therein curious; as *Aët. 18. 16.* *Aquila* is named first, but v. 18. *Priscilla* is set before *Aquila*. 3. Hence may appeare, how fillie an argument it is for Peters primacie, vsed and vrged by the Romanists, because he is sometime named first: for by that reason the wife here should be preferred before her husband. 4. And *Chrysostome* noteth, that neither *artificium obscurum*, neq³ *coniugium fuit aliquo damno*, their obscure trade, nor their marriage was any impediment vnto them: which may be obserued against the Romanists, which make marriage such an impediment of Orders.

My fellow helpers, &c. 1. An example whereof Saint Luke setteth forth *Aët. 18. 26.* how *Aquila* and *Priscilla* take vnto them *Apollos*, and instructed him in the way of Christ more perfectly. 2. Wherein Saint Pauls modesty appeareth, who disdained not to call them his fellow helpers: euen a woman he acknowledgeth to haue much helped him in the labours of the Gospel; not that *Priscilla* tooke vpon her publikely to preach, but by her priuate exhortations she prepared many. 3. Let this be noted, that *S. Paul* refused not the helpe euen of lay people, whom the Romanists will not admit so much as to the reading of the Scriptures without their licence. 4. Some as *Theophylact* noteth, did thinke they are called *S. Pauls* fellow helpers, because they wrought together with him in the same trade; but this is excluded by the words following, they were his fellow labourers in Christ, that is; as *Haymo*, in *pradications & alijs operibus*, in preaching and other workes: as in *laboribus & periculis*, in his labours and perills.

Which haue for my life laid downe their neckes. 1. The interlinearie glosse, addeth, *gladio*, to the sword, as though they had beene killed: and *Theophylact* seemeth so to thinke, *persecuti hi martyres extiterunt*, they were perfect martyrs: but then could not *S. Paul* haue saluted them here. 2. *Chrysostome* thinketh, that these dangers were vnder *Nero*, when the Jewes were commanded to depart from Rome: but neither had *S. Paul* bin yet at Rome, they could

not then there offer themselves to danger for Paul: and the commandement giuen for the departure of the Iewes from Rome, was vnder Claudius, not Nero: Act. 18. 2. 3. Some vnderstand this hazard and aduenture of their necks for Paul, of their ministering vnto him, beeing in bonds, *cum periculo vite*, with danger of their life, *Gorrh.* 4. Some of their dangerous trauell with Paul, for he sailed into Syria with them, Act. 18. 18. *Osand.* 5. *Pareus* thinketh this was done, in the commotion and stirre before Gallio at Corinth, Act. 18. 12. or in the seditious uproare at Ephesus, Act. 19. *Pareus.* 6. But I rather allow *Gualters* opinion; that this might happen rather, while Paul sojourned with Aquila and Priscilla in their house, when he had such an hoar combat with the Iewes, that he was constrained to leaue them, and goe into the house of one *Iustus*: it seemeth, that they with hazard of their liues protected Paul, while he was in their house: for otherwhere it was an vnlike and vnmeet thing for Priscilla beeing a woman, to aduenture her life for Paul.

Vnto whome, not I onely giue thanks, but also all the Churches, &c. 1. *Origen* giueth this reason, *quia hospitales fuerunt erga omnes fratres*, because they had shewed hospitalitie toward all the brethren: and so *Chrysostome*, *omnem suam substantiam communem proposuerunt*, they had made all their substance common: but it is not like, that this couple liuing by making of tents, were of such abilitie, to giue such entertainment to all the faithfull. 2. All the Gentiles then were beholding, because they had preferred the life of S. Paul their Apostle and teacher: thus *Haymo*, *Lyranus*, *Martyr*: *Par. vita Pauli seruata in omnium Ecclesiarum utilitatem redundauit*, the life of Paul beeing preferred, redounded to the profit of all Churches.

And the Church in their house, &c. 1. *Chrysostome* vnderstandeth their Christian familie, for they were so godly, *ut domum suam ecclesiam facerent*, to make their whole house the Church. 2. *Origen*, *de gratia & fidei ministerio famulorum*, interpreteth it of the faithfull and ready ministry of the seruants, in entertaining of the Saints. 3. *Theophylact* thinketh it to be called the Church in their house, *quia hospitio credentes admitteret*, because the faithfull were entertained there. 4. But beside this, it seemeth, that their house was a place for the Saints to assemble in: there the congregation vsed to come together, *Martyr*: and so, els where S. Paul in his salutation of Aquila and Priscilla, remembreth the church in their house, 1. Cor. 16. 19. the like salutation he sendeth to Philemon 2.

5. Quest. How S. Paul could salute Aquila and Priscilla, as beeing at Rome, seeing they were at Corinth with him, Act. 18.
whence he wrote this Epistle.

1. *Origen*, whome *Haymo* followeth, giue this solution, that Aquila and Priscilla were twice at Rome, once, when by the edict of Claudius, they were thence expelled, Act. 18. 2. and afterward, *edicti sanis a cessante*, when the cruell edict ceased, they returned to Rome againe, where they were at this time, when S. Paul wrote this epistle. This solution taketh away some part of the doubt, but not all: for Aquila and Priscilla were at Corinth, when S. Paul wrote this epistle.

2. But *Tolet* is much deceiued, who thinketh, that Aquila and Priscilla might be suffered of fauour to remaine at Rome, when other Iewes by the Emperors generall edict were expelled: for at that time Aquila and Priscilla departed from Rome with the rest, and by that occasion came to Corinth, Act. 18. 2.

3. Wherefore, as for one part of the doubt, we admit *Origens* solution, that Aquila and Priscilla were twice at Rome: so it must be supposed, that S. Paul was twice at Corinth: the first time he staid there with Aquila and Priscilla, a yeare and sixe moneths, Act. 18. 11. but at this time he did not write this Epistle to the Romanes: for when he sent this Epistle, he was going with the almes of the Gentiles to Ierusalem, c. 15. 25. but when he was first at Corinth, he had not yet written vnto them his first Epistle, wherein he perswadeth them to make collection for the poore Saints at Ierusalem, 1. Cor. 16. 2, 3. and further, from Corinth S. Paul went to Ephesus, and then to Ierusalem, but then onely to visit the Church there, Act. 18. 21, 22. he caried almes to Ierusalem, afterward, when he went thither againe, Act. 24. 17. from Ierusalem S. Paul returneth to Ephesus with Aquila and Priscilla, Act. 18. 24. 26. from whence he writeth his first epistle to the Corinthians, sending commendation from Aquila and Priscilla, 1. Cor. 16. who had their habitation at Ephesus at that time: at Ephesus Paul staid two yeares, Act. 19. 10. during his aboad there, it is like that Aquila and Priscilla returned to Rome: and from Ephesus, S. Paul went to Macedonia, and

then to Grecia or Achaia, where he staid threemoneths, A&T. 20. 3. during which time it is most like he visited Corinth, and then he wrote this Epistle to the Romanes.

4. So then, 1. Aquila and Priscilla from Rome came to Corinth, from thence with S. Paul remooued to Ephesus, then they returned to Rome againe. 2. S. Paul was twice at Corinth, twice at Ephesus, twice at Ierusalem, after he had bene the first time at Corinth, as is shewed before. 3. And betweene Pauls first and second beeing at Corinth, there may be supposed some fve yeares, (*Pareus* thinketh fixe or seauen) to haue come between: he might come thither first in the 9. yeare of Claudius raigne, when the Iewes were expelled, as *Orosius* saith, and the second time, in the 14. yeare of Claudius, not in the 7. or 8. yeare of Nero, as *Pareus*. See in the end of the 10. quest following.

6. Quest. *Why Epenetus is called the first fruits, &c.*

1. *Origen* readeth, the first fruits of Asia, so readeth *Haymo*, the vulgar Latine, *Lyrannus*, *Gorrian*: but the Syrian interpreter readeth Achaia, so also *Chrysostome*, *Theophylact*: and it is vnlike, that any man should be first called of so many Prouinces and countries as are in Asia.

2. *Origen* by the first fruits, vnderstandeth not those, *qui tempore primi sunt, sed virtutibus excellunt*, which are the first called in time, but they which are most excellent in vertue: and here he runneth to his vsuall speculations of Angels, how they in their countries, ouer the which they are Presidents, doe offer vnto God the first fruits, that is, the more principall of those, which beleeu: but the Apostle by his preaching, not the Angels by their presidency, did offer vp the Gentiles an oblation to God. c. 15. 16.

3. *Ambrose* seemeth to vnderstand this *Epenetus* to haue bene a cheife man in office or by nobility: but *Chrysostome* refuseth this, *ne mundanam suspicias gloriam, adiecit in Christo*, least you should imagine any worldly glory, he addeth, *in Christo*.

4. *Chrysostome* giueth this sense, *quia reliquos omnes credendo prauenerit*, he is called the first fruits, because he preuented others in beleeuing: he was the first: so also *Theophylact*, *Lyrannus*, *Caluin*, *Gualter*.

5. But because the Apostle nameth the familie of Stephana also to haue bene the first fruits of Achaia, 1. Cor. 16. 15. we must not so take it, that *Epenetus* was himselfe the first that was called, but that he was one of the first: and so was as the first fruits offered vnto God, alluding therein to the ceremonie of the law, where the first ripe fruits were offered to God.

5. And in that he is called the first fruits, therein is noted, 1. His excellent spirit, that made a way, and gaue the first entrance into the faith, despising the opinion of the world. 2. His good example to others. 3. His perseuerance and continuance in his first zeale: for otherwise the Apostle would not haue commended him for his good beginnings.

7. Quest. *Of the salutation and commendation of Marie.*

1. *Origen* vnderstandeth this labouring of priuate instruction of women, in teaching them to be sober, obedient to their husbands, careful to bring vp their children: and so *Haymo* restraineth it onely vnto the instructing of women: and so women may labour for the Church of God, as the Apostle saith, *shee hath laboured, in nos*, toward vs.

2. *Chrysostome* reading, *erga vos*, toward you, vnderstandeth it of the office of teaching, not that women were allowed to teach, *presidentiam in media ecclesia prohibet Apostolus, non doctrina verbum*, the Apostle forbiddeth women, presidency in the middes of the congregation, not all kind of teaching: for it is lawfull for the woman to teach and instruct her husband and children at home: and he doth not vnderstand it onely of spirituall labour, but of her other traualles, in iourneying, sustaining, and enduring many perills, in ministering almes.

3. Some referre it to her trauell in compounding the dissention among the Romans betweene the Iewes and Gentiles, *a denuntiando Apostolo*, in certifying the Apostle thereof, *Gorrian*. *Lyrannus*. but the originall word is, *eis inuas*, toward vs, not toward you.

4. Wherefore it is better vnderstood of the labours and seruices which belong vnto hospitalitie, in prouiding food, rayment, and other necessarie things for entertaintment: which *Pareus* saith, the Apostle acknowledgeth as done vnto himselfe, because of the communion of the Saints, though he had not yet bene at Rome.

5. But I thinke rather with *Osiander*, that this woman had dwelt before at Ierusalem, or Antioch, or in some other place, where shee had ministered vnto Saint Paul himselfe: for

for the Apostle before made some distinction betweene the labours bestowed vpon others, and done to himselfe, as ver. 2. *She hath giuen hospitalitie to many, and to me also.*

6. So here the things are set forth in Marie, the act of her charitie, she laboured; *modus*, the manner, *she laboured much; fructus*, the fruit of her labour, *she laboured for vs.*

Quest. 8. Of the commendation of *Andronicus* and *Iunia*.

1. These two are commended by these fowre arguments. 1. by their stocke and kinred, he calleth them his cousins. 2. by their constancie, his *concaptiues*, and fellow prisoners. 3. by their name and fame among the Apostles. 4. by the antiquitie of their conuersion, they were in Christ before him.

2. *Andronicus* and *Iunia*. *Origen* taketh both these for men, and *Pareus* thinketh they might be two brethren of the Iewes: *Chrysostome* and *Theophylact* thinketh rather this *Iunia* to haue been a woman: and *Pet. Martyr* taketh her to be the wife of *Andronicus*.

3. *My Cousines*, *συγγενεις*: some thinke they were his kinsmen, because Iewes, *Tolet*: but there was *propinquitias sanguinis*, a neere propinquitie and affinitie in blood, *Theophyl. cognati fuerunt Paulo*, they were the kinsmen of Paul after the flesh, *Origen: forte ex eadem tribu*, it might be they were of the same tribe, *Lyran*.

4. *My prison fellowes*. 1. *Origen* maketh an allegorie of this, they were *concaptiui in hoc mundo*, they were S. Pauls *concaptiues* in this world: so also the interlinearie glosse, *as long as we are in the bodie, peregrinamur à Domino*, we are strangers from God, and so captiues in the bodie. 2. *Chrysostome* vnderstandeth this captiuitie of the many dangers which the Apostle was in, whereof these were partakers. 3. *Or sustinuerunt tribulationes sicut ipse*, they had sustained many tribulations, as well as he. 4. But it is better vnderstood literally of S. Pauls imprisonment indeed: which because it happened but once to S. Paul at Philippi, before hee was in bonds at Ierusalem: *Pareus* thinketh, that these were his fellow prisoners there: for there were other prisoners then deliuered beside *Paul* and *Silas*, *Act. 16. 25. 26.* or it might be at some other time and place, because all S. Pauls troubles for the Gospell are not expressed.

5. *Notable among the Apostles*. 1. *Origen* and *Haymo*, so also *Lyranus* thinke they were of the 72. disciples of Christ, who also were called Apostles: but the one beeing a woman could not be of that number. 2. *Chrysostome* taketh here the name of an Apostle generally, that this woman, *dignae est habita apostolica appellatione*, was counted worthy of the Apostolike name: and so also *Calvin* thinketh that they were called Apostles in generall, *qui promulgando Euangelio operas impendunt*, which did labour in the promulgation of the Gospell: so *Ofand.* and so they thinke the meaning to be this, that they were famous Apostles and teachers: but the name of an Apostle, I thinke cannot be readily shewed in the newe Testament to be giuen vnto a woman. 3. *Pareus* thinketh they were principall messengers and Legats from the Romanes to S. Paul: for they were also called Apostles, as *Philip. 2. 25.* *Epaphroditus* is called there an Apostle, that is, a messenger; but that had not bene such a singular note of commendation; neither was a woman so fit to be a messenger of a whole Church. 4. Therefore the literall sense and meaning is best, they were famous and well accepted among the Apostles of Christ. *Origen* misliketh not this sense; and *Martyr* followeth it, *probe sunt noti*, they were well knowne to the Apostles, and well esteemed of them; and the rather, because of that which followeth, they were in Christ before Paul, and so knowne to the Apostles.

6. In that he saith, *they were in Christ before him*. 1. It is probable that they were conuerted before the passion of Christ, whereas S. Paul was conuerted not long after his ascension, *Gorrhan*. 2. *Chrysostome* noteth the modestie of Paul, who seeketh not his owne glorie, but preferreth these before himselfe, and beside, *priorem vitam manifestare non detrectat*, he spareth not to lay open his former life, to call to mind what he was, before he was yet called. 3. But the rule of the ciuill law here hath no place, *tempore prior, iure potior*, that he which is first in time, is cheife in right: for S. Paul though called after many, yet in labour exceeded them all. 4. Further, let the phrase be considered, they are said to be *in Christ*, that is, planted in him by faith: faith doth incorporate vs into Christ, as the branches into the vine.

Quest. 9. Of S. Pauls salutation of certaine of his familiar acquaintance, v. 8. 9.

He saluteth *Amplias* his beloued. 1. *Origen* obserueth, that although the Apostle

giue no other commendation of this *Amplius*, yet he was worthy of salutation, because he was beloued of Paul. 2. *Chrysostome* giueth two reasons thereof: both in respect of S. Pauls person, so great and worthy an Apostle, *si magnum est à rege diligi*, &c. if it be a great thing to be beloued of a King, much more of S. Paul: as also because they knewe that S. Paul would not haue loued him, *nisi multam virtutem possedisset*, vnles he had beene endued with many vertues. 3. And least they might thinke that he loued him either for his riches, or for any such thing, he added *in the Lord*, that is, for his faith and pietie sake. 4. So three things are obserued in the Apostles loue, that he was beloued, *tantum*, so much, *à tali*, of such an one, and *taliter*, in such manner, *in the Lord*.

2. *Urbanus* is in the next place saluted. 1. It seemeth by his name that he was an Italian or Romane, and most like to be one of their Pastors: for S. Paul calleth him, *συγγενήν*, his fellow-helper, that is, as *Origen* saith, *particeps Apostolici operis*, a partaker of the Apostolike work and busines, in seeking to propagate the Gospel among the Romanes. 2. *Chrysostome* obserueth, that though he call him not beloued, yet he giueth him a greater commendation: for this *præcedens complectitur*, doth comprehend the other, beeing his fellow labourer, he was likewise beloued.

3. *Stachis*: by the annotation of his name, which signifieth *spica*, an eare of corne, it seemeth he was a Grecian, and one of S. Pauls familiar acquaintance in time past: though hee were not his fellow-helper, yet he was also beloued of the Apostle for his vertue: where we see, that the Apostle doth not flatter them, but giueth vnto euery one that commendation which was due.

Quest. 10. Of S. Pauls saluting of some, commended for their faith, though not of such speciall acquaintance, v. 10. 11.

1. Salute *Apelles*. 1. *Origen* thinketh this might bee Apollo, mentioned Act. 18. who was instructed by Aquila and Priscilla, but that is vncertaine. 2. He is called approoued in Christ: *Haymo* maketh mention of some, that should take the word *probus*, or *probatum*, approoued, for a proper name; so also *Hugo*: but in the originall it is *ᾠκιστος*, approoued. 3. *Chrysostome* taketh this to be an absolute commendation: for in so saying, *omnem virtutem recenset*, he reckoneth a number of vertues: he was *probatum per tribulationes*, approoued by many tentations and tribulations, *Lyran.* and beside, *iudicio non errabat*, he erred not in iudgement, he was in all points orthodoxall. 4. And hereby the Apostle doth incourage him to proceede in his constancie, and he propoundeth also his example to the Romanes.

2. Salute them of *Aristobulus* his household. 1. *Lyranus* thinketh that this *Aristobulus* had made an house, *ad fideles congregandum*, to gather the faithfull together, and is principally vnderstood in this salutation, *tantum principalis in domo*, as the principall in the house: *Hugo* thinketh he was not then at Rome, and therefore is not saluted: *Gualter* coniectureth he might be dead: but it is more like he was *à fide Christi alienus*, a stranger from the faith of Christ, and yet no great enemie, because there were some faithfull in his house, *Pareus*, *Osiander*. 2. And whereas these are not saluted by name, *Chrysostome* thinketh, *non tales fuisse*, *quales priores*, that they were not such as the former: and because hee giueth them no such commendation as the other, that they were beloued, his helpers, or approoued: *Origen* thinketh, *nihil habebant tale in meritis*, they were not of such worthinesse as the other. 3. These the Apostle encourageth that they should go on in their Christian profession, though they serued an vnbelceuing Master.

3. Salute *Herodian* my kinsman. 1. *Natione & religione*, both in nation and religion, *Lyran.* and it seemeth, that he was of neerer alliance vnto S. Paul, then by nation only, as *Andronicus* and *Iunia*, before mentioned, v. 7. 2. *Origen* obserueth, that whereas he gaue other titles vnto those cousens, that they were his concaptiues, and famous among the Apostles, that there was great difference in those, whom S. Paul calleth his kinsman.

4. Greete them which are of the house of *Narcissus*. 1. *Ambrose* thinketh that this *Narcissus* was a presbiter of Rome; so also *Haymo*: *Lyranus* addeth, *discurrens per ciuitates*, that hee went vp and downe from citie to citie to confirme the faithfull; and that he was not at this time at Rome, but imployed abroad: But if this *Narcissus* had beene of the Church, S. Paul would not haue omitted him: for of his absence from Rome, the Apostle being so far off, was ignorant. 2. *Beza* interpreting of the familiars or friends of *Narcissus*, seemeth to thinke that this *Narcissus* was conuerted to the faith: otherwise his familiars and acquaintance were not like to be Christians. 3. But I thinke rather with *Martyr*, *Caluin*, *Gualter*, *Pareus*,

that this Narcissus was the same, whom *Suetonius* reporteth to haue beene in great fauour with *Claudius* the Emperour: he was exceeding rich, worth tenne millions, that is, an 100. hundred thousand pounds; in so much, that when *Cæsar* complained of the smalnes of his treasure, the saying was, that if two of his seruants, *Narcissus* and *Pallas* would make him their associate, he should haue mony enough: he was a craftie and wicked fellow, and beeing mightie in the Emperours fauour, he practised the death of some of the nobilitie, as of *Ap-pius Syllanus*, vpon suspicion of treason: at length he had a miserable ende, beeing murthe-red by the meanes of *Agrippina*, who first caused *Claudius* the Emperour to bee poisoned, while *Narcissus* was at the bath: it seemeth that euen in this wicked mans house, there were some Christians: and as *M. Calvin* saith, *domum quasi inferis similem Christi gratia visitari*, that an house like vnto hell was visited by the grace of God. 4. But if this were that *Narcissus*, as *Pareus* thinketh, then was it not long before S. Paul came the second time to Corinth, when hee should write this Epistle to the Romanes, about the seuenth or eight yeare of Ne-ro, as he thinketh: for that *Narcissus* was slaine not long after *Claudius* the Emperours death: and after he was taken away, it is like his household was dissolued. See before in the ende of the 5. question. 5. *Origen* obserueth, that whereas it is added, *which are in the Lord*, *non omnes in Domino fuisse*, that all of *Narcissus* familie were not in the Lord, they were not all Christians. 6. *Hugo* noteth, that here the Apostle saluteth them, as they were diuided in-to sundry congregations, as our Sauour did feede the people causing them to sit downe by rankes.

Quest. 11. Of other salutations of the Apostle of some of
speciall note, v. 12, 13.

1. *Tryphena* and *Tryphosa* are first commended for their labour. 1. Some thinke this la-bour was of three sorts, *in exhortatione, ministerio sanctorum, in pressuris*, in exhortation, mi-nistring to the Saints, in afflictions for the Gospel, *gloss. ordinari*. but rather the seruices of these women are to bee vnderstood, which they bestowed in the entertainment of the Saints, such as before *Marie* was commended for, *Pareus*: *Pet. Martyr* thinketh they might haue such a ministerie in the Church, as *Phebe* had, one of the widowes: *Gualter* taketh it for the domesticall care in household affaires, and in the education of children: but they are commended rather, for their publike and profitable seruice to the Church. 2. *Chrysostome* thinketh this setteth forth their commendation, because they are said, *non solum operari, sed laborare*, not onely to worke, but to labour. 3. And *Origen* addeth further, that they are said to labour in the Lord: many doe labour, but not for the Lord. 4. *Chrysostome* noteth this as a part of commendation, that whereas *Marie* is said to haue laboured, they continue labouring still, *in laudem cedit continenter aliquid facitare*, it is to ones praise, to continue in doing a thing, *Theophyl.*

2. *Persis* is commended beyond the other. 1. Because he calleth her beloued, *ostendens maiorem esse*, shewing her therein to be greater, *Chrysost.* 2. And *de multo labore testimonium fert*, he giueth testimonie of her much labour, *Chrysost. Origen.* 3. And somewhat there is in it, that of the other he saith, *they labour*, of this, she hath laboured; noting some speciall la-bour and trouble, which she had sustained for the Gospel.

3. *Rufus* elected in the Lord. 1. *Origen* thinketh he is called *ἐκλεκτός*, elected, in respect of his election, he knewe him to be of the number of the elect: but there were other beside here named, which belonged to Gods election. 2. *Haymo* and *Lyranus*, because he was *promotus ad sacerdotium*, promoted to the ministerie or Priesthood. 3. But he is rather so called, because he was an excellent and cheife man in pietie, as *Beza* calleth him selected: so also *Tolet*: and *Theophylact* hath no other meaning; here is a double good, *filius & mater irrepre-hensibilis*, the sonne and mother are irreprehensible: an elect and choice mother, had an elect and choice sonne. 4. Paul calleth this matrone his mother, and of *Rufus*, his in affection, the others in nature: as he willeth that the elder women should be reuerenced as mothers, *1. Tim. 5. 2.* as he called *Phebe* his sister, *v. 1.* 5. *Origen* obserueth that Paul and *Rufus* had one mother in affection, as *Iesus* and *Iohn* had, to whom our Blessed Sauour commended his mother.

Quest. 12. Of S. Pauls generall salutations, without any speciall
note of commendation, v. 14, 15.

1. *Lyranus* thus distinguisheth the persons here seluted by S. Paul, that as ver. 10. 11. he commended some for their faith in Christ, as *Apelles* with others, and v. 12. 13. others for their

their labour and ministerie in the Church, as *Thryphena*, and *Tryphosa*, so now hee propoundeth, *exempla concordie*, certaine examples of concord, ioyning many together of one societie and companie.

2. To let obserueth well, that these two companies, the one named, v. 14. the other, v. 15. might belong vnto two families, and so *Origen* thinketh they dwelled together: *Philologus* and *Iulia* are thought to be the husband and wife.

3. Touching some particulars. 1. *Origen* thinketh that *Hermas* was the author of the booke called *Pastor*, which Scripture or writing, he holdeth to haue beene *diuinitus inspirata*, written by inspiration: but it was held of others to be an Apochryphall booke: See *Euseb. l. 3. c. 2. 5.* 2. There is one *Hermas*, and an other called *Hermes*, whom *Beza* translateth *Mercurius*, but the same name would haue beene retained in the Greeke, as *Urbannus* and *Rufus*, which are Latine names. 3. *Philologus* is thought by S. Andrew to haue beene made the first Bishop of *Synope*. 4. *Olympas*, not *Olympius*, as the vulgar Latine readeth, is the name here of a man, not of a woman, as *Erasmus* and *Beza* obserue.

4. *Origen* thinketh this was the reason, why S. Paul giueth no speciall commendation to these, and namely to *Hermas*, *quia post multa peccata ad poenitentiam conuersus*, &c. because he was conuerted vnto repentance, after many sinnes: But I rather allow here of *Chrysostomes* iudgement, that although they are not set forth by their seuerall commendations, as the rest, yet this is to be considered, that these beeing inferiour to the rest, the Apostle *salutatione sua non dedignatur*, doth vouchsafe to salute them, and hee also calleth them brethren and Saints.

5. And least any might haue beene grieved, that they were not by name saluted, *illos commiscet*, &c. he mingleth them together, *salute one another*, &c. *Chrysostome*: so the Greek Scho-liast, *omnes promiscue ponit*, he putteth all together, least any should haue beene offended, *cuius nomen expressum non fuerit*, whose name was not expressed.

Quest. 13. Of the custome then vsed to kisse one another, v. 16.

1. *Chrysostome* and *Theophylact* here obserue, because the Apostle had giuen diuerse commendations vnto them, to whome hee sendeth greeting, that the lesse commended should not enuie the greater, nor the greater despise and contemne the lesse, *osculo sancto permiscet*, & pares facit, he putteth them together, with an holy kisse, and so maketh them all alike.

2. This vse was then taken vp in the Church, for one to kisse an other in their holy meetings and assemblies, in token of mutuall loue and good wil, as is euident, both in this place, and 1. Cor. 16. 20. 2. Cor. 13. 12. 1. Thess. 5. 26. in all these places it is called an holy kisse, and 1. Pet. 5. 14. the kisse of loue: this vse was frequented in their assemblies, as in their generall prayers, as *Tertullian* testifieth, *lib. de orat.* and specially in receiuing of the Sacrament: as *Chrysost. hom. 77. in Ioan. 16. bene in mysterijs osculamur, ut vnum efficiamur*, wee doe well to kisse in the mysteries, that we may become one: for as *Gellius* noteth out of *Plato, lib. 19. cap. 11. Anima anima coniungitur usq; ad labia progressa per osculum*, one soule is ioyned to another by a kisse, meeting as it were at the lippes: And not onely then, but vpon other occasions, as when they receiued any Epistle from the Apostle, they vsed to salute one another with a kisse, *Hugo*: whereof *Haymo* giueth this reason, because I am not present to kisse you all, salute yee one another with a kisse, *mei amoris causa*, for my loue sake.

3. Concerning the originall of this custome. 1. Neither did it take beginning from this and the like places of the Apostle, as *Haymo* saith, *ex hoc loco, alijsq; similibus mos traditus est Ecclesie*, out of this place and the like was deliuered this custome to the Church: for the Apostle did not first bring in this custome, it was in vse before. 2. Neither yet was it *mos Romana gentis*, the fashion of the Romanes so to doe, *Osander*: but as *Calvin* saith, it seemeth among them to haue beene *minus usitatum*, lesse in vse, for it was not lawfull for women to kisse any but of their owne kinred: and *Tiberius* made a law against it, *Sueton. in Tiber. cap. 39.* 3. It was then an olde custome among the Hebrewes, taken from the Patriarches, and other holy men and women, which vsed one to salute another with a kisse, as we reade, Gen. 27. 26. Gen. 29. 12. and in other places: from them then was this custome descended: And among them it was not onely *amoris & beneuolentia*, sed *honoris & reuerentia signum*, not onely a signe of loue and good will, but of honour and reuerence: as it is said, *Psal. 2. Kisse the*

Sonne least he be angry: as where the kissing of the Princes hand is vsed, as a signe of loyaltie and subiection, *Gualter*.

4. It is called an holy kisse: to shew, both *ut casta sint oscula*, *deinde non simulata*, that kisses giuen in the Church should be chaste, and then without dissimulation, not as Iudas kisse was, *Origen*: but *Lyrannus* more distinctly maketh these fīue kind of kisses: *adulatorium*, a flattering kisse, as was Absaloms, who would take the people to him, and kisse them: *simulatorium*, a dissembling kisse; as was Iobabs, when he kissed and embraced Abner, and killed him: *proditorium*, a treacherous and betraying kisse, as was that of Iudas giuen to Christ: *impudicum*, an vnchaste kisse, such as the harlot giue to the young man, *Prou. 7.* then there is, *osculum fidele & sanctum*, a faithfull and holy kisse, whereof the Apostle speaketh here.

5. From this custome of kissing, came that foolish and superstitious ceremonie of kissing the *Pax* in the Popish Masse: whereof *Hugo* taketh vpon him to giue this reason; the Priest first kisseth the *Pax* himselfe, and then giue it vnto all the people, to signifie, that he is *in loco Dei à quo omnis pax*, in the place of God from whom cometh all peace; and that all are reconciled by Christ, who then is in the altar: wherein they shew great presumption in the one, for a mortall man to take vpon him to be in Gods place; and great falshood in the other, to make the people belecue, that Christs verie bodie is in the altar, which the heauens shall containe vntill his comming, *Act. 3. 21.*

6. Wherefore concerning this vse, it was onely of those times, *referendum est ad illius temporis morem*, it must be referred to the manner of those times, *Beza*: it is not necessarie either to retaine it, or any other outward ceremonie or vsage in stead of it: S. Paul exacteth not the outward gesture, but the inward affection; and so as *Clemens Alexand.* saith well, *dilectio non censetur in osculo, sed in beneuolentia*, loue is not measured by the kisse, but by the good will.

Quest. 14. How the Apostle saith, *The Churches salute you*, &c. v. 16.

1. *Origen* here moueth this doubt, reading *all the Churches*, how all of them could send salutation vnto the Romanes: and he answereth, because there was *unus spiritus Paulo & omnibus Ecclesijs*, there was one and the same spirit in Paul, and all the Churches; or by saluting he vnderstandeth, *per unum spiritum iungi*, to be ioyned together by one spirit: *Hugo* answereth, that whereas *ver. 4. all the Churches*, must be taken *vniversaliter*, generally, here it must be vnderstood onely *distributive*, by way of distribution, for those Churches where he then was: so also *Gorham*. But this doubt is easily remooued, because that vniuersall particle *all*, is not in the originall, it is inserted by the Latine interpreter: by Churches then, the Apostle vnderstandeth the Churches of Achaia and Macedonia, where he then was, of whose affection toward the Romanes he was assured.

2. And he nameth Churches in the plurall number, meaning the particular Churches which had their denomination from their speciall places; as the Church of Antioch, Hierusalem, the Romane Church; which all made but one vniuersall Church, and generall bodie, whereof Christ was the head; *Bucer*.

3. *Chrysostome* moueth an other doubt, why the Apostle saluteth so many in this his Epistle to the Romanes, which he doth in no other Epistle, and hereof he giue these reasons. 1. Not onely for that he had not yet seene them, for so neither had he seene the Colossians, *c. 2. 1.* 2. But *Romani erant celebriores alijs*, the Romanes were more famous then others. 3. And beside, many of these were knowne vnto S. Paul, and were fledde to Rome, as vnto a more safe place, and therefore he saluteth them by name. 4. But the greatest reason is, *inter aduenas docebant*, many which were fledde thither liued among strangers, and therefore had neede of the greater commendation; and such was the glorie of Paul, that *per solas literas multum haberent prerogative*, they had great prerogative that could get to bee commended onely by his letters. 5. But *Tolets* reason is farre fetcht, that S. Paul saluteth that citie in the name of the Churches, *qua omnibus Christianis presidet*, which is set ouer all Churches, for the Romane Church is the Head of all Churches, where the Vicar of Christ, the vniuersall Bishop sitteth, &c. for if this were the cause, how cometh it to passe, that Saint Paul leaueth S. Peter vsaluted, whom the Romanists affirme to haue bene at this time Bishop of Rome; would he write to the cheife Church, and not salute the cheife Pastor thereof? But hereupon it is strongly concluded and inferred, that Peter was not Bishop of Rome, nor at this time there, and whether at all or not, is vncertaine: which point shall be further hand-

handled among the controuersies: But I insist vpon *Chrysostomes* reasons, why *S. Paul* sendeth such ample salutations to the Romanes, more then to other.

Quest. 15. General observations concerning the greeting and salutation sent here by the Apostle.

1. *Origen* noteth the singular wisdom and discretion of the Apostle, that giueth vnto euerie one a severall commendation, *pro merito alius probus, alius charissimus, &c.* one is according to his worthines called *approoved*, an other *welbeloued*, an other *elect*, an other, *labouring* in the Lord.

2. *Chrysostome* sheweth two ends why the Apostle doth thus. 1. *Ne inuidiam pararet*, least if he should praise some, and not others, it might procure envie. 2. *Ne socordiam & confusio nem generaret*, least it might engender sloth and confusion, if one should not be commended before an other: so he both maketh them *alacriores*, more chearefull and willing to goe forward, omitting nothing worthie of commendation in them, and others *diligentiores*, more diligent in stirring them vp to follow their example.

3. *Caluin* obserueth, that none of any great place among the Romanes are here saluted, *nullum ex splendidis illis nominibus audini*, we heare none of the famous and illustrious names among the Romanes here rehearsed: but they are all obscure men: which sheweth what the state of the Church was in those dayes, that not many noble or great men were called, as the Apostle sheweth, 1. Cor. 11. and the Apostle hereby is freed from all suspicion of flatterie, that he doth not *venari amicitias potentium*, hunt for the friendship of great men.

4. *Grynus* addeth, that these salutations, are *species invocationis*, kinds of prayer, shewing that one ought to pray for an other.

5. And they are *communiois sanctorum religiosa documenta*, religious documents of the communion of Saints, *Gryn.* that their ought to be *amicitia commercia*, entercourse of friendship betweene the Churches of Christ, *Gualter.*

Quest. 16. Of the shunning and avoiding of the authors of dissention.

1. As hitherto *S. Paul* had propounded examples to be imitated and followed, so now he sheweth, whom they ought to decline and take heede of, *Lyran.* and this admonition he reserueth to the last, that it might better be remembred.

2. He prayeth them to *marke diligently, &c.* 1. This charge of the Apostle belongeth vnto the gouernours of the Church, & *ad omnes credentes*, and to all other beleeuers, *Origen:* though specially it concerne the Pastors. 2. And he useth the word *σκοπεῖν*, to *marke* or *observe*, because it falketh out oftentimes, *socordia & incuria*, by the sloth and carelesnesse of Pastors, that such false intruders doe enter, *Melanctb.* 3. And in that he would haue them narrowly obserued, he sheweth their craft and subtiltie, *non enim palam conspiciendos se prebent*, they doe not shew themselues openly, *Occum.*

3. Which cause diuision and offences. 1. *Origen* vnderstandeth these to be all one, and interpreteth them to be dissentions contrarie to peace. 2. *Lyranus* thinketh that the *diuisions* are *declinationes à fide*, declining from the faith: and scandals, which are occasion of ruine vnto others. 3. Some referre diuisions to faith, and offences to manners. 4. But the first are vnderstood to be they which doe corrupt the doctrine of the Church, such are heretikes, the other they which violate the discipline of the Church, and giue euill example, as schismatices, *Pareus.* 5. *Chrysostome* thinketh that the Apostle especially meaneth the Iewes, which together with the Christian faith vrged the ceremonies of the lawe, of whom as enemies to the Gospel, the Apostle often complaineth: but all other beside are noted, which were bringers in of corrupt doctrine.

4. Beside the doctrine. 1. *Gualter* obserueth well, that the Apostle forbiddeth not all dissentions, but such as are cauled by innovation of doctrine: for there are some profitable diuisions, *quibus consensus in superstitione turbatur*, whereby consent in superstition is hindered. 2. And *Faius* noteth well, that *παρά*, here signifieth not onely contrarie, but beside: for that onely is not forbidden which is directly contrarie vnto the doctrine receiued, *sed si quid aliud, vel aliter introducitur*, but if any other thing, or in other manner be brought in, which belongeth to doctrine: which *S. Paul* calleth, *ἐτεροδιδασκαλίαν*, to teach an other doctrine, 1. Tim. 1. 3. which is not onely when false doctrine apparantly contrarie to the truth is brought in, but when the pure doctrine is by humane inuentions adulterated, *Beza annot.*

1. Tim. 1. 3.

5. *The doctrine which ye haue learned.* 1. Chrysostome noteth, that he saith not, which I haue taught, but which ye haue learned; arguing hereby, *permanendum esse in ijs, qua acceptis*, that they should continue in those things, which they had receiued. 2. But Tolet's note is wide, he would haue them constant, *in doctrina fidei à principe Apostolorum Petro accepta*, in the doctrine of faith receiued from Peter the Prince of the Apostles: both which assertions are untrue: for neither was Peter the Prince of the Apostles: he acknowledged Paul to be his equall, when he gaue him δεξιάς κοινωνίας, the right hand of fellowship: Gal. 2. and in the same chapter it is shewed, that Paul rebuked Peter to the face, wherein he declared himselfe no whit inferiour to Peter: And seeing Peter was the Apostle of the circumcision, it is not like that he should be the first Preacher to the Gentiles at Rome: Gorrhan is yet more equall, who doth not reſtraine this to the doctrine deliuered by Saint Peter at Rome, but that which they had learned *à veris Apostolis*, from the true Apostles: see more of this qu. 19. vpon the 1. chapter. 3. Here the wisdom also of the Apostles appeareth, which speaking of the authors of those factions, yet concealeth their names.

6. *Decline or auoid them.* 1. That is such, *qui scientes in id facinus prolabuntur*, which willfully fall into this mischeife: they which are deduced thorough ignorance, *reduci in viam possunt*, may be reduced into the way, and amended, Theophyl. 2. Chrysostome noteth further, he said not, *aggredimini & manus conserite*, assault him, and trie it by hand stroakes, but only shunne him and decline him: for as Peter Martyr here inserteth, the Church hath no other sword beside excommunication: their crueltie and tyrannie then is taxed, that will by force, sword, and fire, suppress those which they call heresies, not first discovering them by the word of God. 3. By declining here, 1. Is not meant, that no disputation should be had with such, as Tolet: the Apostle sheweth the contrarie by his example, who disputed at Ephesus with the gainefayers, dayly in the schoole of Tyrannus, Act. 19.9. 2. But we must decline them *eorum societatem vitando*, both priuately in auoiding their companie: as Ioh. 2. 10. *If any come, and bring not this doctrine, receiue him not to house*: Gorrhan: 3. And publickly he must be excommunicate, Tit. 3. 10. *Him that is an heretike, reiect after once or twice admonition*: 4. And it is the Magistrats part also not to suffer such within his iurisdiction, but to cast them out: *Oflander*.

Quest. 17. *How these false teachers and seducers are to be discerned, v. 18.*

The Apostle sheweth how such must bee knowne: 1. By their hypocrisie, which is seene by the euent, *they serue not the Lord Iesus*. 2. By the ende which they propound, namely, to serue their bellie. 3. By the manner of their deceiuing, they vse deceitfull and flattering speech. 4. By the obieſt, whereupon they worke, they seduce those which are simple.

1. *They serue not the Lord Iesus*: 1. Whom they ought to serue, *ratione potestatis*, because of his power, he is the Lord; *ratione bonitatis*, because of his goodnesse, he is Iesus our Sauour: Gorrhan. 2. These are they which pretend to be the seruants of Iesus, and make as though nothing were more pleasing vnto them, then the name of Iesus, which they take vp often in their mouthes, and yet they are enemies vnto Iesus.

2. *But their owne bellies*: 1. That is, as Origen, they teach, *questus & cupiditatis causa*, for the desire of gaine: as the Apostle saith, Tit. 1. 11. *They teach things which they ought not for filthy lucre's sake*: and such make their bellie their god, Philip. 3. 18. 2. Who then will not be ashamed, *seruos ventris pro doctoribus habere*, to haue them for their teachers, which are seruants of their bellie? Chrysost.

3. *By faire speech and flattering*. 1. The words are, *χρηστολογία, εὐλογία*, which are thus distinguished: the first signifieth a faire speech, which intendeth an others profit, and meaneth nothing lesse; as Satan insinuated himselfe vnto Eue, vnder pretense of wishing her good: and in such speech, much is promised, and little performed: this is *de rebus*, concerning the things, which they perswade, the other is *de personis*, touching their persons, whom they flatter, they deceiue by the one, and flatter by the other. 2. By blessing or benediction. 1. Origen vnderstandeth, their flattering of men in their finnes, *vel permanere, vel proficere, &c.* they exhort them either to continue or goe on in their finnes: Erasmus thinketh it is put *pro laudatione*, for flattering praise & commendation. 2. They speake things pleasing vnto men, and apply themselues to their humors, as Physicians, that minister things delectable,

but not medecinable to their patients. 3. And we may vnderstand also, *orationes, quas faciebant, &c.* the prayers which they made and blessings ouer them, of whom they receiued any thing: as Baals prophets wished prosperous successe to Ahab, and the Pharisees vnder colour of long prayer deuoured widowes houses, Matth. 23. *Hugo.* 4. *Haymo* addeth further, that as they flatter some, *sic detrahunt alijs*, so they detract from others, that they may the better insinuate themselves. 5. But yet this forbiddeth not the Ministers of the Gospel, to vse humanitie in their speach, curiositie and bitternesse of words must be auoided, as much as flatterie: *habeant comitatem, sed cum libertate coniunctam*, they must shew gentlenes in speach, but ioyned with libertie, *Caluin.*

4. *The heartes of the simple.* 1. Not the innocent, as the vulgar latine readeth, and *Haymo* interpreteth, that they goe about to seduce them, *ut eorum innocentiam auferant*, to take away their innocencie: for they cannot be innocent, that are so easily seduced. 2. Neither doth it signifie such as are without fraud, *sine dolo*, and malice, *Tolet*: for one may be without fraud, and yet not simple. 3. *Melancthon* vnderstandeth those, *qui affectibus infatuantur*, which are weake in their affections, and are as infatuate, that may easily be drawen vnto hope, or feare, and such like. 4. But it signifieth those which are weake rather in iudgement, then affection, *qui minus circumscripti sunt ad cauendas fraudes*, which are not circumspect to take heed of fraud and deceit, *Caluin*: and so they are called *ἀναφοι*, not euill, that is, not suspicious, cautelous, but simple: they are so said, *not euill*, or innocent, harmelesse, *non à puritate conscientia, sed defectu industria*, not in the puritie of their conscience, but in their want of industrie and circumspection: *Lyran.* as the Apostle describeth them, 2. Tim. 3. 6. *They lead captiue women laden with sinnes, &c. which are euer learning, and neuer come vnto knowledge.* They are simple then, not as innocent, for they are laden with sinnes, but as ignorant, and continually learning: such the wise man speaketh of, *Prou. 17. 15. The simple beleeneth every word.*

5. Let now any indifferent man iudge, if all these notes and markes of false teachers and seducers doe not adhere and cleaue as fast as pitch vnto the seducing Popish Iesuites, or Iudasites rather. 1. They pretend the name of Iesus, and call themselves by his name, yet their doctrine and practise sheweth, that they are not the seruants of Iesus. 2. They grow rich, and turne all to their owne commoditie: in Fraunce, they could in few years bestow an 100. thousand crownes in the building of the Iesuites Colledge at La-flesch, and an 100. thousand crownes more in reuenew: witnesse *Anti Cotton.* 3. Thorough their insinuating speeches, promising heauen for workes worthie of hell, and with praising, yea adorning their ministers and instruments of mischeife, they deceiue and seduce many. 4. And especially they worke vpon carnall and ignorant persons, that haue no knowledge in themselves, but altogether depend vpon them for their instruction and direction in faith.

Quest. 18. *Why the Apostle makerh here mention of the obedience of the Romanes, v. 19.*

1. He doth speake of their obedience, some thinke to that end, *ut bono exemplo essent alijs*, that they should giue a good example vnto others, to decline false teachers, because they were in the eie of the world: *Lyran.* 2. Some will haue it vsed as a reason, why they should take heed of false teachers, because they had professed their obedience and subiection to the faith: and therefore beeing *subditi veræ fidei & veris Apostolis*, subiect to the true faith, and true Apostles, they should not receiue false doctrine, *Gorrbhan.* 3. *Origen* thinketh that the Apostle *subtiliter facilem & indiscretam Romanorum, obedientiam notat*, doth cunningly note their facile and vndiscreete obedience, how readie they were to be swaiued, and therefore they had need to be admonished: so also *Martyr* and *Parcus*: but such facilitie in listening vnto any teacher, had not beene worthie the name of obedience. 4. *Chrysostome* thinketh, it is a *preoccupation* to preuent their suspicion, least they should haue such an opinion of the Apostle as though hee held them wauering, and vnconstant, and easie to be carried away: and therefore he should say in effect, *incantatos alios alliciunt*, they doe intise others, that are not cautelous, but not you, *Theophylact*: your obedience is knowne well enough, but yet you had neede to be admonished, *Caluin*: but this is not so fit, because the Apostle rather rendreth a reason of his former exhortation, as the words shew, *for your obedience, &c.* then vseth any *preoccupation*. 5. Wherefore this sense is more agreeable; that although the Apostle had good experience already of their obedience, yet he would haue them to be constant, *nolit eos gradu suo excidere*, he would

not haue them fall from the degree of perfection, which they had already attained vnto, but continue constant still in resisting of contrarie doctrines: for the Apostle did foresee, that the Romane Church being once infected with error, would be dangerous to other Churches: *Qualiter*: as it is not sufficient for a matrone to haue beene once chaste, vlesse she still continue: *Oslander*.

Quest. 19. *What it is to be wise concerning that which is good, and simple in euill.*

1. *Origen* thus vnderstandeth it, *to be wise vnto good*, is *semper aliquid boni inuenire*, to find out alwaies some good thing; as if we be hindred, that we cannot bring forth a good work, then to find out some good saying; if not that, then *votum bonum*, to make some good vow, or wish: to be simple in euill, that we be not craftie *malum pro malo reddere*, to render euill for euill: to the same purpose *Seuerianus* in *Oecumenius*: to be wise to doe good, is to provide, *ne nobis noceatur*, that we be not hurt; *to be simple in euill*, that we offer no hurt to others.

2. *Lyranus* thus, we must be wise, in *bono cognoscendo & operando*, in knowing and working of that which is good, and simple, not in knowing, but in working of euill: so *Haimo*, *bonum sapite faciendo, malum ignorare vitando*, be wise vnto good in doing it, and simple or ignorant in shunning of euill.

3. But this sentence is rather to be vnderstood, according to the present argument: that the Apostle would haue them wise, in discerning of true doctrine from false, but simple in deuising of euill: which is agreeable to that saying of our Blessed Sauour, *they should be wise as serpents, innocent as doves*: and of S. Paul, 1. Cor. 13. that they should be children in maliciousnesse, but not in knowledge: this sense the words themselves fauour: the simple are called *ἀκέραιοι*, that is without any mixture of euill, of the word *κεράω*, to mingle, and the priuatiue *α*, though some will haue it deriued of *κέρας*, an horne, such an one, as is without hornes, that is, hath no power to doe hurt; so then he is simple and sincere to euill, that neither hath cunning to sophisticate the truth, and to bolster out false doctrine, neither to worke mischeife.

4. But yet this place maketh nothing at all for ignorant simplicitie, for it must be ioyned with wisdom, and there is no wisdom without knowledge: the Popish simplicitie then ioyned with grosse ignorance, which the Iesuites require in their disciples, is not the simplicitie, which S. Paul speaketh of: *Martyr*.

5. *Origen* here moueth a question, how one and the same man, may be said both to be wise, and yet simple: and he answereth, that this may well be in diuerse respects: as one may be wise toward God, and yet a foole to the world: as here in the world, he that is skillfull in one art, may be yet simple in another: as *sapientissimus Grammaticus*, &c. a wise Grammarian, may be simple in the carpenters trade, and a good Pilote of a shippe may be ignorant in Physicke.

Quest. 20. *How the God of peace shall tread downe Satan.*

1. *The God of peace*. 1. This is a good reason, to stirre them vp to vigilancie against false teachers, from the hope of victorie. 2. He calleth him the Lord of peace, to shew, that *qui pacem amat*, he that loueth peace, will dissolue whatsoeuer destroyeth it: *Chrysostome*. 3. And God shall doe it; they must not be confident vpon their owne strength: neither yet must they be slouthfull, they must vse vigilancie.

2. *Shall tread*. 1. The vulgar Latine readeth in the imperative, *tread*, and *Chrysost.* saith it is both *prophetia & precatio*, a prophetic, and a prayer, but in the originall it is put in the future tence. 2. He saith not, shall subdue, but shall tread downe or crush: *Chrysost.* that is, shall so keep him vnder, as then he shall not preuaile against the members of Christ. 3. And here there is an allusion to the first promise made to Eue, *that the seede of the woman, should breake the serpents head*. 4. This victory is not perfect here, but the perfect conquest shall be in the next world, *Martyr*. 5. *Origen* noteth well, that God is said *suscitare Sathanam negligentibus*, *conterere studiosis*, to raise vp Satan or an aduersarie to those which are negligent, as he is said to haue stirred vp Satan an aduersarie to Salomon, 1. King. 11. 14. and to crush Satan vnto the diligent.

3. *Sathan*. 1. *Chrysostome* vnderstandeth the deceiuers, which are aduersaries (for so the word *Sathan* signifieth an aduersarie) but chiefly, the deuill, *qui ad ista ducem agit*, who is the ringleader. 2. And *Origen* doth draw it to particulars, as *si quis agonem susceperit castitatis*,

if any strue for chastitie, if he continue, God shall vanquish vnder him the spirit contrarie to chastitie, and so likewise in the fight of faith, of patience, and such like.

4. *Shortly.* 1. Some referre it to the day of Iudgement. 2. *Ambrose* to Pauls comming to Rome. 3. *Tolet* thinketh this was fulfilled in *Constantine*, who ouerthrew idolatrie. 4. But euen then presently this was in part fulfilled: God gaue the Romans constancie both against the Romane persecutors, and spirituall wisdom against false teachers.

Quest. 21. *What Saint Paul meaneth by the grace of our Lord Iesus, which he wisheth vnto them. v. 20.*

1. As the Apostle beganne his Epistle with *grace and peace*, so he endeth it; as c. 15. 33. he saith, *the God of peace be with you*: and here he saith, *the grace of our Lord Iesus*: which words he repeateth againe v. 24. (though *Origen* and *Ambrose* haue them but once) which is not a vaine repetition, but thereby the Apostle sheweth the necessitie of the grace of Christ, which he so often prayeth for: and further he, sheweth herein a fatherly affection, as the manner of a louing father is, to bid his children farewell againe and againe, and beeing both to take his leaue, *sape ad colloquium conuertitur*, doth returne often to his colloquie with them: and this benediction is there repeated because of the salutations of the brethren, which he sendeth, ending in the same forme, as the Apostles doth, *Gorrham*.

2. Whereas S. Paul 1. c. 7. doth ascribe this grace to God the father, and to Iesus Christ, but here he maketh mention onely of Iesus, *Origen* obserueth well, that it is *vna atque eadem gratia*, one and the same grace: for as the father hath life in himselfe, and hath giuen vnto the Sonne to haue life in himselfe, so *gratiam quam dat pater, dat & filius*, the grace which the father giueth, the Sonne giueth also. This then is an euident argument, of an equalitie of power and goodnes, in the father and the Sonne.

3. *Chrysostome* doth here enforce an argument from the greater to the lesse; that if when they were enemies, they were freed by grace, and redeemed from Satan, much more, *amici facti*, beeing made friends, shall they haue grace to be deliuered from lesse daungers: thus farre *Chrysostome* well: but his other note here is daungerous, that whereas before he spake of their obedience, and now turneth vnto God by praier, shewing that we had neede of both, *& qua diuinitus dantur, & qua à nobis sunt*, as well those things, which are giuen of God, as which are of our selues: for we hauing nothing of our selues, all is of God. Therefore *Origens* note is here to be preferred, *sciendum, quod omne, quod homines habent à Deo gratia est*, we must know, that all which a man hath, is of God and grace, *nihil habet ex debito*, he hath nothing of debt, for who hath giuen vnto him first, &c.

4. By *grace* here, 1. Neither is vnderstood that grace, which the Apostle should bring vnto them at his comming, which he wisheth vnto them now: for he speaketh of immediate grace from Christ. 2. Nor yet onely the grace, whereby we were first reconciled vnto God, that they might continue therein, as *Osand*. 3. But thereby is signified, both the fauour of God, and the effects thereof, the graces and gifts of the spirit, *Martyr*: and whatsoever the elect haue by grace from God, as faith, hope, remission of sinnes, *Haymo*.

5. This salutation, *the grace of God, &c.* S. Paul was wont with his owne hand to write in the ende of euery Epistle, whereby it was discerned, whether it were his epistle or an others: as he himselfe saith, 2. Thess. 4. 17. *The salutation of me Paul with mine owne hand, which is the token in euery Epistle, so I write*: hereby then this epistle to the Romanes, is discerned to haue beene written by S. Paul; that whereas the rest of it was set downe from S. Pauls mouth by his scribe, this salutation was extant vnder his owne hand.

22. Quest. *Of the salutations of others, which Saint Paul sendeth to the Romanes, v. 21.*

to 23.

1. As before the Apostle named diuers persons, to whome he sendeth greetings to v. 16. so now he sendeth the salutations of others vnto them: and these are of two sorts, either such as were strangers in Corinth, or such as were citizens and inhabitants there, as *Gaius*, *Erastus*, v. 23.

2. The Apostle sendeth greeting from others, not that he needed in himselfe their testimonie, but he doth it partly to continue amitie and loue betweene the brethren, that they might be ioyned in good will, though they were diuided in place: as also in respect of the Romanes, that his Epistle hauing the consent of the whole Church, might be of the more waight, not in it selfe, but in regard of their weaknes.

3. The

3. The first is *Timothie*. 1. Of whome we read, *Act. 16.* how he was circumcised by S. Paul: *Origen* thinketh he was of *Derbe*, and so *Haymo*: but it seemeth rather that he was of *Lystra*, because he was commended by the brethren at *Lystra*, *Act. 16. 3.* *Gualter*. 2. Saint Paul calleth him his fellow helper, because he laboured with S. Paul in preaching the Gospel: where we see the great humility of S. Paul, that disdaineth not so to call a young man, newly conuerted to the faith of Christ: vnto this *Timothie*, whom S. Paul left at *Ephesus*, did he write the two epistles to *Timothie*. 3. *Lyranus* saith, he was Bishop of *Ephesus*, but howsoeuer afterwards he were, he was not at this time, for then S. Paul would not haue called him from his charge.

4. Then follow the other. 1. *Lucius*, whom *Origen* and *Haymo* thinke to haue beene S. Luke; the inseperable companion of Saint Paul: of whom he maketh mention in 3. places: *Col. 4. 14.* 2. *Tim. 4. 11.* *Phil. 2. 4.* and here is called *Lucius* after the Romane inflexion: but it is more like to be *Lucius* of Cyrene mentioned *Act. 13. 1.* who is their numbred among the Prophets at Antioch. 2. *Iasan* was S. Pauls host at *Theffalonica*, their endured so much for him, *Act. 17. 5.* 3. And *Sosipater*, as *Origen* thinketh is that *Sopater* of *Berea*, which accompanied S. Paul sayling into Syria, *Act. 20. 4.* 4. These three are called Saint Pauls kinsmen, not onely because they were *natione Iudaei*, Iewes by Nation, for so as *Origen* saith, all the beleeuing Iewes were his kinsmen, to whom he notwithstanding giueth not this title: either yet because they were of the same faith, *Gorrhan*, and as *Origen* thinketh, this consanguinitie, *ex baptismo intrabat*, came in by baptisme: but it seemeth they were *sanguine iuncti*, neere in consanguinitie vnto Paul, yet so, as that they were ioyned in religion: for otherwise Saint Paul would not haue made mention of them: *Theophyl.* whereby it is euident that Saint Paul had *illustrem familiam*, a famous stocke, that findeth of his kindred in diuerse places.

5. *I Tertius, &c.* 1. This *Tertius* was Saint Pauls scribe, who did write it from S. Pauls mouth as he endited it: he is *Tertius*, which signifieth, the third, *non numero, sed nomine*, not in number, but in name, *Ambros.* 2. He put in his name by Saint Pauls licence: *Lyran.* whereby we see, that the labours and ministrie of the faithfull are not forgotten with God: as here the name of this *Tertius* is eternized to posteritie for his faithfull ministrie and seruice to Saint Paul, and to the whole Church, in writing his Epistles. 3. Neither as *Chrysost.* obserueth, did he make mention of himselfe, to get praise, but rather by this his seruice to insinuate himselfe into the loue of the Romanes. 4. These words in the Lord, may haue a treble sense, either to ioyne them with his name, *I Tertius in the Lord*, that is, of the faith of Christ, *Gorrhan*: or *I haue written in the Lord*, for the Lords cause: or, *I salute you in the Lord*, and this last sense is the fittest, *Beza.*

6. *Gaius*. 1. *Ambrose* thinketh that this was he, vnto whom S. Iohn wrote his third Epistle: which may seeme probable, because he is also there commended for his great hospitalitie, as here: yet *Pareus* thinketh he was not this *Gaius*, because S. Iohn wrote long after Paul: but this letteth not, all falling out in one age. 3. *Origen* thinketh this was that *Gaius*, who was baptized by S. Paul at Corinth, *1. Cor. 1. 14.* 3. But, he can not be that *Gaius*, as *Pareus* thinketh, who was one of S. Pauls companions, mentioned *Act. 20. 4.* for that *Gaius* is saide to be of *Derbe*: therefore I consent rather with *M. Beza* and *Tolet*, that there were three of this name, one of *Derbe*, *Act. 24. 4.* an other a *Macedonian*, *Act. 19. 29.* the third of Corinth, whom S. Paul baptized, *1. Cor. 1. 14.* If he had beene onely S. Pauls host, it had beene a singular commendation, for no doubt the Apostle, according to Christs rule, did *dignum exquirere hospitem*, seeke out a meete host to sojourne with, *Chrysost.* but he was a common host of all the brethren, that passed that way. 5. *Origen* saith, it was receiued *traditione maiorum*, by tradition from their Elders, that this *Gaius* was Bishop of *Theffalonica*: *Lyranus* saith he was Bishop of Corinth: of these reports there is no great certentie.

7. *Erastus the steward of the citie*. 1. The word is *δικονόμος*, which properly signifieth a steward: the vulgar Latine calleth him *arcarius*, the cofferor: but here diuers notations are giuen of this word, *arcarius*: some deriue it ignorantly, of *archos*, which signifieth a Prince or the cheife, *glosse interl.* or of *ab arce*, of the castile of the citie which he kept, *Hugo*: or of *arca*, a chest, where the acts and wrirings of the citie were kept, *Lyran.* the *chamberlaine*, *Genev.* or the common treasurer of the citie, *Gorrh.* and so *Chrysostome* taketh him to haue bin the *quaestor ararius*, the treasurer or receiuer: *Beza*, and the Syrian interpreter thinke he was the

Procurator or gouerner : so also *Theophylact* : but he was more like to be the steward, or *annonapraefectus*, that made prouision for the citie: he that had the laying out of the money for the common vse, and receiued the rents of the citie, *Haymo*: *Origen* maketh a spirituall sense, that he was steward of that citie, *cuius artifex Deus*, of the which the builder is God. 2. This citie, some take to be *Athens*, *Hugo*: *Origen* leaueth it in doubt, what citie it should be, because no name is expressed : but it was Corinth the citie, where S. Paul wrote this epistle. 3. This is that *Eraſtus*, whom S. Paul saith he left at Corinth, 2. Tim. 4. 20, namely to attend vpon his office: yet he sometime ministred vnto Paul, as he was sent with *Timotheus* into Macedonia, Act. 19. 21. his riches, and office were no impediment to his calling.

8. *Quartus*. This is no word of number, as the word signifieth the fourth, but it was his name, as *Tertius* of an other: as there were also among the Romanes that were called *Quinti*, *Sexti*, &c.

23. Quest. Of the doxologie, that is, of ascribing glorie vnto God, wherewith the Apostle concludeth his Epistle in generall.

1. Concerning the order and placing thereof; *Origen* obserueth, that wicked *Marcion* the heretike, who had corrupted the Apostles writings, putting in and out at his pleasure, had quite cut off these two last chapters from this epistle: beside, there is an other difference among the Orthodoxall Expositors: for some doe place this doxologie in the ende of the 15. chapter, immediately after these words, *Whatsoeuer is not of faith, is sinne*: and so *Chrysostome* doth treat of it in that place, but *Origen* placeth it here.

2. *Chrysostome* obserueth this to be the Apostles holy manner, to shut vp and conclude his exhortations with prayer: for it belongeth vnto a teacher, *non solum sermone instruire*, not onely to instruct by speech, but to entreat also the diuine helpe.

3. Three arguments the Apostle coumeth together, whereby he setteth forth the praise of God: his power, in beeing able to confirme them: his wisdom, in keeping secret the great myserie for many yeares, and manifesting it now: his goodnes, in revealing the same, and making it knowne vnto the Gentiles.

4. But concerning the reading of this place, it hath much troubled interpreters, how it should be ioyned together in a good construction: because in the last verse, it is added, *To whome be praise thorough Iesus Christ*: which can not hang vpon this clause, v. 25. *to him that is of power*, &c. *Eraſmus* thinketh it were great impudencie to put out the relative *&*, to whome; which is found in the most Greeke copies: and therefore he professeth, he can not tell what to thinke, but that the Apostle after his manner, *orationem imperfectam*, &c. brought forth here an imperfect speech. But 1. this were no such boldnes or impudencie, as *Eraſmus* thinketh: for neither hath the Syrian interpreter that relative, nor yet the *Complutensian* copie, which *Beza* followeth. 2. *Augustine*, as he is cited by the ordinarie glosse, will haue the word, *praise* or *glorie*, to be twice supplied, in this sense: *to him, that is of power*, &c. be praise and glorie, to whome be all praise: but this were a superfluous supplie. 3. *Chrysostome*, howsoeuer he readeth that word in his text, yet he omitteth it in his comment: *lectionis hac est consequentia*, this is the consequence and coherence of the reading, and sense: *to him, that is of power*, &c. be glorie: so also *Ambrose*: *Lyranus* interpreteth, *cui*, to whom, that is to Christ: *Toler*, *oni*, that is, *ipsi*, to him: but yet the sense and the words should not hang well together.

4. Wherefore, I thinke with *Beza*, that this particle *&*, to whome, is a *pleonisme*, a filling of superfluous word, according to the manner of the Hebrew tongue: as he giueth instance of the word *autr*, himselfe, vsed superfluously, Eph. 3. 21. 1. Pet. 2. 24. but *Pareus* giueth a fitter instance, Hos. 10. 7. *succisus est Samaria rex eius*, the king of Samaria, of it, is cut off: and so in this place, this word, to whome, may abound, and be superfluous; but the sense and coherence is that which *Chrysostome* followeth.

24. Quest. A description of the Gospel preached by the Apostle, inserted here in the conclusion of his Epistle, v. 25, 26.

There are foure parts of this description, containing the foure causes thereof. 1. The materiall cause, or object, which is Iesus Christ. 2. The forme, reuealed now by the Scriptures of the Prophets, before kept secret. 3. The author and efficient, at the commandement of God. 4. The ende, for the obedience of the Gentiles.

1. According to my Gospel, and preaching of Iesus Christ. 1. He calleth it his Gospel, because he was the Minister of it, as our Saviour calleth it, *their word*, Ioh. 17. 26. *which shall beleene through their word*: the Gospel he nameth the word of the Apostles. 2. The preaching of Iesus, some take actively, as Chrysostome, *quem ipse predicauit*, which he preached: so also the *interlinear*, gloss. *à qua non discordat*, &c. from the which the preaching of Christ disagreeeth not: but it is rather taken *passively*, for the Gospell preached concerning Christ, as it is taken, c. 1. 3. and so the Syrian interpreter translateth, and withall it sheweth Christ to be the author of S. Pauls preaching: *he was minister, Christus Magister*, the minister, and Christ the Master, Lyran. Gorrhan. and so Origen, *predicatio Pauli, est predicatio Christi*, the preaching of Paul, is also the preaching of Christ: as he saith, 2. Cor. 13. 3. seeing ye seeke experience of Christ, *that speaketh in me*.

2. By the reuelation of the mysterie. 1. This mysterie is not to be restrained to the calling of the Gentiles onely, but to be vnderstood of the whole doctrine of the Gospel, concerning the Trinitie, the incarnation of the Sonne of God, and such like: which although they were in some sort made knowne in the old Testament, yet then but obscurely, that in respect of the cleare light of the Gospel, they were but as a mysterie. 2. Origen here vnderstandeth one thing by the preaching of Christ, which belonged vnto the faithfull; another, by the reuelation of the mysterie, which was manifested but to a few, vnto such, as *capaces esse possunt scientie Dei*, may be capable of the knowledge of God: but the Apostle saith, this mysterie is made manifest among all nations, therefore not to a few, but vnto all beleeuers. 3. Kept secret, or in silence; not that either the Prophets knewe not what they prophesied: for as Origen saith, *si Prophetæ non intellexerunt, ea quæ dicebant, non erant sapientes*, if the Prophets vnderstood not the things they said, they were not wise: nor yet, that the Prophets knewe these things, *sed non licebat proferre alijs hominibus*, but it was not lawfull to bring them forth to others, as Origen: but it is spoken comparatiuely, that although these things were reuealed in some part to the Prophets, yet *ratione presentis lucis*, in respect of the present light of the Gospel, these mysteries were kept secret, and hid, Par. 4. By euermlasting times, *χρόνους αιώνας*, we vnderstand not with Haymo, *tempora æterna quæ præcesserunt mundi exordium*, the infinite times which went before the beginning of the world: for they could not then be said to bee kept secret or in silence, seeing there were none, to whome they should then be vttered: and whereas Tolet would iustifie this sense, by that place, 1. Cor. 2. 7. *We speake the wisdom of God in a mysterie, euen hid, which God hath determined before the world*, &c. there is great difference between these two places: for there the Apostle vseth the word *προώρισεν*, determined, and the preposition *πρὸ*, which signifieth before; but here he saith onely *συνήρυξεν*, which was kept in silence: therefore this place is better explained by that other, Ephes. 3. 5. which *ἐν ἑτέροις γένεσιν*, in other ages, was not opened: the Apostle then by these long and eternall times, vnderstandeth the ages past: *quod fuit occultum ab initio temporis*, which was hid from the beginning of time, Hugo: from the beginning of the world: for the Greeke word *αἰώνιον*, which answereth to the Hebrew *gholam*, doth not alwayes vnderstand a time simply without beginning or ende, but according to the matter whereunto it is applied.

3. But now is opened among all nations, &c. by the Scriptures, &c. 1. Here the efficient cause is shewed, with the instrumentall meanes, the propheticall Scriptures: Tolet referreth this *nunc, now*, to the times of the Prophets; and he vnderstandeth, *totum tempus creatum*, all the time created: but if this mysterie had beene opened then, S. Paul should speake contrarie to himselfe, Ephes. 3. 5. *in other ages it was not opened*: therefore Lyranus better interpreteth, the Scriptures of the Prophets *Apostolis reueratas*, opened to the Apostles, as Luk. 24. Christ opened the sense of the two disciples to vnderstand the Scriptures, *in illis prophetis Scripturis prædictum est*, &c. that is, foretold in the propheticall Scriptures, which we see fulfilled in the Gospel: *Calv. Christus concionum argumenta sumpsit*, &c. Christ tooke the argument of his sermons out of Moses and the Prophets. 2. And the Apostle wisely maketh mention here of the Propheticall Scriptures, both to giue contentment to the beleeuing Iewes, that were addicted to the lawe: be not afraid, least thou shouldst goe from the law, in receiuing the Gospel, *atqui hoc exigit lex*, this is that which law it selfe, and the Prophets require, Chrysost. and beside this is added, *ne Evangelium quasi novum, & à veteri lege dissidens*, least the Gospel should be suspected as newe, and dissenting from the lawe.

At the commandement of the eternall God. 1. Haymo referreth it to the commande-

ment of Christ, giuan to his Apostles, *goe and preach the Gospell to every creature*, but signifieth more, the euerlasting ordinance and appointment of God, *aternaliter disposuit, quæ fierent in tempore*, he disposed from euerlasting, the things which should be done in time, *Lyran.* so *Chrysost.* *olim præfinitum erat, nunc autem apparuit*, it was appointed before, but appeared now.

2. So here the Apostle *curiosis questionibus ianuam claudit*, doth shut a door against all curious questions: least any man should enquire, why the myserie of the Gospel was kept secret and hid so long, the Apostle sendeth vs to the secret counsell and determination of God.

3. God is called *eternall*, as a title peculiar vnto himselfe: that is truly eternall, which is without beginning and ende: and whereas other things are immortall, as Angells, and the soule of man: yet this difference there is, it is one thing *non mutari cum possit mutari*, not to be changed, when it hath yet a possibilitie to be changed; an other, *non posse prorsus mutari*, not to haue any possibilitie to be changed at all, which onely belongeth vnto God, to be of an immutable nature, *gloss. ordinat.*

4. The ende followeth: *for the obedience of faith.* 1. *Chrysostome* obserueth here, *fides obedientiam exigit, non curiositatem*, faith exacteth obedience, not curiositie: we must not curiously inquire and aske a reason of that which is commanded, but willingly yeeld our obedience. 2. There are two acts of this obedience; the one is, to receiue the faith without exception or gainsaying; the other, to bring forth the fruits of this faith, by good works. 3. And the Apostle by pressing this end, the obedience of all nations, here also comprehendeth the Romanes, *non solum tu ita credis, sed tecum vninersus etiam orbis*, but all the world also with thee, *Chrysost.*

Quest. 25. Of the doxologie it selfe, to God onely wise, &c.

1. It is not said, *to God onely wise*, as though the Sonne were excluded, *sed ad discretionem vniversa creatura*, but to distinguish all creatures from the Creator: he only compared to the creatures is alone wise, *Chrysost.* for the Apostle saith not, to the Father onely wise, but to God onely wise, which one God is the Father, Sonne, and holy Ghost.

2. *Origen* noteth further, that God is not said to be wise, as though by wisdom hee is made wise, as men are, but he is the fountaine of wisdom, *non enim ex sapientia sapiens Deus, sed ex sapiente Deo sapientia procedit*, for God is not wise by wisdom, but wisdom proceedeth from God, who is wise.

3. *Glorie.* 1. *Lyranus* readeth honour and glorie, which he thus distinguisheth, that honour, is a reuerence exhibited as a testimonie of ones vertue: but glorie, is an honour exhibited *coram multis*, before many: but here there is no vse of this distinction: for in the original there is found onely *δόξα*, glorie. 2. This ascribing of all glorie vnto God signifieth a threefold act: one in respect of God, to glorifie him in his wisdom, in wondring at the depth thereof, *glorificat illum denno stupefactus*, he doth glorifie him, beeing againe astonished at these incomprehensible mysteries, *Chrysost.* as S. Paul crieth out in admiration of the vnsearchable depth of Gods wisdom, *Rom. 11. 33.* then in our selues, there is our reioicing, and thanksgiuing vnto God: glorie, is *clara cum laude letitia*, a cleare kind of reioicing with praise, *gloss.* as the Apostle saith, *Rom. 7. 25. I thanke my God, &c.* the third act is in respect of others, that they may come to the knowledge of the Gospel, and so set foorth the glorie of God: as the Apostle saith, *Eph. 3. 10. That by the Church may be known the manifold wisdom of God.*

4. *Thorough Iesus Christ.* 1. Which some referre to the former words, *to the onely wise God*, that is, to Iesus Christ, *gloss. interlin.* but Iesus Christ is here distinguished from the onely wise God, as beeing a distinct person. 2. *Origen* referreth it to the eternall generation of Christ, because God the Father, *genuerit sapientiam Iesum Christum*, hath begotten the true wisdom Iesus Christ, and so he declareth God to be onely wise. 3. *Hugo* referreth it to the preaching of Iesus Christ, and those things which were done by him in the flesh, by the which hee declareth God to be onely wise. 4. *Haymo*, because by Christ, *manifestatum est mysterium Trinitatis*, the myserie of the Trinitie was manifested. 5. *Chrysostome* ioyneth it to the first words, *vers. 25. to him that is able to establish you, &c. by Iesus Christ, &c.* 6. But it is better coupled with the words following, *bee glorie*: whereby the Mediation of Christ is commended, that we are by his Mediation made partakers of those benefits, *Calvin*: and beside our praise and thanksgiuing, cannot bee accepted of God, but through Christ, *Osander*: as the Apostle vseth to say, *I thanke my God through Iesus*

Christ,

Christ, Rom. 1. 8. chap. 7. 25.

5. For euer. 1. The vulgar Latin readeth *in secula seculorum*, for euer and euer, but in the originall, it is onely *εις τας αιωνας*, *in secula*, for euer: though the Syrian readeth it as the Latine doth. 2. But the sense is the same: and howsoever here the Greeke so readeth not, yet in other places, as Reu. 5. 13. we finde the word doubled, *in secula seculorum*, for euer and euer, or for age after age, as we say world without ende: as Origen saith, it is the manner of Scripture, *immensitatem temporum per hoc designare*, thus to set forth the immensitie and infinitenes of time: and it is all one as if the Apostle should haue said, *in omnia futura secula*, for all the ages to come, honour and glorie be giuen vnto God, Haymo. 3. And as this glorie & praise is here set forth by the immensitie of time, it shall neuer haue end: so two other circumstances of the like infinitenes and immensitie are elsewhere added, as Reuel. 5. 13. all creatures in heauen and earth do ioyne together to giue praise vnto him, that sitteth vpon the throne: and they giue praise, honour, power, that is, all, and all manner of praise.

Quest. 26. Of the vse of the word,

Amen.

v. 27. *Amen.* 1. This word *Amen*, as Augustine obserueth, is neither Greeke nor Latine, but an Hebrew word, and signifieth *truth*, or *it is true*; which word is retained in all languages, as Augustine coniectureth, *ne vilesceret nudatum*, that it should not beeing made bare (by interpretation) become more vile, and therefore the interpreter keepeth the originall word, *ut honorem haberet velati secreti*, to giue honour to the veiled secret: other reasons also may be yeelded hereof, as herein the consent of nations is testified in the worshipp of God: and beside, this remainder of the holy tongue, all nations speaking the language of Canaan, as it is prophesied, Isay 19. 18. is a pledge vnto the Gentiles of the calling and reuniting of that nation, from whence they received their first faith, namely, the Iewes. 2. Haymo thinketh that this word is, *inramentum vel affirmatio*, an oath or affirmation: but the first it is not: it is onely a constant and earnest asseueration of the truth: it were hard to say, that our Blessed Sauour when he vsed to say *Amen, Amen*, as he did often, did sweare; or take an oath.

3. There was a double vse of this word *Amen*: for it either sheweth the approbation of the iudgement, that the things spoken are true, as Origen saith here, *vera & fidelia esse signat, qua scripta sunt*, it sheweth the things to be faithfull and true which are said: and in this sense the Apostle saith, that all the promises of Christ are *yea*, and *Amen*, 2. Cor. 1. 23. or it sheweth the desire of the heart, and consent of the will vnto the prayers and blessings pronounced: as the people vsed at the giuing of thanks to say *Amen*, in the Primitiue Church, 1. Cor. 14. 16. as Iustinus also testifieth in the ende of his second Apologie for the Christians: and so also Hierome, *prafat. in 2. lib. epist. ad Galat.* saith, that in the Churches at Rome, *audiri veluti celestis tonitru, populum reboantem Amen*, that the people is heard sounding Amen, as a thunder from heauen: and Chrysostome more particularly sheweth the manner, how they said *Amen*, *illud in seculo seculorum, qui finis precum est, audiens, Amen non dicit*, the people hearing these words, for euer and euer, which is the ende of the prayers, cannot say *Amen*, if he vnderstand not: so Amen was added in the ende of their praier and thanksgiuing, to expresse the common voices and desires of the people, and their heartie consent to that which was prayed for: so Calvin obserueth well vpon that place, 1. Cor. 14. 14. this word Amen, *est nota confirmationis tam asserendo quam optando*, is a note of confirmation both in affirming and in wishing: and it sheweth, that the prayer conceived by the Minister, whereunto the people answer, *Amen, omnium esse communem*, to be common to all.

4. Hugo Cardinal hath a pretie obseruation vpon that place, that *Amen*, in the law, was answered vnto the maledictions and curses pronounced, Deut. 27. 15. to the ende, but not to the blessings, as may be seene, Deut. 28. v. 1. to v. 8. but in the Gospel, Amen is said to blessings, and not to curses.

5. But that is a ridiculous obseruation of the Carnotensian Canons, that vpon that place of the Apostle, where it appeareth that it belonged onely vnto the ideot and vnlearned to say Amen: hereby they would confirme their blind custome, that none say Amen, because their Church in the beginning consisted of noble and learned persons, there was none vnlearned among them: to the which it may be answered, that there Church could not bee more perfect then the Primitiue Church, wherein the people said Amen: and how perfect soeuer a Church is, there must be order, that one pray in the name of the people, and the rest

say

say *Amen*: and *Hugo* saith well, *modo videtur quod satis possunt illud resumere per contrarium*, but now it seemeth that they may rather resume and take vp the contrarie custome, &c. to say *Amen*, his meaning is, because there are none but vnlearned there.

Quest. 27. Of the postscript or date of this Epistle, whether it were written from Corinth, and sent by *Phebe*.

1. It must be obserued, that these postscripts of the Epistles, are no part of the Apostles writings, but were added afterward by others: neither are they generally true: for in the end of the first Epistle to the Corinthians, it is said to be written from *Philippi*, whereas it was written and sent from *Ephesus*, as doth diuersly appeare: the Apostle saith, v. 5. of the last chapter, *I will come vnto you, after I haue gone through Macedonia, for I will passe through Macedonia*: he was not then yet come into Macedonia, where *Philippis* was: againe hee saith, *I will tarry at Ephesus untill Pentecost*, and v. 19. the Churches of Asia salute you, and *Aquila* and *Priscilla*: he was then at this time in Asia, and at *Ephesus*, where Saint Paul left *Aquila* and *Priscilla*, Act. 19. 19. he was not then at *Philippi* in Macedonia, which is in Europe.

2. But yet this Epistle is dated right from Corinth, the hauen of which citie or port town was called *Cenchris*: this is the opinion of *Origen*, *Hierome*, with others: yet *Haymo* thinketh it was dated from *Athens*, and *Lyranus* to reconcile them, thinketh that S. Paul began his Epistle at *Athens*, and finished the rest at *Corinth*: But this is a meere coniecture: for it is euident, that the Apostle was not at Athens, but at Corinth when hee wrote this Epistle, because he maketh mention of *Cenchris*, c. 16. 1. from whence this Epistle is supposed to be sent: and he sendeth salutations from *Gaius*, ver. 23. who was his host at Corinth, 1. Cor. 1. 14.

3. Whether this Epistle were sent by *Phebe* or not, see diuerse opinions before, qu. 3. as it is like shee was the messenger, because she was now going to Rome, c. 16. 1, 2. *Erasmus* by the way hath a glaunse at the ambitious stateliness of the Popes Embassadors nowe a dayes, seeing the Apostles were *maximi pontifices*, the great Bishops of the world did vse such messengers: as S. Paul writeth of great and deepe matters *per mulierculam*, by a silly woman: and here an ende of these questions.

4. Places of Doctrine.

Doct. 1. That women doe belong vnto the kingdome of Christ.

1. *Phebe my sister*. This woman is highly commended by S. Paul as a necessarie member of the Church, who had done much good vnto many: so godly women, though they are not admitted to the office of publike teaching, yet by private exhortation, vertuous education of children, charitable releefe of the poore, may edifie much; so as S. Paul saith, there is in Christ Iesus, neither bond nor free, male nor female, ye are all one in Christ Iesus, Gal. 3. 28.

Doct. 2. Religion taketh not away the offices of humanitie.

v. 1. *I commend*. S. Paul in sending commendations, in saluting and sending salutations of the brethren one to another, which he doth throughout this chapter, sheweth that humanitie, curtesie, gentlenes, may verie well stand with Christianitie, against the opinion of those hypocrits, as here *Melancthon* calleth them, that allow of nothing but austeritie, or rather curiositie: which was the fashion of the Scribes and Pharisees, Matth. 6. to haue sowre looks: but gentlenes, lenitie, benignitie, goodnesse, are the fruits of the spirit, Galat. 5. and it is specially required of a Bishop, to be *ἐπιεικής*, easie, equall, gentle, 1. Tim. 3. 3.

Doct. 3. That no part of the Scripture is superfluous or unprofitable.

Chrysostome here obserueth well, that though small benefit or profit may seeme to rise vnto the reader by this last chapter, which is onely full of names, and seemeth to containe no great matter of edifying: yet he that readeth it aduisedly, shall finde it to be otherwise, *diligens lector, & hinc discet, remissus & negligens manifestis nihil lucri capiet*, the diligent reader will euen gather riches from hence, but the remisse and negligent, will take no profit by any place, though neuer so manifest: he would therefore haue vs doe as goldsmiths boyes doe, *minuta fragmenta conquirunt, isti tantas auri massas negligunt*, they gather vp the small fragments, whereas these neglect and regard not great masses of gold: so the Apo-

file faith, that the whole Scripture (both it and euery part thereof) is giuen by inspiration, and is profitable, &c. as our Blessed Saujour also before him said, Matth. 5. that one iota, or iot of the word of God shall not perish.

Doct. 4. Religion taketh not away the respect of consanguinitie.

Whereas S. Paul, ver. 7. saluteth *Andronicus* and *Iunia*, and ver. 11. *Herodian* by the name of *συγγενής*, kinsman, we learne, that euen Christians may and ought to haue respect vnto their kined after the flesh, as S. Paul giueth this rule, 1. Tim. 5. 4. that they should learne to shewe godlinesse first toward their owne house: as our Blessed Saujour hanging vpon the crosse commended his mother vnto Iohn: and this is reckoned by Saint Paul among other vices and enormities of the heathen, they were *ἀσβεγγοί*, without naturall affection, Rom. 1. 30.

Doct. 5. That all are not alwayes of one minde and religion in one house.

Whereas the Apostle saluteth those, which were of *Aristobulus* and *Narcissus* household, thereby it seemeth, that they themselves, beeing not remembred, but omitted as vnworthy of the Apostolicall greeting, that they were not beleeuers: and *Narcissus* as is shewed before, was an vngracious man, one that abused the Emperour *Claudius* fauour, to enrich himselfe by the decay and ouerthrow of others: hence it is euident, that euen in one family there may be a diuision and separation of minde in religion: as in Adams familie, there was a Cain for an Abel; in Noahs, a Cham for a Sem; in Abrahams, an Ismael as well as an Isaac; and in Isaacks, an Esau for a Iacob: and so as our Saujour saith, Luk. 17. 34. *Two shall bee in one bed, the one receiued, the other refused.*

Doct. 6. That a Christian may with a good conscience, and is bound to yeeld ciuill obedience to an unbeleeuing Master.

This also is prooued out of this place, for they which were of *Aristobulus* and *Narcissus* family, beeing conuerted to the Christian faith, did serue those Masters of a contrarie profession, and yet they continued in that seruice still: so the Apostle 1. Tim. 6. giueth this rule to seruants, to count their Masters (he meaneth, such as were vnbeleeuers) worthy of double honour: and he giueth this reason, *that the name of God, and his doctrine be not euill spoken of.* Then by the same reason, ought subiects to performe all ciuill obedience euen vnto heathen Princes: if to such men, more to Christian gouernours, howsoeuer they stand vnder the presumptuous curse of the Romane Antichrist.

Doct. 7. That there are diuerse degrees of gifts and of rewardes for the same.

Chrysostome collecteth this doctrine out of the tenor and style of the Apostles salutations in this chapter: some he commendeth and saluteth, *à laboribus*, alios *à nomine fratrum*, alios *ab appellatione sanctorum*, for their labours, some by the name of brethren, others in calling them Saints: so that although they were all faithfull, yet they were not all equall: so was it among the Patriarches, Lot was a iust man, but not as Abraham, and so was Hezekias, but not as David: and all the Prophets, *sed non ut Iohannes*, but not as Iohn, and all the Apostles were beloued of Christ, but Iohn more then the rest: like as one starre differeth from another in glorie: and so he concludeth, *diligens omnium inquisitio*, &c. there shall bee a diligent inquirie made of euery ones worth, and if one doe but a little goe before an other, *neq. hoc minimum negleget Deus*, God will not neglect that little.

Doct. 8. Dissentions and diuisions may be euen within the Church.

v. 17. Marke those which cause diuisions. So then it is cleare, that there were dissentions and differences euen in matters of faith among the Romanes: yet they ceased not to bee a Church: Sathan raiseth such contentions not without the Church: for he hath ouer such an absolute power and dominion alreadie, he need not practise to make them his: but within the Church, that the proceedings of faith may be hindred: and the Apostle giueth an other reason thereof, 1. Cor. 11. 19. *There must be heresies among you, that they which are approoued may be knowne:* Then neither can the Romanists condemne the Church of Protestants for their diuisions, which do more abound themselues, nor the schismatikes for the same cause to refuse our Church, in the which they themselues haue made the rent.

Doct. 9.

Doct. 9. *The first doctrine is the best, and commeth neereſt the truth.*

v. 17. *Contrarie to the doctrine which yee haue learned:* like as the doctrine first taught and planted by the Apostles was the best, and heresie and schisme sprang vp afterward; so as *Tertullian* generally obserueth, *quod primum id verum*, that which is first is true, that false which commeth in afterward; as among the Israelites, Moses and the Prophets doctrine concerning the true worship of God, was first, Idolatrie and Baalism came in afterward, so Christ and his Apostles doctrine touching iustification by faith was first; the Popish doctrine of merits, and satisfactions, and of the rest, came in afterward.

5. Places of Controuersie.

Controv. 1. *Against cloistered Nunnes.*

1. *I commend Phebe, &c. a seruant of the Church of Cenchrea:* This president of Phebe is a verie simple warrant, and a slender ground for that superstitious order of cloistred and inclosed Nunnes. 1. This Phebe ministred vnto the whole Church of her substance, and so was a seruant vnto it: but these serue not the Church, beeing sequestred from the publike companie and societie of men. 2. This Phebe was a disciple of S. Pauls, and no doubt one that receiued and allowed his doctrine concerning iustification by faith, but the other hope, *ut suis obseruationibus mererentur remissionem, &c.* that by their obseruations they may merit remission of sinnes, *Ofiand.* 3. S. Paul would haue no widowes chosen vnder 60. yeere old, they contrarie to S. Pauls rule, shut vp young maids in cloisters, which waxe wanton against Christ, as the Apostle saith. 4. And so farre were these cloisters from beeing places of deuotion, *ut publica lupanaria videbantur*, that many of them seemed rather to be common brothelhouses, *Gualter.*

Controv. 2. *The Church not alwaies visible and consisting of multitudes.*

v. 5. The Apostle saluteth the Church, which was in the house of *Aquila* and *Priscilla*, so also he maketh mention of the Church in *Philemons* house, *Phil.* 2. whereby it is eident, that the name of a Church agreeth euen vnto a fewe gathered together in Christs name, as our blessed Sauour promisseth, that where two or three are gathered together in Christs name, he will be in the middes of them, *Matth.* 28. We must not then looke alwaies to find out a Church, by the outward pompe and glorie of it, or by the multitude and great troupes and number of people: as the Romanists make these the notes and markes of the Church: see further, *Synops. Cent. 1. err. 18. 19.*

Controv. 3. *All doctrine is to be examined by the Scriptures.*

Whereas the Apostle, v. 17. willethe the Romanes to take heede of those which cause diuisions contrarie to the doctrine which they had receiued, the Rhemists giue this corrupt glosse in their annotations; that he biddeth them not to *examine the case by Scriptures, but by their first forme of faith and religion deliuered to them, before they had, or did reade any booke of the newe Testament.*

Contra. 1. The doctrine which had beene preached among the Romanes, was agreeable to the old Scriptures, though there had beene yet no bookes of the new Testament extant, as S. Paul professeth that he said none other things, *then Moses and the Prophets did say should come, Act.* 26. 22. and therefore the brethren of *Berea*, are commended, *Act.* 17. 11. for searching the Scriptures, and examining the Apostles doctrine thereby. 2. Yet it is very probable, that some of the Gospels were written at this time, as *Irenaeus l. 3. c. 1.* thinketh, that S. Matthewes was, and *Hierome in catalog. S. Markes.* 3. But it followeth not, before the Scriptures were written, they receiued their doctrine and faith by tradition, when they had immediate direction from the Apostles, therefore now when the Scriptures of the olde and new Testament are extant, and no Apostles to direct the Church, who were priuiledged not to erre, we should leaue the written word of God, and flee vnto vnwritten traditions: *Origen* hath here an excellent saying, *vide quam prope periculis sunt hi, qui exerceri in diuinis Scripturis negligunt, ex quibus solis huiusmodi examinationis agnoscenda discretio est*, see how neere they are vnto danger, which neglect to be exercised in the diuine Scriptures, out of the which onely, this examination is to be discerned and acknowledged.

Controv. 4.

Controv. 4. *That Papists not Protestants serue their owne bellie.*

Whereas the Apostle giueth this as a note of false teachers and seducers, that they seeke rather to serue their bellie, then Iesus Christ, v. 18. our vnkind countrey men the Rhemists, doe glaunce here at Protestants, whom they falsely and blasphemously call heretikes, *That they seeke onely their owne profit and pleasure*, whatsoeuer they pretend: But it is as cleare as the Sunne, that they here take themselves by the nose, and that they are the heretikes, if euer any, that serue their belly, and are cunning kators for their kitchen: They may remember what *Erasmus* answer was to the Duke of Saxonie, when he was asked his opinion of Luther, that he medled with two dangerous things, the Popes crowne, and the Monkes belly: witnes also that pitifull complaint and supplication of certain Monkes to Henry the second, that whereas they had before 13. dishes of meate allowed them to a messe, their Bishop cut off three of them. And are the friers of these dayes thinke you, more sparing and pinching of their belly? Let that factious crue of those makebates, the trayterous Iudasites rather then Iesuites speak, who in few yeares at *la-flesh* in Fraunce, beside the sumptuous building of their Colledge, which cost an 100. thousand crownes, bestowed as much in their reuennue: a reasonable proportion to keepe a fat table, and to fill their bellies.

Controv. 5. *That Protestants are no schismatikes.*

Whereas the Apostle giueth a double caueat, v. 17. concerning seducers and false teachers that first they must be examined and obserued, how they doe bring in strange and nouell doctrine contrary to the receiued truth, and then they must be auoided and declined: this doth iustifie the departure of the Protestants from the Church of Rome, because it is a false and Antichristian Church, and hath fallen away, and plaid the Apostata from the faith of Christ: and therefore we are to leaue them: according to S. Pauls rule, Tit. 3. 11. *A man that is an heretike, after the first and second admonition, auoide.*

Controv. 6. *Why the Gospel was kept secret so many yeares vnder the kingdome*

of Antichrist, against the obiection of the Papists.

v. 15. *By the reuelation of the mysterie, which was kept secret from the beginning of the world:* whereas the Papists obiekt against the Protestants, where was your Gospel 60. or 70. yeares agoe, how commeth it to passe, that it was so long kept secret, and hid in the world; is it like, that God would haue his truth so long concealed? Hereunto we answer, that as the Gospel of Christ was a long time folded vp in a mysterie till Christ came, but then reuealed at Gods owne appointment: So it pleased God, that the Gospel once preached to the world, beeing by mens vnthankfulnes obscured, should lie hid as a punishment of their ingratitude, that lo-ued lies rather then the truth, yet should againe for the gathering together of the elect, be reuealed vnto the world, at such time, as seemed good vnto our gracious God.

Contr. 7. *Against the Popish doxologie ascribing glorie with Christ vnto the virgin Marie.*

v. 27. *To God onely wise be glory through Iesus Christ, &c.* This was the holy vse of the Apostles, to conclude with giuing praise to God only through Iesus Christ: we may then iustly wonder at the superstitious impiety and audacious presumption of the Romanists, which vse a contrary stile ioyning Christ and the Virgin Marie together in their doxologies: as *Tolet* thus concludeth his commentary vpon this epistle, *fit gloria omnipotentis Deo, & gloriosissime matri eius*, glory be to the omnipotent God, and to his most glorious mother: so *Pererius* concludeth, *laus Deo & Dei genetrici semper virgini Marie*, praise be to God, and to the mother (or bringer forth) of God the euer virgin Marie: And before him *Bellarmino* thus shutteth vp his controuersiall disputes, *Praise be to God, and to the Virgin his mother Marie.*

But this superstitious doxologie of Papists may thus be refelled. 1. The Creator and the creature are not to be coupled or sorted together, in any religious act: as it is in the Psalm 115. 1. *Not vnto vs Lord, &c. but vnto thy name giue the praise:* and Saint Paul thus writing, Rom. 1. 25. *Who serued the creature rather then the Creator, who is blessed for euer:* denieth all such praise and blessing to be done vnto creatures, but to belong onely to the Creator. 2. S. Peter saith, *If any speake, let him speake as the words of God.* 1. Pet. 4. 11. but the word of God thus speaketh not: neuer did the Apostles vse, in their thanksgiuings, to ioine Christ and his mother together, nor yet any of the sound auncient writers: therefore it is a superstitious phrase taken vp by the Romanists, without any warrant of Scripture or antiquity. 3. As prayer and inuocation is due onely to God, because in him onely we are to beleeue, Ioh. 14. 1. Rom. 10. 14. so thanksgiuing beeing a kind of prayer, and a part of religious worship, is only to be giuen vnto God. 4. We acknowledge the Virgin Marie to haue

become a chosen vessel of the Lord, and graced with the greatest blessing, that could be in this world, to be the mother of our Lord, and therefore of all generations to be held and called blessed, as she her selfe prophesieth in her song, and not to be held inferiour to any of Gods Saints: but yet no religious worship is to be given to her, neither therein is she to be partener with her Sonne: Our blessed Saviour foreseeing the superstition, which in time to come might grow into too high conceit of this externall priuiledge given to his mother, as it were to preuent this inconuenience, doth of purpose extenuate this carnall respect, and detracteth from it: as when one cryed out, *happy is the wombe that bare thee, &c.* he answered, *may blessed are they which heare the word of God, and keepe it*, Luk. 11. and an other time, when his mother forgetting her selfe, would haue prescribed vnto Christ what to doe, to turne water into wine: he sharpeiy rebuked her, *woman, what haue I to doe with thee?* Ioh. 2. and after this, when it was told him, that his mother and brethren were without, desirous to speake with him, he not willing to be interrupted in his heavenly busines, by any such temporall respect, answered, *he that doth the will of my father which is in heauen, he is my sister, and brother, and mother*, Matth. 12.50.

Contr. 8. *Whether S. Peter were euor at Rome, and continued there Bishop 25. yeares.*

Now in the last place, because that in this last chapter, wherein S. Paul sendeth salutations by name vnto many brethren at Rome, and maketh no mention of S. Peter, the Protestants doe inferre, that Peter was not then at Rome, & so either was not there at all, or could not there so long continue, as the Papists generally hold, it shall not be amisse briefly to examine the truth herein: and first we will answer the Papists obiections, and then propound our owne reasons. It is the generall receiued opinion of the Romish Catholikes, that Peter should come thither in the 2. or 3. yeare of *Claudius*, in the 45. yeare of Christ, and continue there Bishop 25. yeares, (sauiug that sometime he was absent thence by occasion of the affaires of the Church,) vnto the 14. yeare of Nero, when he was beheaded in the 70. yeare of Christ: so *Bellar. l. 2. de Rom. Pont. c. 5. Rhemists* in their table of S. Peter set after the Acts of the Apostles: they reason and object thus.

1. Ob. S. Peter writ his first epistle from Rome, as it appeareth, 1. ep. 5. 13. *The Church which is at Babylon saluteth you, and Marcus my sonne*: but this Babylon is Rome as it is called *Reu. 17.* and so *Papias in Euseb. l. 2. c. 15.* and *Hierome de viris illustribus*, doe vnderstand it, *Rhemist annot. 1. Pet. 5. v. 13.*

Ans. 1. This Babylon some take to be that great citie in *Assyria*, *Beza*: or rather it was the Egyptian Babylon, that great citie now called *Cayre*, or *Alcayre*, which is 13. or 14. german miles about, and this is most like, because Marke was with Peter at this time, who is held to haue been constituted the first Bishop of Alexandria in Egypt, where also he was put to death, and buried, as *Niceph. l. c. 35.* & *Dorothe.* in the life of Marke. 2. The Apostle would not date his epistle from a place so called in an allegoricall sense: epistles are dated from places and cities as they are vsually called. 3. In the Revelation Rome is called mysticall Babylon, not the first Rome, but as it should be vnder Antichrist: but S. Peter handleth no such thing in this place, of the seate and place of Antichrist. 4. *Eusebius* reiecteth diuerse of *Papias* fables, *lib. 3. c. 36.* neither is euery thing that *Hierome* writeth, Gospel.

2. Ob. The sight of the monuments of S. Peters chaire, sepulchre, death at Rome, doe evidently conuince them which deny, his beeing there, *Rhemist.*

Ans. This is to prooue one vncertaine thing by an other: for how doe they prooue that S. Peter sate in such a chaire, or that his body lieth there buried: when as they themselues haue deceiued the world with diuerse fables concerning this matter: halfe of his body they say is at S. Peters in Rome, and halfe at S. Pauls, his head at S. Iohn Lateran; his neather iaw with the beard vpon it at *Poyters* in Fraunce; at *Triers* many of his bones, at *Geneua* part of his braine, which was found to be a pumice stone: Therefore this argument taken from the sepulchre of Peter prooueth nothing: their owne fables take away the credit of their report.

3. Ob. But diuerse auncient writers doe testifie, that S. Peter was at Rome, and among the rest *Egesip. l. 3. c. 2. de exod. Hierosol. Iren. l. 3. c. 3. Euseb. l. 2. c. 13. 15. Hier. in Cat.* with diuerse others fathers. *Chrysost. Amb. August. Cyp.* cited by the *Rhemists*, *an. 4. in 16. c. Rom.*

Ans. 1. In generall we say, that the fathers might follow the receiued opinion of those dayes, not obseruing how the mysterie of iniquity then wrought, and a way euen then was a preparing for Antichrist: and that their testimony without warrant of Scripture, is too weake a ground to build an article of faith vpon, such as the Papists make this to be of

Peters beeing at Rome, and sitting Bishop there. 2. Either the fathers writings comming afterward to be handled with soule fingers, may be thought herein to be corrupted, or of small credit, considering the great variety of their reports, which shall be examined among our arguments following. 2. In particular, iust exception may be taken to the sower authors first alleadged: *Egesippus* is held to be but a fabler, and not that auncient *Egesippus* mentioned by *Eusebius*, but an other of later time, or a counterfeit author. 1. That auncient *Egesippus* wrote the Acts of the Apostles, and their doctrine out of the Gospel *secundum Hebraeos & Syros*, according to the Hebrewes and Syrians, but this fabulous *Egesippus* wrot in Greek. 2. This last *Egesippus* maketh mention of *Constantinople*, to which Rome should be equall in dignity, which was concluded after *Constantines* time, after an. 340. but the elder *Egesippus* liued an. 146. or thereabout, neare 200. yeare before. 3. The fables themselves are vntaunoury avouched by this *Egesippus*, as how Peter and Simon Magus did strue, which of them should raise Neros cousin, that was dead, and he that could not doe it should die, and how Peter fleeing out of Rome, met Christ at the gates, and asked him, *Domine quo vadis*, Master whether goest thou, and he answered, I come againe to be crucified, whereupon Peter returned and was crucified: for this is contrary to S. Peters owne doctrine, that the heauens should containe Christ vntill his second comming, Act. 3. 21.

To *Irenæus* testimony we answer. 1. Whereas he saith that Matthew wrote his Gospell at what time Peter and Paul preached at Rome: this cannot agree with the historie of times: for Matthew is held to haue written his Gospell in the 3. yeare of *Caligula*, from which yeare vnto the 2. of Nero, when S. Paul is held to haue first come vnto Rome, are very neare 20. yeares. 2. And as *Irenæus* is vncertaine in this, so an other opinion he hath of the like credit, that Christ should be 40. or 50. yeare old when he preached, and this he saith he receiued of all the Elders of Asia, who testified, *id ipsum tradidisse eis Iohannem*, that Iohn deliuered the same vnto them: and yet the other opinion of *Epiphanius* that Christ died in the 33. yeare of his age, and beganne to preach, is held of all to come nearer vnto the truth.

Hierome is as vncertaine. 1. He saith that Paul came to Rome in the 2. yeare of *Claudius*, and yet he granteth that before he had been at Antioch, and from thence went and preached to the disperfed brethren in Pontus, Galatia, Bithynia, Cappadocia, Asia, which might hold him not much lesse then 14. yeares, as shall be shewed afterward, so that he could not in this account come to Rome til the 2. of Nero. 2. *Hierome* is as vncertaine in other things: in his epistle to *Marcella*, he thinketh Adam was buried in mount *Caluarie*: in his epitath of *Eustach.* he will haue him buried in Chebron: in his epistle to *Euagr.* he thinketh Iob came of Esau, and in his commentarie vpon Genesis, that he descended of Nahor Abrahams brother.

To *Eusebius* these exceptions may be taken. 1. That he was an *Arrian*, and beeing an *Arrian* wrote his history, which maketh it of the lesse credit. 2. He is contrary to himselfe, for l. 3. c. 2. he affirmeth that Peter came not to Rome, till the last yeare of *Claudius*: See *Christ. Carlil* in his booke of the life and peregrination of Peter, 1. dis. This shall suffice concerning the contrary arguments & obiections made by the Papists: now ours follow for the demonstration of the contrary part, of Peters not beeing at Rome: where first I will set downe the opinion of the Protestants, and then produce their reasons.

Though the Protestants in generall, and by the most full and sufficient warrant of Scripture, doe hold that Peter was not at Rome, as Bishop there, or founder of that Church, and so in effect doe agree in the substance, yet I finde some difference among them in certaine points coincident to this question. 1. Some directly affirme and prooue it by euident places of Scripture, that Peter was not at Rome at all, as *Ul. Vellanus*, whose obiections *Bellarmino* rather maketh an offer to confute, then indeed confuteth them, l. 2. de Rom. Pont. c. 5. 6.

2. Some goe yet further, and affirme, that Peter neither liued at Rome nor yet died there, nor S. Paul neither: but assigneth Ierusalem to be the place where S. Peter was crucified, by warrant of that place, Math. 23. 34. where our Sauour saith, that Ierusalem shall kill and crucifie some of the wise men and Prophets whom he should send thither: *Christopher Carlil*, who alleadgeth *Lyrannus* and the *interlinear. gloss.* vpon that place, that Peter was crucified at Hierusalem: for none els of the Apostles were crucified there: *Linus* also affirmeth that Peter was slaine at Ierusalem, by *Agrippa* the last king of the Iewes, when also Iames the lesse was killed, with Ioses, Simon, and Iude.

3. Some of our writers deny not Peter to haue beene at Rome, but they affirme he could not come thither so soone, nor continue there so long, 25. yeares from the 2. of *Claudius*:

as *Beza* saith, *non inuitus concedam, &c.* I will not vnwillingly graunt that Peter was at Rome, and there put to death, but not the other: *annot. in 1. Pet. 5. 14.* so also *Gualter*, *id ego non facile negauerim, &c.* I will not easily deny, that Peter in the last yeare of Nero receiued the crowne of Martyrdome, because of the consent of auncient writers, &c. to the same purpose also *D. Fulke annot. 4. in 16. c. ad Roman.*

4. To this we adde further, that howsoeuer we absolutely denie not, but that Peter might be at Rome, yet it is more probable he was not; certainly out of the Scripture it can not be prooued that he was there at all, and it is not *de fide*, a thing concerning faith, neither to be held as an article of faith, as the Church of Rome doth defend it, because the Scripture only must be a rule of our faith, and further it is euident out of the Scripture, that Peter was not at Rome, till Pauls first beeing there in bonds, where the historie of the acts of the Apostle endeth, whatsoeuer he was afterward: which *Pareus* thinketh to haue bene the 11. yeare of Nero, but it was rather the second yeare, when S. Paul came thither first, and his second arrivall was in the 11. yeare, for this Epistle was not written in the 8. yeare of Nero, as *Pareus* thinketh, but rather in the ende of *Claudius* raigne, while *Narcissus* was yet in authority: see before in the end of the 5. and 10. quest. Our reasons against Peters beeing at Rome, in manner and forme aforesaid, are these.

Our first argument shall be out of the Scripture. 1. It is euident, that Peter was at Ierusalem, the third yeare after Pauls conuersion, for there he staid with him 15. dayes, which was the 37. yeare of Christ: he was not then yet at Rome.

2. 8. yeare after this he was imprisoned by Herod, which was the 43. yeare of Christ, and the 3. yeare of *Claudius*, *Euseb. l. 2. c. 11. Ioseph. l. 19. c. 7.* Peter then was not yet at Rome.

3. Sixe yeare after this, was Peter at Ierusalem, for there S. Paul found him, 14. yeare after his first comming thither, *Galat. 2. 1.* then was celebrated the Apostolicall counsell, mentioned *Act. 15.* when each gaue to other the right hand of fellowship, this was the 9. yeare of *Claudius*, as witnesseth *Hierome*: hitherto Peter had not visited Rome: neither will it suffice to say, that he came from Rome thither to the counsell: for then what time will they leaue vnto Peter to visit Antioch, and the Churches of Asia, Bythinia, Cappadocia, Galatia, and Egypt, where *Nicephorus* saith he preached, *l. 2. c. 35.* in all these places he preached, as it appeareth by his 1. epistle written vnto the disperfed brethren in all these countreys: and againe if Peter had come from Rome, when *Claudius* expelled the Iewes, it is like mention should haue been made as well of Peters comming from thence, as of *Aquila* and *Priscilla*, *Act. 18. 2.*

4. Then after this counsell, it is not like that Peter went to Rome, for these two reasons; because the Iewes had been lately expelled from thence: and S. Paul was. by consent appointed to be the Apostle of the vncircumcision, Peter of the circumcision: he then went not to preach to the Romanes, which belonged vnto Pauls lot.

5. When S. Paul writ the epistle to the Romanes, which might be in the last yeare of *Claudius*, Peter was not at Rome, for then Paul would not haue left him out vnoluted, *c. 16.*

6. And after this when Paul was brought prisoner to Rome, which might be in the 2. of Nero, and there continued in bonds, to the 4. of Nero, all this while Peter was not there: for then S. Paul in his epistles written from Rome, where he sendeth commendations from diuerse of the brethren, as from *Epaphras*, *Luke*, and *Demas*, *Coloss. 4. 12. 14.* and to *Philemon*, *v. 23.* from *Macus*, *Aristarchus*, *Demas*, *Luke*, his cohelpers, would not haue forgotten also to send greeting from S. Peter, if he had bene at Rome: againe he saith, *2. Tim. 4. 11. Onely Luke is with me*, then was not Peter with him; and he further saith, *v. 16. At my first answering no man assisted me, but all forsooke me*: but if S. Peter had been there he would not in all likelihood haue forsaken him. Thus then it is euident, that to the end of S. Pauls first captiuitie at Rome, which was in the 4. of Nero, *Pareus* placeth it in the 11. and 12. of Nero, it is prooued by the continuance of the sacred hittory that Peter was not at Rome; then could he not come thither in the 2. of *Claudius*, which was 16. yeares before, and sit Bishop there 25. years. After this time it cannot be certainly prooued, whether he came to Rome, and therefore it cannot be received, and beleued as an article of faith.

Our second generall argument is taken from the great vncertainty, and manifold contradictions of the auncient writers, concerning the time of S. Peters comming and continuing at Rome.

1. They dissent about the time of Peters comming to Rome: *Entropius* saith, that Peter was at

at Rome the 1. yeare of *Caius Caligula*, who was Emperour 5. yeares next before *Claudius*, and that *Philo* an embassadour from the Iewes there spake with him: *Orosius* saith, he came thither in the beginning of *Claudius* raigne: *Hierome*, in the second yeare; *Fasciculus temporum* in the 4. *Naclerus* saith he came to Rome in the beginning of *Claudius* raigne, but was not installed Bishop till the 4. yeare: the *Passionall* saith, he came not thither till the 13. yeare of *Claudius*: *Eusebius* l. 2. c. 13. saith, he came to Rome in the raigne of *Claudius*, but he assigneth not the yeare: *Damasus* saith he came in the raigne of *Nero*.

2. There is also great difference about the time and place of S. Peters death: *Lyranus* in his annotations, *Matth.* 23. thinketh he was crucified at Ierusalem, so also *Linus*: others say at Rome: *Epiphanius* in *Nason*, assigne the 12. yeare of *Nero*: the most the 14. yeare: *Ambrose* *serm.* 67. saith that S. Paul and S. Peter *una die, uno loco, &c.* in one day, and the same place endured the sentence of the same Tyrant: *Hierome* thinketh they suffred the same day, but Paul a yeare after Peter; *Abdias* saith, that Peter suffred at Rome in the time of S. Pauls free imprisonment, which was in the 3. or 4. yeare of *Nero*, so that Saint Paul should suruiue him 10. yeares; *Irenaeus* saith, that Marke suruiued Peter, and writ his Gospel after his death, *lib.* 3. c. 1. and *Eusebius* writeth that Marke was put to death, in the 8. of *Nero*, l. 2. c. 24. then, if these authors say true, must Peter be put to death before the 8. yeare of *Nero*.

3. A third difference is in the time of Peters beeing Bishop at Rome: *Eusebius* giueth him 25. yeares, *Hierome* 27. *Beda* 29. *Damasus* holding that he came to Rome in the raigne of *Nero*, cannot giue him aboue halfe so many, if he were put to death by *Nero*; otherwise the 25. yeares which he giueth him will reach to *Domitians* raigne: See *Christoph.* *Carli.* p. 7. 14. of his first discourse.

Let now the indifferent Reader iudge, whether in such vncertainty it be not more probable, that Peter was neuer at Rome, or if he were, not as Bishop there beeing an Apostle and that of the circumcision: at the least his beeing there cannot be prooued by Scripture, and so cannot be affirmed, as an article of faith: See further *Synops. Pap. Centur.* l. err. 38.

6. Morall obseruations.

Obseru. 1. Whom we are to commend.

v. 1. I commend *Phebe*. S. Paul commendeth *Phebe* for her singular seruice performed to the Church, in giuing hospitality to the Saints, which teacheth vs whom we should commend by our testimony: that we take heed that we giue not our commendation of any vnworthy person, for then we should be found to be false witnesses: as we should not depraue the good gifts in any, so neither should we commend them, which haue few or no commendable parts: vnder Christs kingdome it is prophesied, that a niggard shall no more be called liberall, nor a churle rich, *Isa.* 3. 25. but euery one shall be called and commended according to his worth: a good caueat for these dayes, wherein flattery so much preuaileth, especially about great persons, that in such, great and enormous vices doe often maske vnder the name and title of honour.

Obseru. 2. Of hospitalitie.

v. 2. She hath giuen hospitalitie to many. These duties belong vnto hospitality, *affectuosa inuitatio*, a most affectionate and earnest inuiting, as the disciples compelled Christ (as yet vnknown vnto them) to stay with them. 2. *Lata susceptio*, a ioyfull receiuing and entertaining, as *Zachens* received Christ ioyfully and gladly into his house. 3. *Larga procuratio*, large and liberall prouision, as Abraham went himsele and fetcht a calfe and killed it. 4. *Quiescendi opportunitas*, opportunity and fit place to rest in, as the *Shunamite* provided for the Prophet a chamber, 2. *King.* 4. 5. *Securitas & protectio*, security and protection; as Lot did safeguard his ghests, the two young men came into his house. 6. *Amicabilis diductio*, a friendly bringing on the way, in their departure, as Abraham did, *Gen.* 18.

Obseru. 3. Of the true ornaments of women.

3. Greet *Priscilla* and *Aquila*, &c. This woman with her husband are commended for beeing assistants and helpers vnto Paul in his ministrie, and in preserving his life with endangering their owne: such was their piety and zeale: behold these are the vertues and true ornaments of women: how many Queenes saith *Chrysostome*, are buried in silence and obliuion, whereas this tentmakers wife, *est in ore omnium*, is in euery ones mouth, and that not onely tenne or twenty yeares, but vntill the comming of Christ: *ubi nunc facierum ornatus, ubi vana gloria*, where is now the vaine glory of women, in tricking vp their faces;

learned of this woman, what are the true ornaments, not sought for in earth, but laid up in heauen: This woman and her husband gaue entertainment to S. Paul two yeares: and thou if thou wilt, *plenius illum habebis quam illi*, shalt enjoy him more fully then they, *neque cum aspectus Pauli tales illos fecit, sed verba*, for it was not the sight of Paul, but his words which graced them so much: therefore *accipe beatorum illorum libros, &c.* take thou the bookes of those blessed men the Prophets and Apostles, and thou shalt be as *Priscilla* which received Paul: *Hic est ecclesia ornatus, ille theatrorum, hic cælis dignus, iste equis & mulis*, this is the ornament of the Church, the other to haue glistering apparell, is for theatres and stages, this is befitting heauen, the other to horse and mules, this is often put about dead bodies, namely costly apparell, *hic vero in sola spendet anima*, but the other onely shineth in the soule: these true ornaments let vs labour for.

Observ. 4. Of the profitable meditation of the punishment of hell.

Chrysostome vpon the diuersitie of gifts, which S. Paul commendeth in the brethren, who he salueth in this chapter, groundeth the difference of rewards: and by a consequent he proooueth the punishment of the wicked in hell, *si non eisdem potentiuntur iusti omnes, &c. quomodo cum iusti eadem gloria fruuntur peccatores*, if the iust shall not receive the same reward, how shall sinners enjoy the same glory with the iust: then he proceedeth in this manner. 1. Many doubt of hell, enquiring of the place, *erit alicubi extra orbem hunc gehenna*, hell shall be somewhat out of the world, (he meaneth this visible world,) *ne quaramus ubi sit, sed quomodo illam fugiamus*, let vs not seeke where it is, but how we shall escape it. 2. Some may doubt of the punishment to come, because here God punisheth not all, but the reason hereof is, Gods longanimitie and patience: *propterea minatur, & non statim in gehennam coniecit*, therefore he threateneth, and doth not straight cast downe into hell. 3. But some will further aske what manner of punishment it is: what thing canst thou name in this life so greivous, as sickness, diseases, torment of bodie, perpetuall blindnesse, *ridicula ista sunt ad futura mala*, these are but toys to the euills to come. 4. But if there be hell it shall be onely for iudicels, not for beleeuers: yea euen for them also, if they liue not according to their faith: for he which knoweth his masters will and doth it not, is worthy of more stripes: for otherwise the deuills should not be punished, for they beleue and acknowledge God: and so he concludeth, *continuos sermones de illis versamus, non enim sinet in gehennam incidere, gehenna meminisse*, let vs talke continually of those punishments: for to remember hell, it will keepe a man out of hell: *utinam in tabernis in vinarijs, &c. immo ubiq; de gehenna disputatum esset*, I would that in vaine-tauerns, and other banketting places, yea euery where men would talke and dispute of hell.

Observ. 5. The company of the wicked is to be shunned.

v. 17. *Avoid them.* So S. Paul commandeth, 2. Thess. 3. 6. *That they withdrawe themselves from them that walke inordinately*: Moses from the Lord commanded the congregation to get them away from about the tabernacle of Korah, Dathan, and Abiram, Numb. 16. 24. the company of the wicked, is to be declined, both least they be partakers of their sinnes, and partners also in their plagues.

Observ. 6. To giue thanks alwaies vnto God.

v. 27. *To God onely wise be praise through Iesus Christ for ever*: the Apostle teacheth vs by his example to remember alwaies to shew our thankfulness to God: as he saith, 2. Thess. 5. 18. *In all things giue thanks*: thus doth the Apostle vpon euery occasion breake forth into the praise of God, as Rom. 1. 8. *I thanke my God through Iesus Christ*: and c. 7. 25. *I thanke God, &c.* and we must not be weary of giuing thanks, praise must be yeilded for ever: as Ambrose wel saith, *imitare Lusiniam, cui quoniam ad dicendas laudes dies sola non sufficit, nocturna spaciosa pervigili cantilena decurrit*, imitate the nightingall, which because the day sufficeth not to let forth the praise of the Creator, doth passe ouer the night with continuall singing. Amb. form. 43.

And now as S. Paul giueth thanks for the reuelation of the mysterie, a long time kept secret, which he hath opened in this diuine epistle, so vnto the same God, which hath giuen me strength thus to vnfold the secrets of this epistle, otherwise farre exceeding my capacitie and ability, I conclude with the Apostle, saying, *To God onely wise, be praise through Iesus Christ for ever.*

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19. qu. Of the particular explication of the sins, wherewith the Apostle here chargeth both Iewes and Gentiles.
20. qu. v. 19. Whatsoeuer the Law saith; what is here vnderstood by the Law, and how diuersly this word is taken.
21. qu. It saith to them which are vnder the Law: who are here vnderstood to bee vnder the Law.
22. qu. How no flesh is iustified by the workes of the Law, v. 20.
23. qu. How the Apostle here denieth iustification by workes, seeing he said before, c. 2. v. 13. that the doers of the Lawe are iustified.
24. qu. How by the Law came the knowledge of sinne.
25. qu. Of the meaning of these words, The righteousness of God is made manifest without the law.
26. qu. How the righteousness of faith had witness of the Law and Prophets.
27. qu. Of these words, v. 22. The righteousness of God, by the faith of Iesus Christ, vnto all, and vpon all.
28. qu. What it is to be deprived of the glorie of God, v. 23.
29. qu. Of iustification freely by grace, v. 24.
30. qu. How God is said to haue purposed or set forth Christ to be our reconciliation.
31. qu. How we are said to bee iustified freely, seeing faith is required, which is an act in the beleener.
32. qu. v. 25. To declare his iustice or righteousness, what iustice the Apostle vnderstandeth here.
33. qu. What is meant by sinnes that are past, v. 25.
34. qu. Why the Apostle onely maketh mention of sinnes past.

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35. qu. How God is said to be iust, and a iustifier of him, which is of the faith, &c. v. 26.
36. qu. How reioycing is excluded, not by the law of works, but by the law of faith.
37. qu. Of the difference betweene these two phrases; of faith, through faith. v. 30.
38. qu. How the Law is established by the doctrine of faith.

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1. qu. Vpon what occasion S. Paul bringeth in the example of Abraham.
2. qu. Of the meaning of the first verse.
3. qu. Of the meaning of the 2. verse.
4. qu. How the Apostle alleadgeth that testimonie, concerning the imputation of Abrahams faith for righteousness, v. 4.
5. qu. Of the meaning of the words, Who counted this for righteousness vnto Abraham.
6. qu. What it was that Abraham beleued.
7. qu. Why Abrahams faith was imputed to him at this time, and not before.
8. qu. What imputation is, and what to be imputed.
9. qu. How Abrahams faith was imputed to him for righteousness.
10. qu. Whether Abraham were iustified by any thing beside his faith.
11. qu. How S. Paul and S. Iames are reconciled about the manner of Abrahams iustifying.
12. qu. Of the explication of the 4. and 5. verses.
13. qu. Of the diuers kinds of rewards.
14. qu. How it standeth with Gods iustice to iustifie the wicked, v. 5.
15. qu. How our sinnes are said to be forgiven, and couered, v. 7.
16. qu. In what sense circumcision is said to be a signe, and wherefore it was instituted.
17. qu. In what sense circumcision is called a seale of the righteousness of faith, v. 11.
18. qu. Whether the mystrie of faith in the Messiah to come were generally knowne vnder the Law.
19. qu. Certaine questions of circumcision and first of the externall signe, why it was placed in the generative part.
20. qu. Certaine doubts remooued, and objections answered concerning circumcision.
21. qu. How Abraham is said to be the father of them which beleue, v. 11. 12.
22. qu. How Abraham is said to be the father of circumcision, v. 12.
23. qu. How and where Abraham was promi-

- sed to be heire of the world, v. 13.
24. qu. Wherein Abraham was made heire of the world, and wherein this inheritance consisted.
25. qu. How faith is said to be made void, if they which are of the Law be heires.
26. qu. How the Law is said to cause wrath.
27. qu. Of the meaning of these words, ver. 15. where no law is, there is no transgression.
27. qu. Who are meant by Abrahams seed which is of the Law, v. 16.
28. qu. Of the meaning of these words, I haue made thee a father of many nations, before God.
29. qu. Of the meaning of these words, ver. 17. who quickeneth the dead, and calleth those things, which be not, &c.
30. qu. How God is said to call those things which be not, as though they were.
31. qu. Whether it be peculiar to God onely to quicken, and raise the dead.
32. qu. How Abraham is said against hope to haue beleued vnder hope.
33. qu. How Abrahams bodie is said to be dead, v. 19.
34. qu. What promise of God made to Abraham it was, whereof hee is said not to haue doubted, v. 20.
35. qu. Whether Abraham doubted of Gods promise.
36. qu. How Abraham is said to haue giuen glorie vnto God, v. 20.
37. qu. What was imputed to Abraham for righteousness.
38. qu. Of these words, Now it is not written for him onely, v. 23.
39. qu. How Abrahams faith is to be imitated by vs.
40. qu. Wherein Abrahams faith and ours differ, and wherein they agree.
41. qu. How Christ is said to haue been deliuered vp for our sinnes, v. 25.
42. qu. Why the Apostle thus distinguisheth the benefits of our redemption, ascribing remission of sinnes to Christs death, and iustification to his resurrection, v. 25.

Questions vpon the fifth Chapter.

1. qu. What peace the Apostle meaneth, v. 1.
2. qu. Of the second benefit proceeding of our iustification, which is to stand, and perseuere in the state of grace.
3. qu. Of the benefit of our iustification, the hope of euerlasting glory.
4. qu. How wee are said to reioyce in tribulation.
5. qu. How S. Paul and S. Iames are reconciled

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- led together: the one making patience the cause of trials, or probation, the other the effect.
6. qu. Of the coherence of these words with the former, because the love of God is shed abroad in our hearts, v. 5.
7. qu. What kind of love the Apostle speaketh of, saying, the love of God is shed abroad, &c.
8. qu. Why the love of God is said to be shed abroad in our hearts.
9. qu. Why it is added, by the holy Ghost, that is given vs.
10. qu. How Christ is said to have died according to the time, v. 6.
11. qu. Of the meaning of the 7. v. One will scarce die for a righteous man, &c.
12. qu. Of the difference betweene Christs dying for vs, and those which died for their country.
13. qu. Of the greatnesse of the love of God toward man, in sending Christ to die for vs, v. 8.
14. qu. Whether mans redemption could not otherwise have been wrought, but by the death of Christ.
15. qu. Wherein the force of the Apostles reason consisteth, saying, Much more, being reconciled, we shall be saved by his life, v. 9.
16. qu. Why the Apostle saith, Not onely so, but we also reioyce in God; &c. v. 11.
17. qu. Whether any thing need to be supplied in the Apostles speech, v. 12. to make the sense perfect.
18. qu. Who was that one by whome sinne entred into the world, v. 12.
19. qu. What sinne the Apostle speaketh of here, originall, or actuall: by one mans sinne entred.
20. qu. How sinne is said to have entred into the world.
21. qu. And death by sinne: what kind of death the Apostle speaketh of.
22. qu. Whether the death of the bodie be naturall, or inflicted by reason of sinne.
23. qu. Of the meaning of the Apostle in these words, in whom all have sinned: and of the best reading thereof, v. 12.
24. qu. Whether the Apostle meaneth originall or actuall finnes, saying, In whom all have sinned.
25. qu. Of the coherence of these words, Vnto the time of the Lawe was sinne in the world.
26. qu. How sinne is said to have beene vnto the time of the Law.
27. qu. What sinne the Apostle meaneth which was in the world vnto the time of the Law.
28. qu. How sinne is said to be imputed, where there is no Law.
29. qu. How death is said to have reigned from Adam to Moses.
30. qu. Of the meaning of these words, Which sinne not after the transgression of Adam.
31. qu. How Adam is said to bee the figure of him that was to come, v. 14.
32. qu. Of the names and tearmes which the Apostle useth in this comparison.
33. qu. Of the comparison betweene Adam and Christ in generall.
34. qu. Of the disparitie and unlikenesse betweene Adam and Christ in this comparison.
35. qu. Of the excellencie and superioritie which the benefit by grace in Christ, hath beyond our fall and losse in Adam.
36. qu. Some other opinions refused, wherein this excellencie should consist.
37. qu. In what sense the grace of God is said to have abounded vnto more.
38. qu. How all men are said to bee iustified in Christ, v. 18.
39. qu. Why the Apostle saith, v. 19. By one mans disobedience many were made sinners, and not all.
40. qu. How many are said to be sinners in Adam.
41. qu. How the Lawe is said to have entered thereupon, v. 20.
42. qu. How the offence is said to have abounded by the entering of the law, v. 20.
43. qu. How grace is said to have abounded more.
44. qu. Of the raigne of sinne vnto death, and grace vnto life.

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1. qu. Of the meaning of these words, Shall we continue in sinne? v. 1.
2. qu. What it is, to die vnto sinne.
3. qu. What it is to bee baptized into Iesus Christ.
4. qu. Of the diuers significations of the word Baptisme, and to be baptized.
5. qu. What it is to be baptized into the death of Christ, v. 3.
7. qu. Of the meaning of this phrase, to bee grafted, &c.
8. qu. What resurrection the Apostle speaketh of, v. 5.
9. qu. What is understood by the old man, v. 6.
10. qu. What is meant by the bodie of sinne, v. 6. that the bodie of sinne might be destroyed.

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11. qu. *How the dead are said to be freed from sinne, v. 7.*
12. qu. *What life the Apostle speaketh of, v. 8. We beleue that we shall also liue with him.*
13. qu. *How death is said to haue had dominion ouer Christ, v. 9.*
14. qu. *How Christ is said to haue died to sinne, v. 10.*
15. qu. *Howe Christ is said now to liue vnto God, v. 10.*
16. qu. *Of these words, v. 11. Likewise thinke yee, &c.*
17. qu. *How sinne is said not to raigne, &c. v. 12.*
18. qu. *What the Apostle meaneth, by mortall bodie, v. 12.*
19. qu. *Of these words, that we should obey it in the lusts, &c. v. 12.*
20. qu. *How we are not to giue our members as weapons vnto sinne, v. 13.*
21. qu. *What it is not to be vnder the Law, but vnder grace, v. 14.*
23. qu. *Whether the Fathers also, that liued vnder the Law, were not vnder grace.*
24. qu. *What the Apostle meaneth by the forme of doctrine, wherunto they were deliuered.*
25. qu. *How we are made seruants of righteousness.*
26. qu. *Of the meaning of these words, I speak after the manner of men, because of your infirmitie, v. 19.*

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1. qu. *How the Law is said to haue dominion ouer a man as long as he liueth.*
2. qu. *Whether the woman be simply free, if the man be once dead.*
3. qu. *Whether the woman haue not the like libertie and freedome, in respect of the bond of marriage, as the man hath.*
4. qu. *Why the Apostle saith, we are dead to the Lawe, v. 4. and not rather the Lawe is dead to vs.*
5. qu. *How we are said to bee mortified to, and freed from the Law.*
6. qu. *What is meant, by the body of Christ.*
7. qu. *Of the meaning of these words, beeing dead vnto it.*
8. qu. *What is meant by the newnesse of the spirit, and oldnes of the letter.*
9. qu. *Howe S. Paul beeing brought vp in the knowledge of the Law, could say, I knew not lust, v. 7. and, I was alieue without the law, v. 9.*

10. qu. *What law the Apostle speaketh of, v. 7. is the law of sinne.*
11. qu. *What lust or concupiscence the Apostle speaketh of: I had not knowne lust, &c. except, &c.*
12. qu. *Why the Apostle giueth instance in the tenth Command. Thou shalt not lust, and alledgeth not all the words of the Law.*
13. qu. *What sinne the Apostle meaneth, v. 8. sinne tooke an occasion, &c.*
14. qu. *How sinne tooke occasion by the Law.*
15. qu. *Of what time S. Paul speaketh, when he knewe not the Lawe, and afterward sinne tooke occasion by the Law, &c.*
16. qu. *What the Apostle meaneth by all concupiscence.*
17. qu. *In what sense the Apostle saith, Sinne was dead, and he alieue without the Law, v. 8.*
18. qu. *How sinne is said to haue reuiued.*
19. qu. *How sinne is said to haue deceined.*
20. qu. *How sinne is said to haue slaine him.*
21. qu. *How the Law is said to bee holy, iust, good, and likewise the commandment.*
22. qu. *How sinne is said to be out of measure sinnefull.*
23. qu. *How the Law is said to be spirituall.*
24. qu. *How the Apostle saith, hee is carnall and sold vnder sinne, v. 17.*
25. qu. *Of these words, v. 15. I allow not what I doe, what I would, that doe I not.*
26. qu. *What the Apostle understandeth by flesh, I knowe that in me, that is my flesh dwelleth no good thing, &c. v. 18.*
27. qu. *How the Apostle saith, To will is present with me, &c. but I find no meanes to performe, &c. v. 18.*
28. qu. *Of the meaning of these words, v. 21. I find a Law, &c.*
29. qu. *How the Apostle saith, Euill is present with me, v. 21.*
30. qu. *Of these words, I delight in the Law of God, &c. v. 22, 23. of the number of these Lawes, and what they are.*
31. qu. *Why these are called Lawes, and why they are said, the one to be in the inner man, the other in the members.*
32. qu. *Of the Apostles exclamation, O wretched man that I am!*
33. qu. *What the Apostle understandeth by this body of death, from the which he desireth to be deliuered.*
34. qu. *Why the Apostle giueth thanks to God, v. 25.*
35. qu. *Of these words, I in my mind serue the law of God, &c.*
36. qu. *Of that famous question whether S.*

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1. qu. Who are said to be in Christ.
2. qu. What is meant by the Law of the spirit of life.
3. qu. What is understood by the Law of sinne and death.
4. qu. Of the best reading of the 3. v.
5. qu. What is meant by the similitude of sinnefull flesh.
6. qu. Of these words, And for sinne condemned sinne is the flesh.
7. qu. Howe Christ condemned sinne in the flesh.
8. qu. Who are after the flesh, and sauour the things of the flesh.
9. qu. How the wisdom of the flesh is enmitie against God.
10. qu. How they which are in the flesh cannot please God, v. 8.
11. qu. Of the dwelling of the spirit of God in vs, v. 9.
12. qu. Of the meaning of these words, ver. 10. The bodie is dead because of sinne, the spirit is life, &c.
13. qu. How the quickning of the dead is ascribed to the spirit of Christ, seeing all both good and bad shall rise.
14. qu. What it is to bee lead by the spirit of God.
15. qu. What is understood by the spirit of bondage.
16. qu. Whether the Fathers under the Lawe had onely the spirit of seruitude.
17. qu. Of the diuerse kinds of feare.
18. qu. Why the Apostle ioyneeth together two words of the same sense, Abba, father.
19. qu. Of the testimonie of the Spirit, what it is.
20. qu. Whether the testimonie of the Spirit, & of our spirit, be one and the same.
21. qu. How we are said to be heires, and what our inheritance is.
22. qu. How these words are to be understood, If so be you suffer with him.
23. qu. How we are said to suffer together with Christ.
24. qu. Of the meaning of these words of the 13. v. I count that the afflictions, &c.
25. qu. Wherein the sufferings of this life, are not proportionable, and so not worthy of the glorie to come.
26. qu. How the creatures are said to waite, and so be subiect to vanitie, and to be deliuered, and to glorie, v. 19. v. 22.
27. qu. What creatures the Apostle here speaketh of.
28. qu. Of the seruitude of corruption wherunto the creature is subiect, and wherefore.
29. qu. Whether the heauens and earth are corruptible, and shall perish in the ende of the world.
30. qu. Howe the creature shall be deliuered, &c. into the glorious libertie.
31. qu. To what end the new heauens and newe earth shall serue in the next world.
32. qu. Why the Apostle saith, Euery creature, v. 22. hauing hitherto named the creature without any other addition.
33. qu. Whom the Apostle understandeth, v. 22. We which haue the first fruits of the spirit.
34. qu. That no liuing creatures shall be restored in the next world, but onely man.
35. qu. Howe wee are said to be saued by hope, v. 24.
36. qu. Of the difference betweene faith and hope.
37. qu. Whether things hoped for cannot bee seene.
38. qu. What Spirit is said to helpe our infirmities, v. 26.
39. qu. What infirmities the Spirit helpeth in vs.
40. qu. How wee are said, not to knowe how to pray as we ought, v. 28.
41. qu. How the Spirit is said to make request with sighs, that cannot be expressed.
42. qu. Of the meaning of these words, v. 27. He that searcheth the hearts, knoweth what is the meaning of the spirit, &c.
43. qu. Of the nature, condition, and property of a true and liuely prayer, out of verse, 27.
44. qu. Howe all things make together for the best, to those that loue God.
45. qu. Of the meaning of these words, v. 29. Those whome he knew before, hee also predestinate.
46. qu. Wherein our conformity to the image of Christ consisteth.
47. qu. How Christ is said to be πρωτογενος, the first borne among many brethren.
48. qu. Of certaine doubts out of the 30. vers. Whom he predestinate, the also he called.
49. qu. Of the difference betweene the purpose or counsell of God, his prescience, and predestination.
50. qu. Of these words, v. 31. If God bee on our side, who can be against vs?

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51. qu. *Of these words, v. 32. which spared not his owne Sonne.*
52. qu. *How nothing can bee laid to the charge of the elect.*
53. qu. *How Christ is said to make request for vs,*
54. qu. *Whether Christs intercession and interpellation for vs, doe extenuate the merit of his death.*
55. qu. *What charitie the Apostle speaketh of, from which nothing can separate vs.*
56. qu. *Of these words, ver. 36. for thy sake are we killed all the day long.*
57. qu. *Wherein the faithfull are compared vnto sheepe: we are counted as sheep for the slaughter, v. 36.*
58. qu. *How the faithfull are said to bee more then conquerours.*
59. qu. *Of the diuerse interpretations in generall of the 38. 39. verse, I am perswaded, that neither life nor death, &c.*
60. qu. *Of the diuers interpretations in particular.*

Questions vpon the ninth Chapter.

1. qu. *Why the Apostle beginneth his Treatise with an oath, I speake the truth in Christ, &c.*
2. qu. *Of the forme and words of the Apostles oath.*
3. qu. *Whether it be lawfull for Paul to grieve for the Iewes, whose reiection was according to Gods appointment.*
4. qu. *Of the meaning of the word ἀνὰ δευα, which the Apostle vseth,*
5. qu. *Whether the Apostle did well in desiring to be separated from Christ, from whome hee knew he could not be separated.*
6. qu. *How Moses wished to be blotted out of the booke of life.*
7. qu. *Whether in matters of saluation our kindred after the flesh, ought to haue any prioritie before others.*
8. qu. *The causes which made the Apostle to be so much grieved for the Iewes.*
9. qu. *Of the excellencie of the Israelites, and of true nobilitie.*
10. qu. *Of the meaning of these words, vers. 5. Who is God ouer all, blessed for euer.*
11. qu. *Of the meaning of these words, v. 6. all they are not Israel, which are of Israel.*
12. qu. *Of the meaning of these words, v. 10. and not onely, &c. but also Rebecca, &c.*
13. qu. *Whether these examples concerne temporall or eternall election and reprobation.*
14. qu. *How this saying of the Prophet, Esau haue I hated, agreeth with that, Wild. 11.*

25. *thou hatest nothing which thou hast made.*
15. qu. *Of the meaning of these words, I will haue mercie, on whom I will haue mercy.*
15. qu. *How it is said, It is not in him that willeth, nor in him that runneth, but in God that sheweth mercie.*
17. qu. *How the Lord is said to haue raised or stirred up Pharaoh, v. 17.*
18. qu. *How the Lord is said to harden whome he will, v. 18.*
19. qu. *Of the obiection propounded, ver. 19. thou wilt say, why doth he yet complain?*
20. qu. *Of the Apostles answer to the former obiection, Who art thou O man that pleadest? v. 20.*
21. qu. *Howe the similitude which the Apostle bringeth in of the potter is to be understood.*
22. qu. *What the Apostle meaneth by the same lump of masse, v. 21.*
23. qu. *Of the 22. v. what and if God would.*
24. qu. *In what sense the vessels of wrath are said to be prepared to destruction, v. 21.*
25. qu. *Of the testimonie cited, v. 21. out of the Prophet Hosea.*

26. qu. *What is meant by the short summe or account which God shall make in the earth.*
27. qu. *Why God is called the Lord of Hosts.*
28. qu. *What is understood by seede.*
29. qu. *How the Gentiles obtained righteousness that sought it not, and the Iewes missed of it that sought it.*
30. qu. *How Christ is said to bee a stumbling stone, and rocke of offence, v. 33.*
31. qu. *Of the meaning of these words, He that beleeueth in him shall not be ashamed.*
32. qu. *Whether it be the propertie of faith, to make one not to be ashamed, which is ascribed vnto hope, c. 5. 5.*

Questions vpon the 10. Chapter.

1. qu. *Of the generall scope and intendment of the Apostle in this Chapter.*
2. qu. *How S. Paul prayeth for their saluation, whom in the former Chapter he sheweth to be reiectd of God.*
3. qu. *Why the Apostle doth thus insinuate himselfe, by professing his loue to the Iewes.*
4. qu. *Howe the Iewes are said to haue zeale, but not according to knowledge.*
5. qu. *Why the Iewes are said to stablish their owne righteousness, v. 2.*
6. qu. *How Christ is said to bee the ende of the Law.*
7. qu. *Howe Christ is said to be the ende of the Law, seeing the Law requireth nothing, but the iustice of worke.*
8. qu. *That Christ is not the ende of the Law,*

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that wee by grace in him should be iustified in keeping of the Law.

9. qu. *What life temporall, or spirituall, is promised to the keepers of the Law, v. 5.*
10. qu. *Whether Paul did of purpose alleadge that place of Moses, Deut. 30. 12. or allude onely vnto it.*
11. qu. *Whether Moses in that place directly speaketh of the righteousness of faith.*
12. qu. *By what occasion Moses maketh mention in that place of the Gospel, and of the meaning of the words.*
13. qu. *Of these words, the word is neere thee, &c.*
14. qu. *How Moses that preached the law, is alleadged for iustification by faith.*
15. qu. *How Christ is to be confessed.*
16. qu. *Howe Christ is said to bee raised by God.*
17. qu. *Whether to beleue in the heart, bee not sufficient vnto saluation, without confession of the mouth.*
18. qu. *Of these words, Whosoever calleth vpon the name of the Lord, shall bee saved, v. 13.*
19. qu. *Of the gradation vsed here by the Apostle, v. 14. and the occasion thereof.*
20. qu. *Of these words, v. 15. how beautifull are the feet, &c. whether it be rightly cited out of the Prophet.*
21. qu. *Of these words, v. 16. but they haue not all beleueed our report, &c.*
22. qu. *Of the saying of the Prophet Isay, Lord, who hath beleueed, &c. c. 53. 1. cited by the Apostle, v. 16.*
23. qu. *Whether all faith come by hearing.*
24. qu. *Whether the Apostle meane the Iewes or Gentiles, Haue they not heard, v. 18.*
25. qu. *Whether that place of the 19. Psalme, Their sound went through all the earth, be rightly cited by the Apostle.*
26. qu. *Whether the Gospel were preached to all the world in the Apostles time.*
27. qu. *How God prouoked the Iewes to enuie by the Gentiles, v. 19.*
28. qu. *Of these words, Isaias is bold, &c. v. 20.*
29. qu. *Of these words, All the day long haue I stretched forth my hands, &c. v. 21.*

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1. qu. *Of the scope and intent of the Apostle in this chapter.*
2. qu. *Why the Apostle maketh mention of the tribe of Benjamin, whereof he was.*
3. qu. *How God is said not to cast off that people whom he knew before, v. 2.*
4. qu. *Of Elias complaint vnto God, concer-*

ning Israel.

5. qu. *Of Gods answer vnto Elias.*
6. qu. *Of the Apostles collection inferred out of this answer made by Elias.*
7. qu. *Of these words, If of grace, it is no more of works, &c.*
8. qu. *How it is said, Israel obtained not that he sought, v. 7.*
9. qu. *Of these words, v. 8. As it is written, God hath giuen them the spirit of slumber; whence it is taken.*
10. qu. *How God is said to send the spirit of slumber, to giue eares not to heare, &c.*
11. qu. *Of the meaning of these words, Let their table be made a snare, &c. v. 9.*
12. qu. *Whether it lawfull to use any imprecation, as Dauid doth here.*
13. qu. *Of the ende of the stumbling of the Iewes, v. 11.*
14. qu. *How the stumbling and falling of the Iewes, brought saluation to the Gentiles.*
15. qu. *How the Iewes were prouoked to followe the Gentiles.*
16. qu. *What is meant by the diminishing of the Iewes, and their abundance, v. 12.*
17. qu. *How it standeth with Gods iustice to cast off the Iewes, that the Gentiles might enter in.*
18. qu. *Why the Apostle maketh mention of his Apostleship, and how he is said to magnifie his office, v. 13.*
19. qu. *What the Apostle meaneth by these words, v. 15. What shall the receiuing be but life from the dead?*
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22. qu. *How Abraham is said to be the roote to be grafted into, whereas we are said to be grafted into Christ, c. 6. 5.*
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13. qu. Of the best reading of the 6. v. seeing then wee haue gifts, which are diuerse, &c.
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19. qu. The duties and properties of our loue toward God.
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23. qu. Of the reasons, which should mooue vs to loue our enemies.
24. qu. Whether it be not lawfull vpon any occasion to pray against our enemies.
25. qu. Whether S. Paul in calling Ananias the high Priest, painted wall, Act. 23. obserueth his owne precept here.
26. qu. How we should reioyce with them that reioyce, and weepe with them that weepe, v. 15.
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The summe of the Questions discussed in this Commentarie
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1. *cont. That it is knowne, that this Epistle was written by Paul, and is of diuine authority, by the Epistle it selfe.*

2. *contr. That S. Pauls Epistles are not so obscure, that any should be terrised from the reading thereof.*
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2. contr. Against Election by the foresight of workes.
3. contr. Against the Nestorians and Vbiquitaries.
4. contr. Against the heresie of one Georgius Eniedinus, a Samosatrenian heretike in Transilvania.
5. contr. Against the Marcionites, that Christ had a true bodie.
6. contr. Against the Apollinarists, that Christ had no humane soule.
7. contr. That the Romane faith is not the same now, which was commended by the Apostle.
8. contr. That the Pope is not uniuersall Bishoppe.
9. contr. Against the Popish distinction betweene *adscriptum*, to worship, and *duxum*, to seruus, v. 9. whom I serue in my spirit.
10. contr. That God onely spiritually is to bee serued, and worshipped.
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12. contr. None to bee barred from the knowledge of Gods word.
13. contr. Against diuerse hereticall assertions of Socinus, touching the iustice of God.
14. contr. Against inherent iustice.
15. contr. That the Sacraments did not conferre grace.
16. contr. That faith onely iustificeth.
17. contr. How the Gospel is the power of God to saluation, to euery one that beleaueth.
18. contr. Of the difference betweene the Law and the Gospel.
19. contr. Whether by naturall means the Gentiles might haue attained to the knowledge of the onely true God, without the speciall assistance of Gods grace.
20. contr. Against some Philosophers, that the world is not eternall.
21. contr. Against the adoration and setting up of images, in Churches and places of prayer, v. 23. They turned the glorie of the incorruptible God, to the similitude of an image.
22. contr. Of the corrupt reading of the vulgar Latine translation.
23. contr. Against the Popish distinction of

veniall and mortall sinnes.

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1. contr. Against the power of freewill in good things.
2. contr. Of iustification by the imputatiue iustice of faith.
3. contr. Against the merit of workes.
4. contr. Which are to be counted good workes.
5. contr. Whether any good workes of the faithfull be perfect.
6. contr. Whether men ought to doe well for hope of recompence or reward.
7. contr. Against iustification by workes, vpon these words, ver. 12. Not the hearers of the lawe, but the doers shall bee iustified.
8. contr. That it is not possible in this life to keepe the Law.
9. contr. Whether by the light of nature onely a man may doe any thing morally good.
10. contr. Of the imperfection of the vulgar Latine translation.
11. contr. That the Sacraments do not conferre grace.
12. contr. That the Sacraments depend not vpon the worthines of the Minister or receiver.
13. contr. Against the Marcionites and other, which condemned the old Testament, and the ceremonies thereof.
14. contr. Against the Anabaptists, which reject the Sacraments of the New Testament.
15. contr. That the want of Baptisme condemneth not.
16. contr. That the wicked and unbelieuers eate not the bodie of Christ in the Sacrament.

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4. contr. That the Romane Church hath not the promise of the perpetuall presence of Gods spirit.
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6. contr. The reading of the Scripture is not to be denied to any.
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14. contr. Against inherent iustice.
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23. contr. That Christ truly reconciled vs by
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12. contr. Of the certaintie of faith, ver. 16.
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13. contr. Whether faith bee an act of the vn-
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5. contr. That we are not iustified by the inhe-
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6. contr. Against the heresie of impious Soci-
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12. contr. Of the manner how originall sinne is propagated, against the Pelagians, where it is disputed, whether the soule be deriued from the Parents.

13. contr. Against the Pelagians and Papists, that originall sinne is not quite taken away in Baptisme.

14. contr. What originall sinne is, against the Romanists, and some others, and specially against them which hold it to be Adams sinne imputed onely to his posteritie.

15. contr. That originall sinne is not onely the priuation of originall iustice.

16. contr. Of the wicked heresie of Marcion and Valentinus, with the blasphemous Manichees.

17. contr. That all sinnes are mortall, and worthy of death by nature.

18. contr. That Henoch and Elias are not yet aliue in the bodie.

19. contr. The Virgin Marie conceived in originall sinne.

20. contr. Against merit.

21. contr. That the punishment of originall sinne is euermlasting death.

22. contr. That Christs essentiall iustice is not infused into vs.

23. contr. Against the Patrons of vniuersall grace.

24. contr. Against the Popish inherent iustice.

25. contr. That wee are iustified both by the active and passive obedience of Christ.

26. contr. Against the Philosophers, who placed righteousness in their owne workes.

27. contr. Against the Manichees and Pelagians, the one giuing too much, the other too little to the Law.

28. contr. Of the assurance of saluation.

29. contr. Of the diuerse kinds of grace against the Romanists.

Controuersies out of the 6.

Chapter.

1. contr. Against the administering of the Sacraments in an vnkowne tongue.

2. contr. Concerning inherent iustice.

3. contr. That the Sacrament of Baptisme doth not conferre grace by the outward work.

4. contr. That Baptisme serueth as well for the remission of sinnes to come, as of sinnes past.

5. contr. Whether in Baptisme our sinnes bee

cleane taken away.

6. contr. Of the baptisme of infants.

7. contr. Of the assurance of saluation.

8. contr. That Christ shall not die in the next world againe, for those which were not healed hers.

9. contr. Against the Sacrifice of the Masse.

10. contr. Concerning freewill.

11. contr. That concupiscence remaining in the regenerate is properly sinne.

12. contr. Whether a righteous man may fall into any mortall, or deadly sinne.

13. contr. Against the Manichees.

14. contr. Concerning inherent iustice.

15. contr. Against the power of freewill in the fruits of righteousness.

16. contr. Whether all death is the wages of sinne.

17. contr. Against the distinction of veniall and mortall sinnes.

18. contr. That euermlasting life cannot be merited by good workes.

Controuersies vpon the 7.

Chapter.

1. contr. Against Purgatorie.

2. contr. Of the lawfulnessse of second marriage.

3. contr. Whether the marriage bond be indissoluable before the one partie be dead.

4. contr. That the disparitie of profession is no cause of the dissolution of marriage.

5. contr. Whether the bill of diuorice permitted to the Iewes, did lawfully dissolve matrimony under the Law.

6. contr. Against the workes of propitiation.

7. contr. Against the Heretikes which condemned the Law.

8. contr. That we are freed by grace from the strict and rigorous obseruation of the Law.

9. contr. That concupiscence though it haue no deliberate consent of the will, is sinne, and forbidden by the commandement.

10. contr. That the commandement, thou shalt not lust, is but one.

11. contr. Against freewill.

Controuersies out of the 8.

Chapter.

1. contr. That concupiscence remaining euen in the regenerate is sinne, and in it selfe worthy of condemnation.

2. contr. That none are perfect in this life.

3. controuer. That regeneration is not the cause that there is no condemnation to the faithfull.

4. contr. Against the Arrians and Eunomians.

A Table of the Controuersies

- ant, concerning the dietie of the holy Ghost.
5. contr. Against the Pelagians, that a man by nature cannot keepe and fulfill the Law.
 6. contr. The fulfilling of the law is not possible in this life, no not to them, which are in the state of grace.
 7. contr. That not the carnall eating of Christs flesh, is the cause of the resurrection, but the spirituall, v. 11.
 8. contr. Against merits.
 9. contr. Whether in this life one by faith may be sure of saluation.
 10. contr. Against the innocation of Saints.
 11. contr. That a strange tongue is not to be vsed in the seruice of God.
 12. contr. That euermlasting glorie cannot bee merited.
 13. contr. That hope iustificth not.
 14. contr. Whether hope relie upon the merit of our workes.
 15. contr. Against the naturall power and integritie of mans will.
 16. contr. That predestination dependeth not upon the foresight of faith or good workes.
 17. contr. Against the opinion of Ambrosius Catharinus concerning predestination.
 18. contr. That election is certaine and infallible, of grace without merit, and of some selected, not generally of all.
 19. contr. That the elect cannot fall away from the grace and fauour of God, and bee wholly giuen ouer vnto sinne.
 20. contr. Whether a reprobate may haue the grace of God, and true iustice.
 21. contr. That the elect by faith may be assured of euermlasting saluation.

Controuersies out of the 9.

Chapter.

1. contr. That succession of Bishops is no sure note of the Church of Christ.
2. contr. Against the old heretikes the Manichees, Arrians, Nestorians, confuted out of the 5. ver.
3. contr. Against the prophane and impious collections of Eniedinus and Socinus late heretikes.
4. contr. That the water in Baptisme doth not sanctifie or giue grace.
5. contr. Against the vaine obseruation of Astrologers in casting of natiuities,
6. contr. That the soules had no being in a former life, before they came into the body.
7. contr. Whether the foresight of faith or workes be the cause of election.
8. contr. That not onely election vnto grace, but vnto glorie also, is onely of the good will of God.

9. contr. That the Apostle treateth as well of reprobation in this place, as of Election.
10. contr. Whether as well the decree of reprobation as of election, be without the foresight of workes.
11. contr. Of the difference between the decrees of election and reprobation, and the agreement betweene them.
12. contr. Whether mercie be a naturall proper tie in God, or an effect onely of his will, against Sotinus.
13. contr. Whether the mercie of God in the forgiuenes of sinne, be an effect of Gods free and absolute will onely, and bee not grounded vpon Christ, against the heresie of Socinus and Ostorodius.
15. contr. Of the sufficiencie of Scripture.
16. contr. Of the certaintie of saluation.
17. contr. Against the workes of preparation.

Controuersies vpon the 10.

Chapter.

1. contr. Against inherent iustice.
2. contr. Against the workes of preparation, which are done without faith.
3. contr. That it is impossible for any in this life to keepe the Law.
4. contr. Against the doubting of saluation.
5. contr. Against vnwritten traditions.
6. contr. Against freewill.
7. contr. Against Limbus Patrum, that Christ went not downe thither to deliuer the Patriarkes.
8. contr. Whether the righteousnessse of faith and the righteousnesses of the Law, bee one and the same, or contrarie the one to the other.
9. contr. Whether the righteousnessse of the Law, and that which is by the Law, doe differ.
10. contr. That Baptisme doth not giue or conferre grace.
11. contr. Against the dissembling of our faith and profession.
12. contr. That faith is not onely in the understanding.
13. contr. The Scriptures the onely sufficient rule of faith.
14. contr. Howe the Apostle saith, there is no difference betweene the Iew and the Grecian, v. 12.
15. contr. Against the maintainers of vniuersall grace.
16. contr. That faith iustificth not by the act thereof, but onely as it apprehendeth Christ.
17. contr. That faith onely iustificth, not innocation.
18. contr. Against the innocation of Saints.
19. contr.

handed in this Commentarie.

19. contr. That we must pray with confidence, and assurance.
20. contr. Against the vaine pompe of the Pope of Rome, in offering his feete to be kissed.
21. contr. Against humane traditions.
22. contr. That the Ministers and Preachers of the Gospel, haue a lawfull calling: against Stapleton.
23. contr. That the Hebrew text is more authentically then the vulgar Latin translation.
24. contr. Against the workes of preparation.
25. contr. Against the Iewes, that will not haue the Prophet to speake of them, in these words, I haue stretched out my hands, &c.

Controuersies out of the 11.

Chapter.

1. contr. That none which are elected can finally fall away.
2. contr. Whether the complaint of Elias of the paucitie of true worshippers, be well applied to the decay of religion vnder the Pope at the time of the first reformation.
3. contr. That workes are excluded both from election, and iustification.
4. contr. Against free-will.
5. contr. That vniuersalitie and multitude is not alwaies a note of the true Church.
6. contr. Of the sufficiency of Scripture, and of the right way to interpret the same.
7. contr. Against the Iewes.
8. contr. Whether any of the true branches may be broken off.
9. contr. Against the heresie of Valentinus and Basilides, that held some things to bee euill, some good by nature.
10. contr. That there was the same spirit of faith, and the same spirituall substance of the Sacraments, vnder the old Testament, and in the New.
11. contr. That the Scriptures are the iudge of euery one in particular.
12. contr. Against the Popish vncertainty and doubtfulness of saluation.
13. contr. Against the Manichees, and Marcionites.
14. contr. Against the workes of preparation.
15. contr. Against the erroneous opinion of Origen, concerning the purgatorie of hell.

Controuersies vpon the 12

Chapter.

1. contr. Concerning the power of free-will.
2. contr. Whether the Masse be a sacrifice properly so called.
3. contr. Of the difference betweene *latreia*, and *doleia*, worship, and service, whether they sig-

nifie two kinds of religious worships, the one peculiar to God, the other to the creatures.

4. contr. Of the comparison betweene virginitie, and marriage.
5. contr. The minde is selfe, and not the sensuall part onely hath neede of renouation.
6. contr. Of the perfection of the Scriptures against traditions.
7. contr. Against free will.
8. contr. Against the arrogancie of the Pope.
9. contr. Against the superstitious orders of the Popish Clergie.
10. contr. The Pope not the head of the Church.
11. contr. That to loue our enemy is a precept, and commaunded, not counselled as indifferent.

Controuersies vpon the 13.

Chapter.

1. contr. Whether the Pope, and other Ecclesiasticall persons, ought to be subiect to the Ciuill power.
2. contr. Whether the Pope haue a spirituall power ouer Kings and Princes.
3. contr. That the tyrannie and idolatrie of the Pope, may be gainsaid and resisted.
4. contr. Whether the ciuill Magistrat haue any power or authoritie in matters of Religion.
5. contr. Whether Ecclesiasticall persons, as Bishops, and others, may haue the temporall sword committed vnto them.
6. contr. Whether it be lawfull for a Christian to bee a Magistrate, and to vse the sword in the time of peace and warre.
7. contr. Whether lawes Ciuill and Ecclesiasticall, do simply bind in conscience.
8. contr. Whether Ecclesiasticall persons are exempted from tribute.
9. contr. Whether the fulfilling of the Lawe be possible in this life.
10. contr. Against the Marcionites, which denied the morall precepts so be none in force, but to be ceased.
11. contr. Against iustification by the workes of the Law.

Controuersies vpon the 14.

Chapter.

1. contr. Whether to abstaine from certaine meates, be an act of religion, and a part of Gods worshipp, or a thing in it selfe indifferent.
2. contr. That faith is not onely an assenting of the will, but an act also of the vnderstanding, and it is ioyned with knowledge.
3. contr. That it is necessarie, that festinall

A Table of the Controuersies.

daies should be obserued among Christians.

4. contr. That festiual daies ought not to bee consecrated to the honour of Saints.
6. contr. Whether all the festiuals of Christians are alike arbitarie to be altered, and changed as shall seeme good to the Church.
7. contr. Against Purgatorie.
8. contr. Whether Christ by his obedience and suffering, merited for himselfe eternall glorie and dominion.
9. contr. Of bowing the knee to the name of Iesus, whether it bee necessarily inferred out of this place, v. 11. and Phil. 2. 10.
10. contr. That Christ is prooued to be God, by this saying of the Prophet, cited v. 11. As I liue, euery knee shall bow vnto me: against the blasphemie of Georg. Eniedinus.
11. contr. That morall workes, which are done without faith are sinne, howsoeuer outwardly they appeare good.

Controuersies out of the 15.

Chapter.

1. contr. Whether S. Peter were iustly reprehended of S. Paul, for refusing to eate with the Gentiles.
2. contr. That Christ is not set forth only as an example for vs to imitate, but as our Saniour to redeeme vs.
3. contr. Against the enemies and aduersaries to the Scriptures, the Marcionites, Libertines, and others.
4. contr. Of the authoritie of the Scripture, that it dependeth not vpon the approbation or allowance of the Church.
5. contr. Against the innocation of Saints.
6. contr. Of the certaintie of saluation, against the Popish diffidence and doubtfulness.
7. contr. Against the power of freewill in spiritual things.
8. contr. Whether the Apostles excusing of himselfe, doe derogate from the authoritie of this

Epistle.

9. contr. That the Scriptures are perfect and absolute, containing whatsoeuer is necessarie to saluation, both touching doctrine & manners.
10. contr. Against the Popish sacrifice of the Masse, which the Papists make the peculiar act of their Priesthood.
11. contr. Against the superstitious order of Monks and Friars.
12. contr. That miracles are not necessarie in the Church.
13. contr. Against the vaine pompe of the Popish pontificall ornaments.
14. contr. Of the idle boastings, and vaine glorious excursions of the Iesuites.
15. contr. Against the pompous processions and Persian-like traine of the Popes Legats and Cardinals.
16. contr. Against the Anabaptisticall communie.
17. contr. Against the innocation of Saints.
18. contr. Against the merit of prayers.

Controuersies out of the 16.

Chapter.

1. contr. Against cloistered Nunnes.
2. contr. The Church not alwaies visible and consisting of multitudes.
3. contr. All doctrine is to be examined by the Scriptures.
4. contr. That Papists not Protestants serue their owne belly.
5. contr. That Protestants are no schismatikes.
6. contr. Why the Gospell was kept secret so many yeares vnder the kingdome of Antichrist, against the obiection of the Papists.
7. contr. Against the Popish doxologie, ascribing glorie with Christ vnto the Virgin Marie.
8. contr. Whether S. Peter were euer at Rome, and continued there Bishop 25. yeares.

The summe of the Controuersies handled in this Commentarie, beside Doctrines and Morall obseruations, maketh in all about 290.

The Questions and Controuersies summed together, make toward a thousand, beeing in all 950.

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*To God onely wise be praise through Iesus Christ
for euer: Rom. 6. 27.*



